Dalit Women in Modern India: Beyond the Standpoint Theory and Above the Women's Study Narratives

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Abstract:

Contemporary India is a backward capitalist society with a number of feudal cultural remnants. When we contextualise the institution of caste in the contemporary political and economic structure, we understand a clear dichotomy in the positioning of 'man' and a 'woman' in it. Any theoretical account of gender power equation and women's oppression must be firmly located in the social power context. Dalit women in India are situated at a very crucial juncture right now where they have to cross three thresholds simultaneously: class, class and patriarchy. These are the three hierarchical axes of social structure which are crucial to the understanding of gender relations and the oppression of Dalit women.

The roots to this lie in the first millennial traditional Brahminical law code, the Manusmriti, which continues to shape the unwritten norms in Indian society. It enjoins social, economic and political practices as a religious duty which is severely discriminatory of women and the non-dwija (twice-born, privileged groups). For instance, it says that the 'untouchables' should only live in huts, not own any domestic assets, only cook in clay pots, wear only cast-off clothing, and own no property. The twice born had the first rights over their labour and anything they own, as they are created to be slaves.

This continues to have a lingering impact on the totally deprived life experiences of Dalit's, especially women, who still struggle to access drinking water from the common water sources in villages, work for starvation wages as landless labourers or take to prostitution or manual scavenging. These last two occupations, of course, are highly stigmatised, causing social and religious ostracism and exclusion.

Literary and non-literary works of the Dalit women speaking from direct experience- Baby Kamble, Mukta Sarvagod, Shantabai Kamble, Kumud Pawade, Urmila Pawar, to name a few from Maharashtra provides the first sense of the deep complexity of the problem at hand. One of the most important exclusions face by Dalit women is that their issues are almost never part of the struggles by feminists in India. Solidarity on the key issue of autonomy and choice, employment with dignity, wages, and physical security should be automatic. But the reality is that the mainstream feminists have not foregrounded these very real issues of Dalit women and girls in the setting of feminist agendas.

This paper discusses the violence at multi levels – physical, emotional, psychological, self-esteem and self-pride level and above all, at the level of humanity.

Key words: Dalit women, discrimination, violence, women's study narratives

The women's movement has no beginning or "origin". It exists as an emotion, anger deep within us. The women's movement history also is like notes in a cycle of rhythm; each is a separate piece, yet a part of the whole.

Phases in the Indian Women's Movement:

Emerged as a form of a social reform movement in the 1800's, the Women's movement became a focused one very soon. By 1829, the prolonged campaign was done against Sati. The first Manila Mandala's were organized by Arya Samaj and Brahmo Samaj. By 1905, women leaders joined the growing nationalist movement as a response to Swadeshi Movement. They supported boycott of British goods, non-cooperation and civil disobedience movements. They supported Gandhi and other leaders.

The All India Women's Conference (AIWC)

In 1924 became the single largest national voice of the divergent groups. By 1955, the constitution of Independent India put forward some of the most progressive laws for women. By 1970, the internal conflicts between landlords and tribals in the areas of Sarvodaya many young volunteers set up the Shramik Sanghatna. By 1973, the Sarvodaya concept leader, Jay Prakash Narayan, launched anti-price rise and anti-corruption movements. Between 1969 and 1975, many trade unions, Left parties, peasants, and laborers started agitation against the system. This created a conscious collective basis for women related movements like Western women's movement. These were the precursors for the 3rd wave of IWM. By 1975, the communist party of India (CPM) introduced the idea of a joint women's conference which happened in Kerala and Pune. In Hyderabad, radical women students founded POW. By 1980, the Stri Mukti Sangathan in Bombay took up issues like the famous Mathura Rape Case and spread its wings in Delhi and Pune.

There are many years of activities and issues, organizations, alive or dormant, viewpoints, changing or solidified. Some popular methods used are bracketing a period of time and perceiving events through the selection representative organizations. Across the generations, castes, creed, communities and demographics certain issues remain at core:

- Violence – both overt and covert

- Rape and molestation

- Law supporting powerful rapists

- Sexual harassment

- Murdering for dowry

- Wife beating-the invisible violence

- Violence on the images of women

- Sex stereotyping in the media

- Beauty contests

- When can obscenity are called pornography

- Theorizing violence

- Process of politicization

- The interaction with the state

- Recognising the right to health

- Facing the family planning problem

- Politics of reproduction

- Labouring for love and wages

- Equal wages for equal love

- Occupational hazards

- Sexual division of labour

Dalit women- Issues and perspectives:

The theme of Dalit women is of a crucial importance in the contemporary Indian society, particularly in the context of new social movements silenced today by narrowing their

democratic space. By using the term 'Dalit women' we are creating an imagined category. It is somewhere in between Indian feminist Movement and the Dalit Movement.

As Gabriele Dietrich in her extremely balanced article 'Dalit Movements and Women's Movements' points out while discussing the interrelationship between *caste* and *patriarchy*, that the caste should be looked at as a marriage circle and endogamy which is related to patriarchal controls over women. The core of Dalit consciousness is made of protest against exploitation and oppression. In short, the term 'Dalit' stands for change and revolution. By using the term 'Dalit Women' we are trying to say that if women from Dalit caste and from Dalit consciousness create a space for themselves for fearless expressions, I.e. if they become subjects or agents or self, they will provide a new leadership to Indian society in general and to Feminists and Dalit Movements in particular.

In fact, when we use phrases like 'marginalization' of women in the development process or Feminization of poverty, or women's contribution in the unorganised sector, we are referring to Dalit women without even being conscious about this specificity. Dalit women were actively participative in the Ambedkar lead movements in the pre independence period. Today we see non protest against so-called 30% reservations for women in the local self-government which further denies the possibility of Dalit women getting any representation.

Dalit Women and the Women's Movement in India:

One of the striking features of the Ambedkar movement is the participation of women in the movement. Except for the Gandhian movement, probably no other social movement in India shows such wide participation by women from 1927. Dalit women have been in the forefront of the social, cultural and political programmes of the Dalit Movement. Separate *parishads* of women is a case in point. The sense of community is strong in this movement of Dalit Women. It is in this sense a movement of the masses. The Ambedkar movement had always conscientised women to look upon atrocities committed upon them in a broader perspective.

Feminist activists have often been dismayed by the relatively low participation of Dalit activists in the Women's movements in India. They complain that despite the movement having taken up issues of Dalit women, Dalit women have not really joined in their struggle. They see this as a critical issue, viewing at the level of the ideas such a complaint seems just. Feminists have struggled for change in legal provisions and on issues of importance. But why is it that Dalit women, by and large have not felt drawn to this movement?
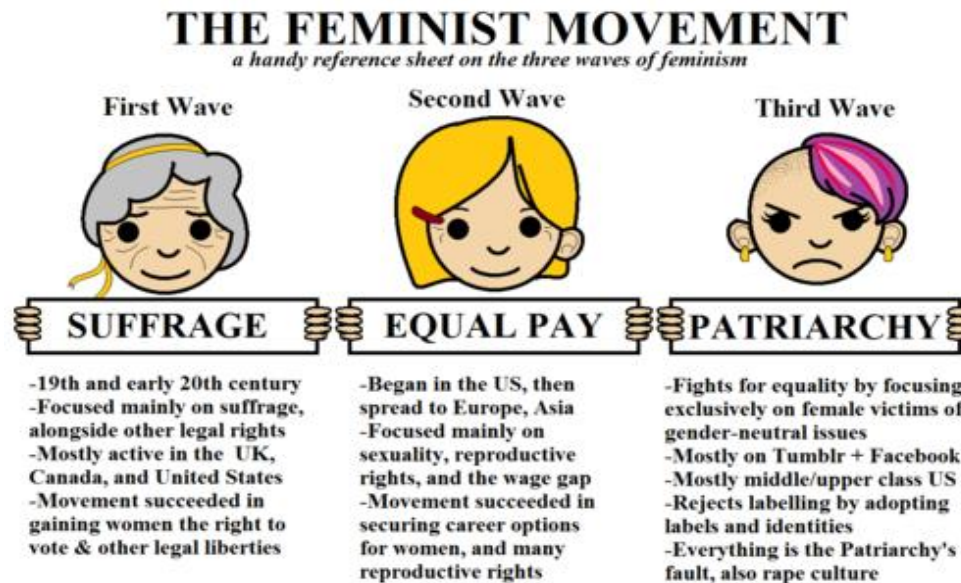
Answers to this question would get revealed if we undertake a caste-class analysis of the women's movement. In a caste ridden society such as ours, which caste constitutes and leads the movement becomes a crucial issue. Such an analysis would reveal by the women's movements could not become a broad based movement. The women's movement has a close historical links with the social reform movements. The social reform movements have focussed on urban, educated Brahmin women and had not brought to the forefront issues of caste discrimination. Since 1975, immediately after the emergence of women's movement, the leadership has always remained with the upper caste women. For the rural women finding employment, drinking water, fuel and fodder are the pressing needs. In times of draught, the rural women came to be preoccupied with acquisition of drinking water. In the light of the new forest policies and shortage of kerosene, fuel is becoming a major problem. 'Fodder' for the cattle has also become a major problem. How was the women's movement looked at these issues?

'Rape' has been a major tool of subordination against women and the dalit movement has reacted strongly against this. The Dalit movement analyses 'rape' as an outcome of the complex relationship between caste and women's subordination. The Dalit woman can therefore have the confidence that the entire movement would stand in support of her against such oppressions. She does not have to oppose these atrocities as a 'woman'. The Women's movement however does not adopt such a broad analysis. The Dalit woman, therefore do not feel the need for a women's movement.

Socio- Political and Gender background:

Dalits are India's former "untouchables."Dalit is not a caste; it is a constructed identity. Dalit (oppressed or broken) is not a new word. Also at times called 'ex-untouchables', 'ati-shudras', 'untouchables', 'scheduled castes', 'low castes', 'harijans' etc. and the fight against untouchability is of long standing. Although the Constitution of independent India outlawed untouchability and its practice in any form, and directed the government to take affirmative action to compensate untouchable castes for these historical wrongs, the stigma against them continues in both subtle and overt forms to this day. Especially for Dalit womeniIt has been pointed by dalit activists and intellectuals that dalit women suffer the triple burden of *caste, class, and gender* .They have been called the "dalits of the dalits" , the "downtrodden amongst the downtrodden" and the "the slaves of the slaves". So both the concepts ; the social movement and the feminism don't apply completely on them. A social movement can be thought of as an informal set of individuals and/ or groups that are "involved in confliction relations with clearly identified opponents; are linked by dense informal networks; [and] share

a distinct collective identity". The Feminism is "embracing movements for equality within the current system and significant struggles that have attempted to change the system".

THE FEMINIST MOVEMENT
a handy reference sheet on the three waves of feminism

First Wave   **Second Wave**   **Third Wave**

SUFFRAGE   **EQUAL PAY**   **PATRIARCHY**

-19th and early 20th century
-Focused mainly on suffrage, alongside other legal rights
-Mostly active in the UK, Canada, and United States
-Movement succeeded in gaining women the right to vote & other legal liberties

-Began in the US, then spread to Europe, Asia
-Focused mainly on sexuality, reproductive rights, and the wage gap
-Movement succeeded in securing career options for women, and many reproductive rights

-Fights for equality by focusing exclusively on female victims of gender-neutral issues
-Mostly on Tumblr + Facebook
-Mostly middle/upper class US
-Rejects labelling by adopting labels and identities
-Everything is the Patriarchy's fault, also rape culture

Chronology of Women's Movements and the place of Dalit women :

Early women's movement comprised of the women from upper caste and class strata who distanced themselves from party politics and confrontational mode of assertion. The theme of "woman as an individual in her own right" did not crop up till very late.

- Sant Soyarabai from Mahar Community- early 14th centure- wrote abhangas about freedom and caste discrimination

- Nangeli- early 19th centure- revolted against the breast tax on her community to coverup the breasts- died in the course of demand

- Uda devi (jagrani) – a freedom fighter-a dalit from Lakhnow-

- Shantabai Dani- from Pune- supported women's cause and helped merging it into Ambedkarite movement

- Mukta Sarvagod- worked in Baba Amte's ashram in Anandvan

Non-supportive demographic:

- Dalits constitute 16.23% of total population of India and Dalit women numbering 49.96% of the total Dalit population.

- Dalit women in India suffer from three oppressions:

    1. gender, as a result of patriarchy;

    2. class , being from the poorest and most marginalized communities;

    3. and caste, coming from the lowest caste,

The history to which the dalit women's movement traces itself is of Ambedkar and Phule (both men) whose approach however was (unlike that of the early Indian women's movement) confrontationalist as well as pronouncedly antagonist to brahmanic patriarchy. To Phule and Ambedkar, gender issues were not dispensable. This history also brings to light the fact that dalit women were not historically absent from movements but their history has been neglected until recently. They worked side by side dalit men but they have started to organize separately from dalit men with different movements only post the 1970s.

Ambedkar Influence:

- Ambedkar not only spoke for and agitated for the rights of Dalits but also Dalit women. He argued that *"practices of sati, enforced widowhood and child marriage come to be prescribed by Brahmanism in order to regulate and control any transgression of boundaries, i.e., to say he underlines the fact that the caste system can be maintained only through the controls on women's sexuality and in this sense women are the gateways to the caste system"* In the following decades women's activities developed from mere participation as beneficiaries or as an audience, to the shouldering of significant responsibility in various fields of activity in the Ambedkar movement. Dr. Ambedkar saw to it that women's conferences were held simultaneously with those of men. By 1930 women had become so conscious that they started conducting their own meetings and conferences independently." In the Mahad satyagraha of 1927 "women not only participated in the procession with Dr. Ambedkar but also participated in the deliberations of the subject committee meetings in passing resolutions about the

Journals, letters, literacy:

Even the women who were illiterate subscribed to Ambedkar's journals his letters to keep his publications alive. They paid four annas to eight annas when their daily wages were hardly a rupee daily. Some women courted arrest with the men in the satayagrahas. Some had to face beatings from their husbands for participating in the movement. At such times they took their infant babies to jail, some carried all their belongings, even chickens. Taking in

consideration the extremely backward social atmosphere the achievements of these women were most commendable.

Double Struggle:

The analyses of dalit women's presence in anti caste struggle has brought out the sharp contrast between their participation in movements and their visibility as leaders and decision makers in political parties or dalit movement itself. "Dalit women do not play any important role in the political leadership of Maharashtra". The Dalit movement has thrown up so many women but articulate women are not invited by Dalit forums, especially the political parties." Dalit women have to challenge dalit men to reach the leading posts within their own movement. Dalit men have been discriminated throughout their lives by high caste men as well as high caste women. The dalit men now are scared of dalit women and think that they are the same as the high caste women. Now when they have finally grasped the leadership positions they will not part from them. You have to understand them.

Caste Factor:

While women's movements downplay the caste factor and emphasize unity among women as victims of violence, dalit movements see such violence only from a caste angle and subsume the dalit women within dalits in general. New "politics of difference" was the dalit women have expressed through the formation of the National Federation of Dalit Women (NFDW). Such difference is necessary if dalit women want to fight patriarchy which is external and internal. The trend of the left party-based women's organizations collapsing caste into class, and the autonomous women's groups collapsing caste into sisterhood, both leaving Brahmanism unchallenged are the two prominent outcomes of the history.

The social and material conditions of dalit women are different and they cannot uncritically ally themselves with larger feminist politics because of the same, so feminists like Rege have called it the dalit feminist standpoint (DFS). The DFS according to Rege analyses what divides women, what unites them but does not unite them easily.

"As a standpoint located in the material practices of dalit women's lives it rejects a dichotomisation of the material and cultural which equates the material to environmental degradation and brahmanism to the cultural. Brahmanical patriarchies and caste-specific patriarchies are material in their determination of the access to resources, the division of labour the sexual division of labour and division of sexual labour."

Eco-Feminism and Dalit angle:

Chaya Datar has discusses this in context of Ecofeminism which actually talks about the position of dalit women in society and the exploitation of women as well as the environment and natural degradation. In Datar's view *"the dalit women's movement may not be part of narrow identity politics, insofar as it does not talk of the materiality of the majority of dalit, marginalised women who lose their livelihoods because of environmental degradation but focuses its struggle mainly against brahminical symbols, it cannot aspire to revisioning of society. It cannot become more emancipatory than the present women's movement."*

Unresolved issues:

- Although dalit women are vocal and fight their husbands back, "they are not under the ideology of husband worship" but "they face collective threat of physical harm from upper caste forces all the time."

- T.P-Vetschera in his study of Dalit women in Ahmednagar district of Maharashtra points out to the element of consent by quoting the Dalit women themselves "our men don't treat us as badly as animals, this means that they are good".

- Women feel that "suffering (is) an essential part of a woman's life and nothing could be done about it."

- **Theoretical non-belonging:** It is difficult to explain the dalit women's movement with the help of any one of the given theoretical perspectives, because of the particular context in which DWM is located and the specific historical trajectory it has followed; feminist movements in general have been theorized as new social movements (NSM), however the NSM perspective cannot explain DWM until some context based facts are taken in account. The DWM as separate from the dalit movement and the NFDW in particular is chronologically a new phenomena, the movement has been analysed in relation to the current world order.

Lack of internal critique:

Dalit feminists have asked both the dalit movements and women's movements in India for an internal critique because both these movements have neither been able to represent dalit women nor paid attention to their specific structural, social and cultural location within Indian society. Indian society is ridden with multiple and overlapping inequalities which affect women in general and dalit women in particular, in different ways. Dalit feminists have also

argued for an analysis of patriarchy within dalit communities because of external and internal factors. "*Dalit women justify the case for talking differently on the basis of external factors (non-dalit forces homogenizing the issue of dalit women) and internal factors (the patriarchal domination within the dalits).*"

Trans-national significance:

The transnational significance of the Dalit Feminist movement cant not be overlooked . It explains in a historical context of India's history and modernity, the place of dalit women and men within this history and how has 'the history' been challenged by dalit women.

Current scenario- A case study:

The Dalit Mahila Samiti (DMS) is a movement of over 1,600 Dalit women in the north Indian state of Uttar Pradesh (UP). Supported by the feminist non-governmental organisation (NGO) Vanangana, DMS has its roots in grassroots empowerment training and strategising. Initially, Vanangana focused on the individual Dalit women who were the target of its mobilization. As these Dalit women began working for change, they challenged patriarchal norms as well as the caste structure. This new direction was reinforced with the "anti-Muslim carnage that took place in western Indian state of Gujarat in 2002, with Muslim women being violently targeted for the first time....Vanangana took this issue to the women they worked with, in a conference that brought together about 300 Dalit women in their area....Issues such as religious fundamentalism, and the position of the Dalits and minorities, were discussed for the first time with community leaders." At around the same time, the murder of a Dalit political activist, who was from one of the villages where Vanangana works, proved to be a catalyst in sharpening the Dalit identity of the women at the grassroots level. This identity was consolidated further in 2002 during padyatras - foot marches - which the Vanangana team undertook in all the villages where they worked. They conducted meetings with the Dalit community to explore the women's Dalit identity, its meaning in their lives and practices, and what they would like to change.

Conclusion:

• Thus, Dalit women are slowly attempting to come to grips with their invisibility in the discourse, and are beginning not just to speak out, but also to theorise and build wider solidarities so as to earn the place, hitherto denied, under the sun. The book doesn't have a conclusion because it is about movements, therefore, it requires another rendering by another rendering by another audience. There are many issues, dilemmas, and insights, actions, and thoughts which are not covered in this book or directly or indirectly implied throughout the narrative. The points which are raised here will help further debate and study on the Indian women's movement. This book will help to get an exhaustive idea to anyone and everyone who

want to indulge in the complex web of women's movements in India. The dalit women's movement has a crucial role to play in the analysis of dalit feminist approach because it is *"almost impossible to separate the history of action from the history of ideas. In other words the conceptual debates themselves embodied the history of doing, and vice versa."*

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Thinking Beyond Gender

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Abstract

"It has always been a mystery for me how men can feel themselves honored by the humiliation of their fellow beings": Mahatma Gandhi.

These words of Mahatma Gandhi are a reflection of the sorry state of minds of those who are subjected to humiliation. It is an act by which an individual feels hopeless and frustrated. The person who is subjected to it has no control over the behavior and conduct of the other. The focus of this paper is the act of domestic violence to which number of women is subjected to. The paper is a socio legal study of the consequences of violence inside the four walls of the house. The womenfolk have to bear the brunt of such behavior. The paper aims at discussing the social scenario in the present day's modern world. There is lot of participation of women in all the spheres of life. But the main issue is about the struggle at mental level which even highly educated women have to suffer. A woman who is ill treated inside the four walls of her own house tends to fall a prey to becoming an individual with low esteem. The verbal abuse inflicted on women results in her being tight lipped which is construed as modesty. The time has now come to THINK BEYOND GENDER to equally participate in the society. There are number of laws for protecting the rights of women. But the 'Protection of Women from Domestic Violence Act, 2005'is a landmark law to set a direction for a certain socially accepted behavior. The paper further recognizes this act as a tool for protecting human rights of women. The statutory provisions of the act have been examined. As this law is pertaining to women and their lives in relation to their family members, the paper has a socio-legal dimension. The paper includes the opinions and comments of legal practitioners and medical experts who have been interviewed for collecting data for this paper.

Key words: Domestic violence, socio legal study, Understanding Gender.

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Introduction

Women have exhibited enhanced participation in all the fields. On close scrutiny almost all the spheres are having equal participation of women. May it be politics, education, science and technology, medicine, arts and culture, beauty contests, or even as a homemaker. But it's sordid to confess that highly educated women tend to continue with the suffering under the guise of tolerance. Here lies the relevance and importance of the basic idea of thinking beyond gender. On one hand women are achievers and the same are observed to be bearing the psychological torture meted to them. It is only due to one reason of not being able to accept the achievements of women. Things become worst when the aggrieved person is not interested in taking any steps to stop the unwarranted treatment given to her. The situation worsens further when an individual becomes vocal about the problem. As this kind of violence occurs very much inside the house in which the person stays, the immediate fear is that of being driven out of the same. Or the hovering anxiety of being accepted or ill-treated in the same house once she complains about it. Certain relevant provisions of the Act are studied with history and an attempt has been made to correlate the social structure and the Domestic violence.

Brief history about the development of the law against domestic violence

Almost 22 years ago, in 1992 the Lawyers Collective, drafted and circulated a bill on domestic violence which was widely circulated amongst women's groups and organizations including the national commission for women. It was in 1994, that the national commission of women came out with its draft bill, on domestic violence. There have been debates, and criticism which led to the idea of realization that all women's organization should join hands together for this law. In absence of critical deliberation and discussion, the government would not pass a law. There was a rising demand that the government suo moto should issue a policy recognizing that women who form almost half of the population, suffer from domestic violence. Domestic Violence is a peculiar kind of gender based violence and the continuous demand of framing this kind of law proved the existence of violent behavior against the female members. There are and were then also criminal laws on this issue but invoking those laws for the protection of rights or for asserting ones rights was not practiced. Especially when the existing laws proved to offer inadequate help, the law against domestic violence was sought for. It is actually a wild truth. The word wild truth has been used to exhibit the violent behavior of the male members inside the four walls of the household. Existence of this kind of behavior has been accepted over the years by other members of the family. It was only when such discussions regarding violent behavior inside the house was put forth, the term domestic violence became a familiar as well as known term. If something of this kind exists, it was recognized as a violent behavior. Verbal abuse was always neglected, even if it had all the possible bad consequences, it was identified as unjustified behavior. The rationale behind this act is not only to enter the scope of domestic fights, but also to identify that, the violent attitude and behavior of the male members towards the other female members in domestic relation with them, needs a drastic change. Basically the male members who cannot accept the independence of their counterparts are observed to resolving to intolerable verbal abuse. This act has resulted in also adding to the legal literacy of women folk. They have been able to understand the difference between what is good and what is bad behavior. Women have recognized that continued humiliation is not something they deserve. Dependency for financial resources does not make them a soft target to be a victim of domestic violence. The discussion of certain terms of the act further adds to the idea of equality and diminishing gender bias. Unless everybody is aware of their own duties, they cannot do right to others.

Causes of Domestic Violence:
The act of domestic violence has been recognized as a punishable act due to this law. Domestic Violence as a practice in the family is historically supported and perpetuated by unsocial and unethical elements of our traditions and customs. It has been found in many different cultures

throughout history that for many centuries, women didn't have legal identity and legal rights and therefore husband, who was responsible for his wife's behavior, was allowed to impose physical 'punishment' or 'discipline' on her. The husband's power of punishing or disciplining the wife was treated as "power of correction" (which is prohibited under DVA 2005). Certain examples reveal the acceptability of male dominance. For example, under the Common law in the 17th century in England it permitted the husband to whip is wife, provided that the stick was no bigger than his thumb.

Domestic Violence occurs whenever there is a dispute between husband and wife. It is basically a form of violence, in which the abuser exerts authority by using the violence or assault because the fear that he has no other means of control over a situation. The families, particularly experiencing poverty, illiteracy, unemployment or other socio-economic problems are the one facing more incidences of domestic violence. The domestic violence may also occur in affluent families where there is no economic crisis as such. The uncontrollable greed for authority and money also are causes for the incidences of domestic violence. The incidences of dowry deaths, bride burning or new brides being driven to suicide by their husbands if their parents are unable to pay the dowry, such instances also have occurred in affluent families. It is also found that families in which the husband is addicted for use of alcohol or drugs are significant reasons for domestic violence. Following are some of the general traits among the persons indulging in domestic violence.

There is extensive anecdotal evidence indicating its pervasiveness, but it remains hidden by the veil of silence surrounding the issue. Many civilizations have sought to bring about and promote social order and harmony by setting forth the right of the members for a better community living. It has been and will continue to be a subject for research and social study as to why a male member of a family continues to behave in a violent manner with the other family members especially the women.

- Abusers are mostly young (not more than 35 years) but it does not mean that age is a bar.
- Many times elders are indulged in domestic violence (mostly uncle, father, mother or elder sister.)
- Abusers are not much educated but it happens in educated families too.
- Many abusers have criminal records for violence outside the family.

The person in his childhood had experienced mistreatment or witnessed violence between his parents. Psychologists have pointed out that these factors play a crucial role in the

development of the personality of the person. The above characteristics are commonly present with majority cases of domestic violence; however one may find abundant examples of domestic violence among middle-class, apparently looking peace-loving and educated families. David Lavinson in 'Family Violence in Cross Culture Perspective' mentioned the following four main factors responsible for domestic violence, particularly the wife beating and humiliation:

- Men control the greater share of economic resources
- Men hold decision-making power in the family
- Availability of divorce is restricted for women
- Violent conflict resolution is valued.

The UN report on violence against women has taken a note of traditional patriarchal family which is based on the assumption that the man should be the dominant partner in an unequal relationship and should rule over his wife and children as his possessions. The word 'Family' comes from the Latin word, 'famulus', which means servant or slave. According to UN Report, at the end of the analysis, that the violence against wife is a function of the belief, fostered in all cultures, that men are superior and that the women they live with are their possessions or chattels that they can treat as they wish and as they consider appropriate. Certain statistical data shows us how pathetic is condition of women throughout the world. Sample of 734 women surveyed by the University of Massachusetts has following findings:

19.5% reported current physical violence at the hands of an intimate partner, with 64% experiencing intimate partner violence in life as an adult.

- Worcester Family Research Project (five year studies) of 436 women – 61% had been severely physically assaulted by an intimate male copartner as adults.
- In Austria, 54% of all murders are committed within families.
- In Bangladesh, murder of wives by husbands accounts for 50% of all murders.
- In Brazil, until 1991, wife killings were considered non-criminal 'Honor Killings'. In one year, almost 800 husbands killed their wives.
- In Canada, 62% women were murdered in 1987.
- In Ecuador 8 out of 10 women suffer some kind of physical or psychological violence.
- In Europe, 32000 to 40,000 abused women and children are housed in emergency shelters every day.
- In Israel 42 out of 100 in 1991 were murdered by a husband or lover.
- In Japan, wife beating is the second most frequent cause of divorce initiated by women.

- In Papua New Guinea, 67% rural wives have been hit by their husbands, 66% of husbands admitted even.
- In Norway, 25% women suffer from sexual abuse.
- In Peru, beating of women by their partners – 70% of all crimes reported to the police.
- In Russia, 15,000 women were murdered by their partners or husbands in 1994.

These are some references from countries other than India but the enactment of the law against domestic violence has paved away to identify the unjust act of family members que the women in India.

The Domestic Violence Act is a path breaking event for Indian Women. This legislation has definitely resulted in adding to the self esteem of women as women have learnt to identify the limit of their tolerance. This has also aided in their individual development and ultimately resulted in enhancing the productivity for the tasks undertaken by the women.

Manifestations of Domestic Violence:

The Domestic Violence is manifested in numerous forms, depending upon the culture of the society and its circumstances, personality of the victim as well as respondent. It appears in the form of assault, in which threatening behavior or actual harm is inflicted upon a person of his own household. The most infamous form of domestic violence of which we Indians are familiar is commonly called 'wife-battering' in which female partners are victimized by men. The term 'domestic violence' is much broader now and recognizes many forms of violence. It is also found that the practice of domestic violence is almost universal and manifested in almost all the countries in different forms at different stages. It also includes words aimed at insulting the other party.

The beginning of the offence sometimes starts before the birth of the female. The practice of pre-natal sex selection and accordingly abortion of female fetus (infanticide) is the first violence which takes place within the four walls of the home before the birth of a female. After the birth of the girl child, violence manifests throughout her life in a continuous and consistent manner.Only the nature of violence changes depending upon the stages in the life of women. It starts with

- Enforced malnutrition
- Unequal access to educational facilities and medical care
- Neglect, and forced labor
- Sexual abuse by other male members of the family

- Female genital mutilation
- Undignified treatment
- Physical abuse
- Emotional abuse
- Early childhood marriage

Different Categories or Forms of Domestic Violence:

The definition of Domestic Violence, under Sec. 3 of the act includes mental, emotional, verbal or physical abuse such as constant demeaning and humiliating remarks, threats, slapping, kicking, hitting, choking, and destroying property, economic deprivation, forced sexual activity, isolation and starvation. Section 3 of the act further mentions that any act, conduct, omission or commission that harm or injure or has the potential to harm or injure will be considered as domestic violence. Under this section, it considers physical, sexual, emotional, verbal, psychological, and economic abuse or threats of the same. Under the law, women need not have to suffer for a prolonged period of abuse before taking recourse to the law; even a single act of commission or omission may constitute domestic violence. The legislators have provided the most detailed and extensive meaning of domestic violence so that there should not be much scope for the lawyers or judge to interpret the provision according to their discretion.

- **Physical Abuse:** is defined as any act or conduct which is of such a nature as to cause bodily pain, harm, or danger to life, limb, or health, or an act that impairs the health or development of the person aggrieved, or that includes assault, criminal intimidation and criminal force.

- **Sexual Abuse:** is any conduct of a sexual nature that abuses, humiliates, degrades, or otherwise violates the dignity of the person. The law also covers instances where a woman is forced to have sexual intercourse with her husband against her will.

- **Verbal and Emotional Abuse:** has been defined as any insult, ridicule, humiliation, name calling and other such acts. A woman who is insulted and ridiculed, for example not being able to conceive, or for not having produced a male child, can now take recourse to this law. This law also covers threat to the children or relatives of the aggrieved party along with repeated threats to cause physical pain to the aggrieved party.

- **Economic abuse:** Definition of Domestic Violence has brought in its ambit the economic abuse of women. Depriving the aggrieved woman or child of economic or financial resources, has been termed as an act of domestic violence. If the woman or child is legally entitled under any law or custom for finances, then such deprivation causes lot of mental harm. It has been observed that, in instances of marital disputes, the husband or the male member tends to deprive the wife or other family members of necessary money. This has been used as a weapon in number of instances. This law has a provision by which the husband is not allowed to dispose of household property, cannot alienate his wife from her assets, or any other properties in which the dependent member has a direct interest or entitlement by virtue of the domestic relationship. The husband is also thus discouraged by this provision to sell or use the 'Stridhan' or any other property jointly or separately held by the wife. These are certain salient features which have been taken care of in this act. The MOST important being the VERBAL ABUSE. This legislation has identified humiliating words as abuse.

- At this juncture It will be appropriate to quote Dr.Jawahar Talsania, a famous ENT surgeon from Paldi Ahmedabad. When Dr. Jawahar Talsania ,a famous ENT surgeon practicing in Ahmedabad was interviewed for this paper, the facts which he shared were really shocking .Dr. Talsania said that,' there are minimum two cases every month referred to me where I have to surgically stitch the torn or affected diaphragm of the ear of the patient. The patient is a woman who has suffered physical abuse in the form of hard slapping by the husband which resulted in directly affecting the ear diaphragm. Many a times the victim is not offered medical advice at all. But fortunate are those who are at least able to approach the doctor and seek the needed advice and help. The information revealed by this doctor may not be generalized but it calls for a serious attention. These are necessarily educated people. People who approach the doctor are definitely literates who are aware of the consequences of such acts. These incidents occur inside the four walls of the house. Hence there is a doubt raised about the number of such incidents actually taking place.

- When Adv. Archana Pande from Pune was approached she had a different view to share. Adv. Pande has an experience of practicing in matrimonial matters for more than 25 years. Her observation is that educated women tend to exhibit more tolerant attitude and have an inclination towards adjustment and saving the marriage. This is even worse as the continued suffering may add to the individual's problems.

- Dr. Kiran Shah a famous pediatrician from Ahmedabad stated that he has observed utter negligence on the part of mothers towards the first child which is a girl when the same woman has a second child as a baby boy. If this is the conduct of a young mother then educating the mother on gender becomes a priority.

If such is the attitude toward gender or we may construe it as treatment based on gender then it's high time we ponder on this issue. Why a person should be firstly understood as a man or a woman. Why not we resort to understanding them as a human being firstly and then a man or a woman or any other?

Understanding Gender

The term gender refers to culturally based expectations of the roles and behaviors of men and women. Sex identifies the biological difference between men and women. Gender identifies the social relations between men and women. The reason why gender requires to be studied with social reference is that both men and women face problem as a result of being related with each other. Hence the term gender therefore refers not to men and women but to the relationship between them, and the way this is socially construed. Gender relations are based and perceived contextually and often change in response to altering circumstances. In order to study Gender Equality one has to consider present day's situation related to women. The emphasis on gender equality and women's empowerment does not presume a particular model of gender equality for all societies and cultures, but reflects a concern that women and men have equal opportunities to make choices about what gender equality means and work in partnership to achieve it. Equal treatment in the context of inequalities can mean the perpetuation of disparities. Achieving gender equality will require changes in institutional practices and social relations through which disparities are reinforced and sustained. It also requires a strong voice for women in shaping their societies.

Gender equality is enshrined in the Indian Constitution in its Preamble, in the realm of Fundamental Rights, Fundamental Duties and Directive Principles. Article 14 of the Constitution provides for equality of all subject to special protection given to deserving sections of society. Article 15 prohibits discrimination on grounds of sex. Article 16 provides for equality of opportunity in public employment. Article 15(3) of the Constitution permits the State to make special provisions for women and children. Article 39 enjoins the State to provide an adequate means of livelihood to men and women. Article 51A (e) makes it a duty of every citizen to renounce practices derogatory to the dignity of women.

Conclusion

In spite of these Constitutional provisions, it is noticed that several forms of gender-based discriminations still exist. The full potential of these provisions remains under-utilized.There are laws enacted. But laws are like a fencing of the house. They cannot penetrate the four walls of the houses. It is here where the discrimination is generated. The implementation of these laudable Constitutional postulates has not been satisfactory. The main duty of academicians is now to motivate the students to think beyond gender. An individual, who faces ill-treatment and continued abuse, tends to tolerate it irrespective of her wishes. Gradually it results in a sudden drop in rational thinking capacity of the person. Either they continue to suffer and enclose their pain and anguish. And this tendency is observed in educated or highly educated individuals which is very alarming.

Despite all the formative and legal advances over the last several decades, despite the evolution of the rights-based approach, and despite unquestionable progress, the issue of gender disparity is still prevalent. Thus it is a submission that the need of the hour is to channelize the thought process and begin to think BEYOND GENDER.

"I AM WAITING FOR THE TIME TO COME, WHEN A WOMAN WILL BE CONSIDERED NOT ONLY AS JUST A DAUGHTER, WIFE, OR MOTHER BUT ALSO AS AN EQUIVALENT CITIZEN, MUCH MORE FEARLESS, RESPONSIBLE & STRONG."

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Status of Women in Vedic to Contemporary Period

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Abstract

Male and Female, the two basic components of our human society, depend upon each other and each one of them constitutes about half of the population. Over years sociologists and other scholars have tried to assess the problems faced by women and to study changes in their status around the globe in general and in Indian society in particular. We find that man and woman have been established as the two wheels of a chariot.

The status represents the position of individual in the group. The word status denotes the position of an individual in a system with attendant rights and duties. It is the position which the individual occupies in the group by virtue of his or her sex, age, family, occupation, marriage and achievement.

The status of women refers to her position in the network of social role structure, privileges, rights and duties. It refers to her rights and duties in family and social life. The status of a woman is generally measured in the comparative amount of prestige and respect accorded to her with that of man.

The status of women in India in Vaidik Era

The status of Hindu women in India has been fluctuating. It has gone through several changes during various historical stages. Historically speaking, women in India have passed through two phases of their life – the period of subjugation and the period of liberation. At times she has been suppressed and oppressed and at times she is regarded as the deity of the home. From the Vedic age till today, her status and position has been changing with the passing of time. Therefore, it is necessary to analyse the status of Hindu women in the various ages to assess her real position today.

The Rig-Vedic society was a free society. The Aryans evidently preferred male child to female child. However, females were as free as their male counterparts. Education was equally open for boys and girls. Girls studied the Veda and fine arts. Women never observed purdha in the Vedic period. They enjoyed freedom in selecting their mates. But divorce was not permissible to them. In the family, they enjoyed complete freedom and were treated as Ardhanginis.

In domestic life women were considered to be supreme and enjoyed freedom. Home was the place of production. Spinning and weaving of clothes was done at home. Women helped their husbands in agricultural pursuits also. Husband used to consult his wife on financial matters. Unmarried daughters had share in their fathers' property. Daughter had full legal rights in the property of her father in the absence of any son. Mother's property, after her death, was equally divided among sons and unmarried daughters. However, married women had no share in father's property. As a wife, a woman had no direct share in her husband's property. A widowed mother had some rights.

The woman was regarded as having an equally important share in the social and religious life because a man without woman was considered as an inadequate person. She regularly participated in religious ceremonies with her husband. There were many scholars who composed hymns of Rig Veda. Lopamudra, Gargi and Maitreye were the pioneers among them. Lopamudra, the wife of Agasti rishi, composed two verses of Rig Veda.

It may be concluded that during vedic period the status of women was not unequal to that of men. Women got the same education as men and participated in the philosophical debates.Prabhu has remarked,

"This shows that men and women were regarded as having equally important status in the social life of the early period'.

Women had equal rights in social and religious fields but had limited rights in economic field.

Status of Women in the Epics:
Epic age, in the history of female freedom, may be regarded as a golden age. Women had been accorded an honorable status in the society. Most of the female characters of Ramayana and Mahabharata were well educated.

The status of women in Medieval Era
Medieval England was not a comfortable place for most women. Medieval women invariably had a hard time in an era when many men lived harsh lives. A few women lived comfortable lives but medieval society was completely dominated by men and women had to know 'their place' in such a society.

Medieval society would have been very traditional. Women had little or no role to play within the country at large. Within towns, society would have effectively dictated what jobs a woman

could do and her role in a medieval village would have been to support her husband. As well as doing her daily work, whether in a town or village, a woman would have had many responsibilities with regards to her family.

Within a village, women would have done many of the tasks men did on the land. However, they were paid less for doing the same job. Documents from Medieval England relating to what the common person did are rare, but some do exist which examine what villages did. For reaping, a man could get 8 pence a day. For the same task, women would get 5 pence. For hay making, men would earn 6 pence a day while women got 4 pence. In a male dominated society, no woman would openly complain about this disparity.

About 90% of all women lived in rural areas and were therefore involved in some form of farm work.

In medieval towns, women would have found it difficult to advance into a trade as medieval guilds frequently barred women from joining them. Therefore, a skilled job as recognised by a guild was usually out of reach for any woman living in a town. Within towns, women were usually allowed to do work that involved some form of clothes making but little else.

"Various people of the weavers' craft in Bristol employ their wives, daughters and maids either to weave at their looms, or to work for someone else at the same craft."From records of 1461.

For many women, a life as a servant for the rich was all they could hope for. Such work was demanding and poorly rewarded.The law, set by men, also greatly limited the freedom of women. Women werenot allowed to marry without their parents' consentcould own no business with special permission not allowed to divorce their husbands**could not own property of any kind unless they were widows could not inherit land from their parents' if they had any surviving brothers**Many women from rich backgrounds would have married when they were teenagers. Medieval society had a different outlook to children when compared to today. Children from poor families would have worked from the earliest age possible and they were treated as adults from the age of ten or eleven. Many girls from poor families did not get married until they were in their twenties.

Girls from richer families tended to marry earlier than girls from poor families. The poorer families needed as many working for them as was possible, so a daughter getting married at

an early age would have deprived them of a worker. This was not true for a rich family. Girls had no choice over who they married and many girls from rich families were usually married to someone as a political gesture or because it was an advantage to the girl's family itself – as opposed to what the girl herself wanted. Once married, the young lady came under the control of her husband.

Producing a male heir within a rich family was considered vital. So many women spent a great deal of their married life pregnant. However, childbirth was dangerous as medical care was so poor. It is thought that as many as 20% of all women died in childbirth and it was the most common cause of death among young women.

Wives from a rich family usually did not look after their children. This was done by a wet nurse. Women from a poor family not only had to look after the children but had to continue doing her day-to-day work both in the home and on the land. Many women from poor families did not live past the age of forty.

Women's Rights

The effort to secure equal rights for women and to remove gender discrimination from laws, institutions, and behavioralpatterns.

The women's rights movement began in the nineteenth century with the demand by some wo men reformers for the right tovote, known as suffrage, and for the same legal rights as men. Th ough the vote was secured for women by the NineteenthAmendment to the U.S. Constitution i n 1920, most of the gains women have made in achieving legal equality and endinggender disc rimination have come since the 1960s. Rights legislation of that era was primarily focused on en suring thatAfrican Americans and other racial minorities secured EqualProtection of the laws. H owever, the inclusion of sex as aprotected category under the CivilRightsActof1964 (42 U.S.C.A. § 2000e et seq.) gave women a powerful legal tool toend SexDiscrimination and to erase cultura l stereotypes about females.

The modern women's rights movement began in the 1960s and gained momentum with the de velopment of the scholarlyfield of FeministJurisprudence in the 1970s. The quest for women's r ights has led to legal challenges in the areas ofemployment, domestic relations, reproductive ri ghts, education, and CriminalLaw. Although the women's rights movementfailed to secure rati fication of the EqualRightsAmendment (ERA), the courts have generally been receptive to clai

ms thatdemand recognition of rights under the equal protection clause of the Fourteenth Amendment.

Nineteenth Century Women's Rights Movement

The effort to secure women's rights began at a convention in Seneca Falls, New York, in 1848. A group of women and mendrafted and approved the Declaration of Sentiments, an impassioned demand for equal rights for women, including the rightto vote. The declaration was modeled after the language and structure of the Declaration of Independence of 1776. Many ofthose gathered at Seneca Falls, including early women's rights leaders susan b. anthony and Elizabeth CadyStanton, hadbeen active in the abolitionist movement, seeking an end to Slavery. However, these women realized that they were secondclass citizens, unable to vote and possessing few legal rights, especially if they were married. Some leaders, like LucyStone, saw parallels between women and slaves: both were expected to be passive, cooperative, and obedient. In addition, the legal status of both slaves and women was unequal to that of white men.

After the Civil War ended in 1865, many of these reformers fully committed their energies to gaining women's suffrage.Stanton and Anthony established the National Woman Suffrage Association (NWSA) that sought an amendment to the U.S.Constitution similar to the FifteenthAmendment, which gave nonwhite men the right to vote. In 1872, Anthony wasprosecuted for attempting to vote in the presidential election. Stone, on the other hand, helped form the American WomanSuffrage Association (AWSA). AWSA worked for women's suffrage on a state by state basis, seeking amendments to stateconstitutions.

The U.S. Supreme Court was hostile to women's suffrage. In *Minor v. Happersett*, 88 U.S. 162, 22 L. Ed. 627 (1875), theCourt rejected an attempt by a woman to cast a ballot in a Missouri election. The Court stated that the "Constitution of theUnited States does not confer the right of suffrage upon any one." In addition, the Court said, "Women were excluded fromsuffrage in nearly all the States by the express provision of their constitutions and laws." In essence, the Court relied on pastexclusions to justify current exclusions, concluding that because women had never been allowed to vote, they could continueto be excluded.

The Campaign to Defeat the ERA

After a fifty-year struggle, in March 1972 Congress approved the Equal Rights Amendment (ERA), a move that appeared topave the way for the quick and easy adoption of the amendment by the states. Under the Constitution, thirtyeight states arerequired for ratification, and within a yea

r of congressional approval, thirty states had ratified the amendment. At this point,however, a con certed opposition campaign stopped the momentum for the ERA dead in its tracks.

The most intense opposition to the ERA came from conservative religious and political organiz ations, including the rightwingJohn Birch Society and STOP ERA, a group led by conservative firebrand Phyllis S. Schlafly. Supporters of the ERA had castit as mainly a tool to improve the e conomic position of women. Opponents, however, saw the amendment as a means ofundermi ning traditional cultural values, especially those concerned with the family and the role of wo men in U.S. society. TheU.S. Supreme Court's decision legalizing ABORTION, ROE V. WADE, 410 U.S. 113, 93 S. Ct. 705, 35 L. Ed. 2d 147 (1973), alsoaffected the ratification struggle, as the emer ging righttolife movement saw the ERA as an additional legal basis for awoman's right to an a bortion.During the 1970s and early 1980s, fierce Lobbying took place in state legislatures that were considering the ERA.Opponents pointed out that during the U.S. Senate debate on the E RA, a host of amendments that would have restricted thereach of the amendment were defeate d. These included prohibitions against drafting women into the military and allowingwomen t o serve in combat. The defeat of other amendments to the ERA led opponents to claim that wo men would lose theright to ChildSupport and certain special privileges and exemptions based in state and federal law. Opponents also warnedthat the passage of the ERA would lead to uni sex public toilet facilities and the Abolition of traditionall genderbasedsegregated facilities. Fin ally, many opponents saw the ERA as a means to remove criminal laws dealing with homosex ualacts.

Although the deadline for ratification was extended for thirty months, ERA supporters were n ever able to gain the additional states needed for ratification.

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Glass Ceiling and Its Challenges in the Modern Workplace

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ABSTRACT

Women during the early Vedic period enjoyed equal status with men in all aspects of life. The life of women deteriorated during the medieval period due to the practice of social evils like child marriage and ban on remarriage of widow and a few historical practices like Sati, Jauhar, Devadasi etc. It was the Bhakthi Movement which tried its level best to restore the status of women and stood against certain forms of oppression against women.

The status of women has undergone great changes in the last millennium. Women in India have reached all new heights of life from politics, education, sports, business, science and technology. In spite of this, women still are bound by an invisible force which prevents them to come out of cliques. Some have succeeded in breaking open the glass wall but a majority of them are still making a round in a small circle bound by very strong border line. The author is very optimistic that the women folk will one day break open the border line and come out with flying colours. The author would like to highlight and throw some light on the challenges of women at workplace. There is a change in the attitude of society which is the need of the hour rather than a change in the conditions of workplace or its environment.

Keywords: Equal Status, Social Evil, Oppression, Invisible Force & Challenges.

OPENING LINES

Histories of Vedic Period portrayed the status of women equal to that of men but deteriorated during the Medieval Period due to the practice of social evils. Rather than going very long back into the Vedic and Medieval histories, it would be fruitful to narrate the modern situation of women and their conditions in the workplace.

In the year 1917, it was the very original women's delegation met the Secretary of State to insist women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927. Then later on, it became a foremost organisation in the movement for social change. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Though Mahatma Gandhi himself married at the age of thirteen, he later urged people to boycott child marriages

and called upon young men to marry child widows. The author is of the strong opinion that this is a very strong step to improve the conditions of women during the pre independence period.

APPROACH DURING POST INDEPENDENT PERIOD

The Constitution of India ensures to every single Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), equal pay for equal work (Article 39(d)) and Article 42. Moreover, it allows extraordinary requirements to be made by the State in goodwill of women and children (Article 15(3)), renounces practices disparaging to the self-esteem of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief. (Article 42).

In addition to the Constitutional Provisions there had been many serious instances which prompted the Governments to introduce many new safety precautions and aspects for the female gender. Identity verification of cab drivers and even hiring female drivers to pick up and drop female workers from and to the workplace are a few instances to quote. It is a very sorry state of affair to state that women workers till date face lot of challenges which prevent them from coming out with flying colours. The author would like to highlight a few challenges of women workers at workplace.

HIDDEN FACTS

There is no doubt that men and women are the strong pillars of India" s growth and development. At the same time it would not be wrong to say that the capabilities and the contributions of women have gone unnoticed. This is because women are considered second class citizen in the workplace and the situation is worse in informal sectors. A very strong view everyone should agree to the fact that the contribution of housewife homemaker is not taken into consideration for the calculation of any of the economic indicators. As far as Indian family is concerned women plays a vital role in binding the members of the family under one roof.

NEED FOR WOMEN TO WORK – A CHANGING SCENARIO

The changing scenario is that Indian women have held the highest office of the President of India, Office of the Prime Minister, Cabinet Minister to the Mayor of Karaikal District in the Union Territory of Puducherry, South India. The most recent is the present Defence Minister of India, the first ever portfolio being allotted to a woman. Does this show the positive changes

taking place in working place for women in India? The possible answer to this question is a very strong „Yes‟ and „No‟ . It is yes, because if the situation hadn‟ t changed, women would not have held her place in almost all the sectors that dominate the Indian Economy. It is No because there are still a large no of challenges, facing women especially in the workplace. If there had been positive changes there wouldn‟ t have been a glass ceiling and a glass wall in the working place. And it is these which act as challenges that prevent women from coming out of the small circle and acting as a barrier in her prospects (growth and development). Though the present day women are bold and courageous, there are still a decent number of issues that concern them at workplace.

Women mainly work for economic independence, for a sense of achievement and to serve the society. Most of them do undertake economic activity due to compulsion. This is the reason for high female participation in economically deprived communities.

World Bank statistics show that 90% of the women working in informal sector are excluded from the statistics and their contribution is undocumented. It also shows that 55% of the labourers engaged in Indian agriculture are female.

THE SENARIO AT PRESENT

To begin with it is worthy to note here that India is the first country to give women the deserving identical franchise and elevated convincing records in the field of enactment of laws to protect the interest of women. Women play a vital role in the democratic nation who had mostly been looked down upon under the dictatorship of men. It is not the case only in rural India but also in urban society too. Pandit Jawarhar Lal Nehru once said that by merely looking at the condition of women, one can figure out the growth of the nation. A majority of women very frequently do a tight rope walk, trying to balance between domestic environment and professional lives.

After globalization it is seen that women are bagging more job opportunities which has raised the expectations of having a secured and prominent status of women. Women had ploughed fields and had worked hard on farms; they have woven and made handicrafts while working in the household tasks. They also sell food and made money for them and their entire family. Since, over the past years, the infrastructure in the society had improved to an extent whether sufficient or not shall always be a debatable issue. But the role of women in the existing social web is transient through a transitional segment. The author may not be wrong to point out that women shall always be vulnerable during all the phases of economic transition. To point

out, the cultural restrictions and the attitude of others need a revamp. It also has a lot to do with the upbringing as well. Girls are still brought up to have doubts in their ability and put their family interest over and above their ambitious life and dreams They are neither trained nor taught to negotiate their way in this world designed and defined by men. This has really hit the corporate world once they enter. So, they keep on navigating without radar. Given the situation, is going to be disturbed travelling throughout the life. The author has very strong feeling that if these skills are taught and if women imbibe in them these values they can surpass all past records and course of the history. Now let us examine all the challenges and how it affects the prosperity of female employees.

CHALLENGES FACING WOMEN AT WORKPLACE.

Sophia J. Ali (2011) "investigated the challenges facing women in career development. She found that most of the women employees were dissatisfied with career development programmers and women were discriminated against in career development opportunities. The study recommended that organizations should strive to ensure that career development programmers were set to enhance career development amongst women employees. Top management should also be committed to the career development of women, and organizations commitment to her family. All that is required to deal effectively with the time and effort that falls in place must be taken care of.

MATERNITY LEAVE

Each and everyone should appreciate that growing from a woman to a mother brings about lot of changes in her. But regrettably people fail to be aware of the changes and challenges she is facing at work after her baby is born. Managing mood swing and morning sickness and without showing a slightest discomfort, travelling to and fro with her belly, avoiding office parties and late night meetings. And to avoid these issues, she feels better to avail the Maternity Leave which is very hard for working women. Most of the firms do have policies where maternity leaves are approved for the first two babies. But once the lady resumes her office post maternity break, she may have to recommence her role from the very launch all over again. So, to overcome this, the corporate have now introduced bendy policies for women who resume their profession post maternity.

LACK OF ROLE MODEL

There is no doubt that again and again women have proved their capabilities in all the sectors and have occupied creamy layers previously occupied by men. There is no doubt that the **glass wall** which acts as an intangible barrier within a hierarchy that prevents women or minorities

from obtaining higher position. In spite of it, only a handful has made it. The example of Chanda Kochar, the CEO of ICICI Bank who is widely recognized for her role in retail banking in India is a best example. The confront here is that there are many female leader role models are very few like the one mentioned. Hence, women including the author look for leaders whom they can imitate. In such a situation when the women look to men for direction and mentorship, they feel they are detached and there is differentiation in the style of communication and impartiality. And now we more and more women are entering into all the spheres of life and certainly there will be many more role models in the days to come.

POWER PLAY

Having succumbed to the power play by men women are ready for the tough fight. The dawn of the new millennium will see the face of women who will be standing marching ahead of men. With due regards to all, the author would like to take the liberty of saying that the office politics is far more severe than the politics played by our sincere and hard working politicians. So, surviving the office politics itself a great challenge for women. In several instances, it had hurt her mental peace.

EGO CLASHES

Men always have tried to establish their supremacy while at work. To validate this statement, the author would like to remind that Adam was the first human being in this world and then came should also introduce affirmative action to urgently address career development of women."

MEN VS WOMEN

Men and women shall always remain the two sides of the same coin. Each has their own talents and charisma and handle situations differently. In today" s corporate environment one must clearly be aware that a woman loves and needs concern but not anyone" s sympathy. She wants her to be recognized but not as a gender. This would certainly be a first step for a giant leap for mankind.

GENDER BIAS

Another challenge which is a great cause of concern is the gender bias. We may be influenced that corporate offices are trying to link the gender gap slowly but private and government offices are still very distant behind. It is a clear evident fact that does not need any statistics to back the view that those jobs which call for physical energy etc. are unfasten for men only because they are considered to be more eligible than women. Many companies even while hiring employees ask them honestly about their marriage and **further family planning** as they

cannot afford the maternity leaves and flexibility perks. As a living human being we should be indebted to women for bringing our soul into this world and this factor has now become an impediment for their growth and progress. There is a great hope because the United Nations have raised this concern globally and is pledging to remove gender bias in workplace.

SEXUAL HARASSMENT

The most reprehensible challenge that a woman faces in the work environment is the kind of sexual abuse she is exposed to. There are many instances of woman falling prey to cunning men who lure them on the pretext of love and sexually harass them. It is understood that women are compromising in nature which is the foundation for such vicious deeds. To curtail this challenge, the voluntary agencies or human rights activists or other forums are not sufficient. The type of brought up, skills, boldness, attitude and a very strong optimistic behavior of woman is the need of the hour. Here comes the socialization process the woman had undergone. Therefore the role of family, relatives and friends act as a strong deterrent.

WORK LIFE IMBALANCE

It has always been a tough job for men to strike a balance between work and life. The condition of women is even worse. They have a tendency to mix up work commitments with personal priorities and this is where the concern begins. The family feels neglected, the friends feel lost and it is the woman who feels the brunt of it. It is she who has to help herself. She will have to gather all the required courage to say „NO‟ to the call from the boss or office if there is a eve. A male will always experience his ego is flattened when he has to testimony to a woman manager. If the lady manager if kind to him, he will try to find error with her. So, interacting with men at work itself is a day to day challenge that women face.

REST ROOM GOSSIPS

An office without rumor is like a cake without icing. Lunch time, tea breaks and rest room meetings are the well-known places where gossips are twisted and spread all over. If a woman reaches a highly regarded position in her place of work, there is always a bounty of guesswork about her passage to that place. Such remarks are too unkind and many a times she is forced to put in her papers. To overcome this issue, women must try to improve their emotional quotient.

SECURITY

The most threatening challenge for women is their security. TV channels have many times reported about such incidents. It‟ s time for women to learn the art of self defence, rather than

running from such a situation. No less than an aggressive lioness will help her.

WHAT TO DO?

In an article published by **Mahua Venkatesh, New Delhi, Hindustan Times** India ranks 120th among 131 nations in women workforce.(World Bank Report). "One reason why women participation in the workforce has come down is because a larger number of younger women are opting to stay in schools," **(Sander).** If things are not corrected, it would take a serious turn which would be very difficult to correct. The author would like to put forth the following suggestions to overcome the menace.

1) Forming Grievance Cell or Complaints Committee
2) Appropriate Working Conditions
3) Full Proof Security

The author would also like to put forth the following few suggestions with a holistic perspective of paving a safe path for the growth and development of women of today.

Partners can be more sensitive to women" s needs, and counter tradition by helping their female partner perform daily tasks and take care of children.

Organizations should have an internal code to ensure security of women employees and take measures to ensure that they discharge their job in a secure atmosphere.

Governments should make it mandatory for companies to install Global Positioning System (GPS) in vehicles carrying women, in all offices which engage women in night shifts.

Providing self-defence training to women; installing safety devices and CCTVs at the work place; undertaking police verification of cab drivers, security guards

- Child care facilities and Child care leave for working women should be provided by every organization.

- Flexible timing and Possibility to work from home are required for working women etc.

Deep rooted changes in social attitude are needed to make our society safe and secure for women. It is not only about upbringing but education system also has to play a vital role. A school Secunderabad writes the name of father on the admit card and fee card, to name a few.

What are we teaching to our children? Mother" s name not worth mentioning? What an irony? In one end we talk about gender equality and on the other we don" t even recognize the other sex.

Basically there is a need for change of attitude towards women. Being a Social Worker, the author would like to bat for appointment of Professional Social Worker in all the organizations to deal with issues affecting women at work. Professional counseling can also in changing the attitude of the concerned. So, its better late than never.

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Gender in Tourism: Human Rights and The Politics of Subjugation

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Abstract

Tourism industry is one sector to witness continuous growth and with the growth comes the challenges and responsibilities involving to support the basic human rights. Tourism has become a human rights issue because it impacts the survival of indigenous people; it impacts on the environment and well-being of other cultures. The inequalities and exploitation of the poor by the rich is intrinsic to the worst sort of tourism practices prevailing in the tourism industry in fact leads to several gender issues. Tourism is a tricky business to get right to satisfy the needs and wants of the tourists and the host community. The tourism industry is beginning to wake up to its social, cultural and environmental responsibilities, but still there is a huge gap between the stakeholders, Government, policy makers and practioners. The UNWTO estimates that 6-7% of the global workforce earns a living directly or indirectly through tourism industry. In 2010, 940 million people travelled the globe as tourists, generating 919 Billion US Dollars in export earnings. However the benefits are fundamentally undermined by the human rights violation which includes land grabs, forced displacement, loss of livelihoods, poor working conditions, low wages, cultural and sexual exploitation of children and women. With this backdrop, the paper attempts to examine the stake holders' challenges and practicalities of taking a human rights approach to tourism. It also examines the growth of tourism and regional developments and the human rights abuses on the destinations namely Tsunami affected Puducherry as a case study. Hence a timely regulations and significant practical applications of principles of human rights would make tourism industry a responsible and sustainable sector in this globalized world in the need –of –the hour.

Keywords: *Tourism industry, indigenous people, stakeholders, exploitation, gender, violation.*

Introduction

To deny people their human rights is to challenge their very humanity. - Nelson Mandela

Tourism has become a human rights issue because it impacts the survival of indigenous people; it impacts on the environment and well being of other cultures. The inequalities and

exploitation of the poor by the rich is intrinsic to the worst sort of tourism practices prevailing in the tourism industry in fact leads to several gender issues. Tourism is a tricky business to get right to satisfy the needs and wants of the tourists and the host community. The tourism industry is beginning to wake up to its social, cultural and environmental responsibilities, but still there is a huge gap between the stakeholders, Government, policy makers and practioners. The United Nations understood way back in 1948, the vital need to institute a set of values that individuals and societies around the world should esteem and circulated them under the label, the universal declaration of human rights, (UNO, 1948). Universal declaration of human rights, says human rights are violated when a certain race, creed, or group is denied recognition as a legal person, men and women are not treated as equal, different racial or religious groups are not treated as equal, life, liberty or security of person are threatened a person is sold as or used as a slave, cruel, inhuman or degrading punishment is used on a person, victims of abuse are denied an effective judicial remedy, punishments are dealt , arbitrarily or unilaterally, without a proper and fair trial, arbitrary interference into personal or private lives by agents of the state, citizens are forbidden to leave or return to their country, freedom of speech or religion is denied, education is denied, among other things creating inequalities in the society and in the industry like tourism and hospitality.

Back ground of the study

Tourism is about the transitory movement of people across the varied range of geographical and cultural products for the direct experience of these products and the mental transformation in those who travel in that process (*Adler,1989).*

Technically speaking, it is the temporary human movements to destinations away from their place of residence for any reasons other than following an occupation, not remunerated from within the country visited for the period of 24 hours or more**. (Cooper, 2004).** Tourism is a loosely bound chain of different products and services having in-compatible cultural meanings this makes the nature of tourism complex and its scope wide. The multi-dimensionality of tourism phenomenon has made it difficult for any single discipline to comprehensively grasp its nuances. One important reason as to why issues like human rights have been traditionally neglected by researchers could be that the dominant design of tourism was that of an Industry rather than as a system *(B.P.George and V.Vinitha, 2007*) .In fact industry creates master-servant relationships and at the same time trivializes these potentially detrimental relationships. The conception of tourism in the form of a master-servant relationship is the major reason why the human rights of the residents are violated.(Wickens,2002).The important

stake holders in tourism generally identified are the community, the employees, the entrepreneurs, the government, and non-government organisations, and most importantly the visitors/tourists themselves. These are parties in the macro and micro environment who are concerned about human rights and can drive the direction of human rights implementation and monitoring in tourism *(Sautter &Leisen, 1999).* Studies have proved beyond that tourism can cause change or loss of local identity and values, brought about by several closely related influences like commoditization, standardization, stereotyping, loss of authenticity and the various forms of adaptation to tourist demand *(Pizam,1978,&Saarinen,2006).*The benefits of tourism are severely vitiated the socio economic dysfunction associated with the tourism demonstration effect- the rapid local assimilation of expensive western consumption patterns stimulated by the presence of relatively large number of tourists *(Mcelroy&Albuquerque,1986*).

Objectives
The present study has been conducted with the objective of knowing
1. To know the significance of human rights in tourism industry.
2. To identify the gender issues in tourism sector.
3. To identify human rights issues in tourism industry.
4. To study about human right violations through a case study in a Tsunami affected Puducherry.

Methodology
The data required for the study was collected from primary and secondary sources. The primary data was collected through interview, discussion and interaction with Tsunami affected peoples at the rehabilitation centre, and government officials. Apart from these journals, books, websites were used. The data had been analysed through statistical tools like percentage method.

Gender in Tourism and Human rights issues: A Critical view
Tourism is one of the only of a few industry sectors that continues to see growth and with this growth comes responsibility, a responsibility to ensure all those involved understand and actively support basic human rights. As an industry we cannot continue to ignore the plight of men, women, and children who because of their sex, race, or religious beliefs have their basic human rights abused and trampled on by governments in countries where international tourism is a major source of revenue. *(Mok.Singh, 2010)* Tourism and Hospitality is one of the largest and fast-growing service sectors in the World and due to globalization,   in India there

is tremendous growth in this sector. According to ILO, the average female participation of work force is 55.5 per cent at global level and up to 70 per cent at regional level. They are employed in a wide variety of roles, including as cleaners and kitchen staff, front-line customer service workers and as senior managers. The recruitment, retention and promotion of talented women for technical and managerial leadership positions will be necessary to meet the future skills and productivity requirements of the sector. Moreover, women will comprise an even larger proportion of the sector's client base as more and more women will travel for business as well as for leisure. This too will have an impact on gender equality in the recruitment of employees.

Tourism is a global industry, and round the year business entity providing employment opportunities for both women and men. The nexus of tourism and gender lies, in part, in the human constructions of the destination, both architectural and emotional, and context of peoples' encounters with the tourist attractions. Tourism has the potential to contribute to greater gender equality and the empowerment of women, in line with the Third Millennium Development Goal. The majority of people employed in tourism worldwide are women, both in formal and informal jobs. Tourism offers women opportunities for income-generation and entrepreneurship. Gender equality means that women and men have equal conditions for divining their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development. Gender equality is therefore the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society.

Gender equality starts with equal valuing of girls and boys. Given the pace of demographic, economic and technological change in many countries and regions, tourism and hotel workforce in which women are represented at all levels should be a major feature over the next decade in most parts of the world especially in South east Asian countries. The hotels and restaurants sector, therefore, will continue to depend heavily on the recruitment of both women and men in order to meet its future skills requirements. Moreover, women comprise an even larger proportion of hotel clientele as more are travelling for business ,entertainment, events and leisure, and this will have an impact globally that would lead to several problems also. So, gender issues at the national, regional and global levels, are major challenges which face countries, employers and workers in harnessing the capacity of women to contribute more in terms of the economic, the political, the cultural and the social*.(B.Thomas,2013)*

Nevertheless, in most developing countries, gender inequality is a major obstacle for development. In order to achieve the millennium development goals in 2015 one of the most important aspects will be, to try to diminish the gap between women and men in terms of capacities, access to resources and opportunities, and vulnerability to violence and conflict. One of the aspects in which gender inequalities issues can play an important role is tourism development (UNWTO, 2006). However, women are concentrated in the lowest paid, lowest skilled sectors of the industry and carry out a large amount of unpaid work in family tourism businesses. Women are not well represented in the highest levels of employment and management of the tourism industry.

The major human rights issues in the globe had been identified has ,
• Labour conditions and a living wage
• Land rights and forced displacement
• The rights of indigenous peoples
• The right to water and sanitations
• The right to health and life
• The right to dignity and privacy
• Economic exploitation
• Cultural exploitation
• Child labour
• Sexual exploitation
• The right to participate

Tourism employment is highly gendered, like many other industries it draws on gender inequalities that provide a large global supply of highly flexible and low-paid female workers and potential tourism entrepreneurs. Socially constructed gender roles, the biological differences between men and women, and how these interact in the world of work are therefore at the core of work and development. Gender inequality is manifested in a reality that women perform 66 per cent of the world's work, produce 50 per cent of the food, but earn 10 per cent of the income and 1 per cent of the property (ILO, 2010). The reasons for this situation are widespread that women have lower access to land, capital and education than men, women tend to work at home or family enterprises unprotected by law, and women face discrimination and trouble reconciling with work and family life. However, there is evidence of increasing participation by women in the formal economy of more developed countries. Many of the characteristics of wider employment, such as a high level of undeclared work,

part-time, temporary and seasonal work, work during irregular hours and lack of education are also present in the tourism industry thereby creating gender issues. Notions of gender and gender equity lie at the heart of an understanding of sustainability within tourism, particularly in a development context. Gender and environmental sustainability and economical sustainability and the combination of both concepts prompt examination of the relationship between environmental degradation, gender inequalities and discrimination against women. The way in which gender roles condition the relationship that women and men both individually and collectively have with natural resources should be studied. In general, when dealing with environmental problems, the impacts "at the end of the tube" namely wastes, contamination, land degradation etc., are more often identified and addressed than the matter of women's access to, and control over, natural resources. Central elements such as, for example, women's access to, and control over land, or the control and management of water or forests, are still not considered relevant. Gender and economic sustainability deals with studying and working towards economic sustainability from a gender perspective allows one to tackle the following matters: like methodological criticisms, in the formulation of statistics and national accounts that are blind to gender discussions on binomial work/employment , sexual division of labour , labour participation and discrimination against women ,economic policies and their effects, differentiated by sex ,problems and alternatives related to gender and development ,invisibility of women in macroeconomic models ,gender bias in public policies and budgets ,impact of gender on public policies ,economy and gender equality

The UN WTO estimates that 7-7% of the global workforce earns a living directly or indirectly through tourism. In 2016, 996.40 million people travelled the globe as tourists generating some US$919 billion in export earnings. However these benefits are fundamentally undermined by the human rights violations that so often accompany tourism development in which both industry and governments, and other stakeholders are very often complicit it. It is typically the most social and economically marginalised people who are not only excluded from tourism's benefits, but find themselves pushed into deeper poverty as a result of tourist's arrival. This includes the coastal communities of Tamilnadu and Puducherry of South India, who lacking official land title deeds were prevented from returning to live beside the sea or seashore following the 2004 Tsunami thereby forcing them into destitution. For such communities, challenging these violations and seeking redress can be particularly challenging given high dependency many countries foster upon tourism, alleviating it to the sacred cow status and stiffing those who cry dissent. The tourism industry is so large and consuming that it frequently violates people's human rights, particularly in the developing countries like India.

Tourism activities are usually based on existing unequal, exploitative relationships and consequently, the poorer are more vulnerable groups in the destination suffer from the negative impacts of tourism. With this backdrop, the present study had been conducted.

Tourism and UDHR

The universal declaration of human rights(UDHR) adopted by the UN General Assembly on December 10, 1948 consists of 30 articles which outline the view of the UN on the human rights guaranteed to all people in the World. In fact a few of the articles of the UDHR are more direct in their application to tourism human rights than to any other sector, for instance article 13, which states that everyone has the universal right to freedom of movement, and article 24,which states that everyone has the universal right to rest ,leisure and holidays with pay. While leisure and recreation have been included as rights, tourism does not figure explicitly. However it is very much implied with the phrase "periodic holidays with pay".

Article 23 also lists the right to form or join trade unions as one of its sub-clauses. Yet trade unionism in the tourism industry has often been suppressed by the managements, often with the overt and covert support of the ruling class*. (Elliot, 1997).*

Article 3 states that everyone has the right to life, liberty, and security of person. This gives a radical interpretation to the rights of tourists. Many a time, host nations believe that the security of travelling persons is not their occupation. Tourists have the same right to life, liberty and security just like the residents.

Article 13 is very important for tourism it declares the right to freedom of movement and residence within the borders of each state. No regulations, including unfriendly visa regimes or poor relationships among countries should be an insurmountable burden upon the one who wants to globetrot. The right to leave a country is juxtaposed with the right to return- which is the spirit of tourism. Tourism by definition is the temporary movement of people **(**McIntosh, 1995**).**When article 13 is read together with article 24; a fuller implication upon tourism becomes clear. Article 24 says that everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Tourism and Human rights violations in Puducherry – Findings : A case study

Puducherry is a French colony until 1954; this coastal town retains a number of colonial buildings, churches, statues, and systematic town planning, as well as urban architecture of

the local Tamil style. As such the town has been dubbed "The Europe of India". Puducherry has a special ambience not felt anywhere in India. . It nevertheless draws tourists from around the world and from across India. Pondicherry is also a popular weekend destination, which can be reached easily from the nearby cities such as Chennai and Bangalore. In the year2004 Puducherry was affected by Tsunami, with lot of material and human loss for the coastal communities. After three years of this natural disaster, the government provided shelter five kilometres away from their normal residence. The people s felt that their rights had been curtailed. The right to access coastal land to sustain their livelihood, the right to walk around the neighbourhood areas like beaches and sea shore, the right to privacy were taken for granted, for the reason of tourism development.

Three questions had been raised to 104 respondents in Tsunamikuppam, five kilometres from Puducherry ,they are
1.   Whether the govt. sponsored home gives you happy?
         44% says yes and remaining says no.

2.   Whether your livelihood is protected?
         71 % says no and remaining says yes

3.   Whether your human rights had been violated?
         88% says yes and rest says no

Based on the above queries one can able to sense how human right violations occurred in a tourism destination and of a local milieu in Puducherry. Most of the respondents felt the lives of the fishing communities had been devastated by the disaster. The present research revealed human rights violations against these vulnerable communities like land grabs, loss of livelihoods, exclusion from decision making and negative socio-cultural impacts.

Discussion

The mainstream tourism development, local resources and economic activities are mainly using for the development of the industry and not for the well being of the communities. The local communities do not have any role or say in the development taking place in the destinations. They feel that their fundamental rights are taken away by the industry, kicked away from their land and livelihood.These violations include land grabs, and forced displacement, loss of livelihoods, compromised access to water and other essential natural

resources, environmental degradation, poor working conditions, exclusion from decision making process, cultural erosion and sexual exploitation of women and children. Their agriculture and occupational land will be used for developing tourist infrastructure such as hotels, resorts and golf courses. Their land becomes the recreational space for the tourists.

The links between equality of opportunity and treatment for women and men in quality jobs, workforce development, training opportunities and employment in the tourism sector is a subject that has been explored somewhat at national or local levels and however there is less information on gender equality at international context. Securing decent work is crucial for women and men, making it possible for them to build more promising futures for themselves, their families and their communities. Hence tourism through sustainable development is to be achieved through the contributions of both women and men, establishing gender equality. The tourism sector poses additional and particular challenges for women due to organizational and structural characteristics. These include a highly variable demand cycle which imposes unsocial working hours on employees and can make shift patterns unpredictable, both of which are difficult to reconcile with family and domestic responsibilities. Seasonal work can demand very high levels of time commitment during some parts of the year, while offering little or no work during the off-season. Businesses can be located at some distance from residential areas, particularly in poor countries and communities, imposing both travel and time costs on women who frequently have limited access to both financial and time-flexibility resources. In many countries, hotels and catering work, notably hotel and restaurant kitchens, are traditional male preserves in terms of employment opportunity and work culture, and this can act as a major barrier to female access and opportunity. By contrast to the barriers imposed by workplace culture in hotel and restaurant kitchens, other areas of relatively high-profile work in tourism are traditionally female dominated, notably tour guides in many countries and cultures. Such work has, traditionally, been seen as "glamorous" and, therefore, attractive to women, although this image is increasingly contested, leads to gender issues frequently. Government policies and programmes are most of the time biased to the industry and facilitating human right violations instead of protecting the rights of the communities. In this context it is very important to place human right issues in tourism to a larger framework. To drive for sustainable development in tourism and human rights with due diligence.. One of the most significant is the practical application of the principles of human rights would be in making tourism a tool for global affirmative action's . It may be concluded that human rights should be recognized by all the stakeholders of the industry including local communities and thereby avoiding violations in the destination so that specific impacts can be addressed

effectively. Finally tourism needs to take a human rights approach strengthening judicial and extra –judicial mechanisms by which victims of human rights can seek redress by assuring gender equality at all levels and putting an end to all abuses is the need of the hour.

Happy Tourism!

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A Study on the Significance of Feminist Emancipation in Accordance with Domestic Violence

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Abstract

The new era belonging to the "Women power", is still a fantasy for every woman. Throughout history, women have battled against inequality, discrimination, right to vote, incorrigible behavior and generally been sidelined and abused by their own intimate partner. A home should be a blissful place where every hope, dream, life and happiness begins. However, for most of the women, this hope gets shattered and turns out to be a place confronted with harassment and abuse especially by their own partners.

Many women in our society inevitably become a victim of domestic violence in families where patriarchy dominates and women are treated as a household labour. According to the data stated by "National Crime Records Bureau", Crime against Women have reported an increase of 2.9% in 2016 over 2015, out of which the majority of crimes were reported under 'Cruelty by Husband or His Relatives' (32.6%)'.Even though there is a strong law "The Protection of Women from Domestic Violence Act (DV Act) 2005", in place to safeguard the rights and interests against violence from their spouse as well as other members of their family, a decade has gone, still only a few women are able to get the relief and justice they deserve.

As quoted by MalalaYousafzai "I raise up my voice—not so I can shout, but so that those without a voice can be heard...we cannot succeed when half of us are held back."The study is to limpidly bring up the importance of the power of economic emancipation for women and to encourage them to access and benefit from this powerful legislation. Though we brag about feminism, however, we are still enslaved into the chain of violence. Emancipation is the act of setting someone free from slavery, which exactly apposite this research as it emphasis on freedom of women from domestic violence through economic emancipation.

The study involves secondary data collected from various sources. With this as the background, the paper revolves around the following objectives:

➢ *To bring out the cognizance in women regarding the ascendancy of "The Protection of Women from Domestic Violence Act, 2005"*

➢ *To bring out intelligibility of consciousness of health & economic independence of women.*

➢ *Importance of economic emancipation for women, without which freedom will only be a hoax.*

Keywords: *Domestic violence, NCRB, Human Rights, Feminist, Feminism, Emancipation.*

Violence against Women Worldwide:

The word feminist has quite a few definitions but any strong woman who fights for her right in our society is actually a feminist.Around the globe, women have battled against all odds to gain equal rights in different facets of our society.Every woman is an inspiring soul to the world, but there comesa time where she becomes a victim of violence.Violence against women embodies itself in,physical, sexual, emotional,psychological and economic abuse at home, office or at any other private or public space.

Violence in no way is acceptable, in specific domestic violence cannot be accepted even as a nightmare.A heartbreaking truth as per the United Nations reportis that globally, one in three women have suffered physical or sexual intimate partner violence at some point in their lives.

Domestic abuse by a partner makes women suffer psychologically a fear of seclusion from own family, deterioration in the health condition as an outcome of abuse and from a doting mother to a destitute mom atleast for certain period until she gains her source of income.Economic violence is the most traumatic form of abuse that happens in the intimate partner relationship and this thwarts the blossoming of every womanglobally.

Domestic Violence and Economic violence – Entangled :

In India as per the National CrimeRecords Bureau (NCRB) report majority of crimes against women were reported under 'Cruelty by Husband or His Relatives (32.6%)'.A fear is instilled in the minds of the victim by the intimate partner either by gaining control over physically or economically, whichleaves no choice for women other than being a victim of the abuse. A delusive myth of our society and mostly economic dependency are the main reasons for women to be a silent victim in their monstrous relationship. The following chart is a depitction of crime against selected sections in the society:

Crimes against Women, Children, SCs, STs & Senior Citizens (IPC+SLL) in States/UTs (2014-2016)
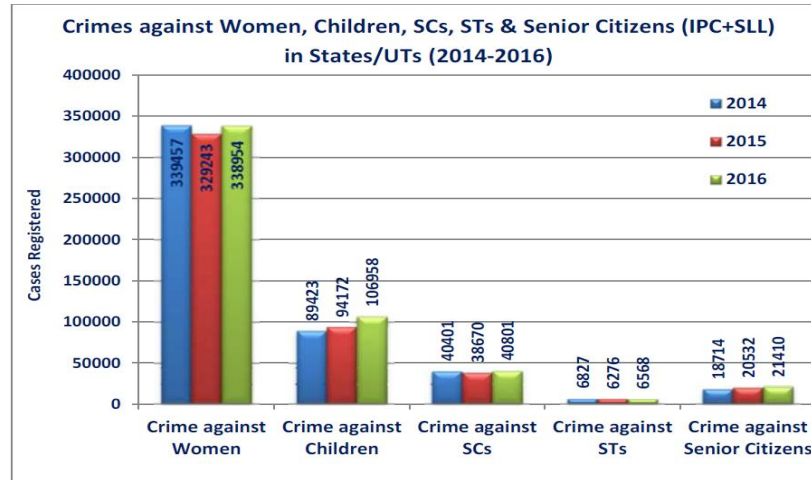
Source : NCRB

Economic violence is one of the worst forms of abuse where women are controlled and intimidated by the intimate partner for money and being aggressive in blocking economic resources.This controlling behavior on education,employment, health, meeting with the family, engaged in social media or any social activities ofthe intimate partner develops psychological stress on women. In the few cases where women become ineffectual, her partner tries to exploit her economic resource.

United Nations research in certain cases of working women indicates that, cost of violence affects directly their paid working hours which amounts to 2 percent of the global gross domestic product(GDP).In Canada the amount is calculated at $1.6 billion, in America, it's around $5.8 billion, in England and in wales domestic violence costs around $32.9 billion.In India women have to lose an average of five paid work days for every incident of domestic violence on an average 25 percent is reduced from the salary.

The Most Dynamic Power of the Law :

A woman first needs to have a basic knowledge ofthe judicial laws in their own country. This helps them to realize their own rights and value. In India woman who is entangled in an abusive relationship and is the victim of the domestic violence has to first realize the importance of "The protection of Women from Domestic Violence Act, 2005" where women are protected in every aspect by the law.Women can report any form of violence by an intimate partner with police. If any sort of fear then there is protection officer mostly women officers are appointed in every district who can record the domestic incident report and file to the Magistrate and then the same will be forwarded to the concerned police officers.In

addition, the officer can also help the victim by getting them medically examined, shelter home or any counseling if required.

Women who are affected by the intimate partner violence can get the following relief orders as part of the Act to ensure the safety of the women :

➢ **Residence Order**:Women with a residence order cannot be thrown out of her husband or in-laws house as she has the matrimonial rights in the house.

➢ **Monetary reliefs** :This order covers up for the losses the women have suffered and any medical expenses to be taken care by the partner.Also, in addition, the maintenance for the victim and her children has to be borne by the male partner.

➢ **Custody order**:The aggrieved person can gain the custodial rights of her children if her intimate partner is abusive and violent and in any way harmful to the children .

➢ **Domestic violence maintenance**:Women are entitled to ask for the compensation from her abusive husband for the damages and injuries caused by her abusive partner also for the emotionaldistress and mental torture she had endured.

The following table shows crime against women in major metropolitan cities in India during 2016.

I-Incidence; V-Victim(s); R-Rate **Source : NCRB**

❖ In cases of financial negligence from the intimate partner, the victims can make use of **Maintenance Act, 125** which is another separate act to protect the basic financial requirement of women and her kids.Though "The protection of Women from Domestic Violence Act, 2005" was enacted but was active only in the past few years.Stillwomen do not have much knowledge of the act and their benefits.Women have to understand the seriousness of her life and about the secured future of children instead of being ignorant of her own constitutive rights, as rightly quoted: "Ignorance of the law is no excuse".Few laws to safeguard women :
➢ **National Commission for Women Act, 1990 (20 of 1990)**
➢ **Human Rights Act, 1993 (with Amendment Act, 2006**

➢ **The Tamil Nadu State Commission for Women Act, 2008**

TABLE 3B.2(i)
IPC Crime Against Women in Metropolitan Cities - 2016 (Continued)

S. No.	City	Cruelty by Husband or his relatives (Sec.498A)			Kidnapping & Abduction of Women								
					Kidnapping & Abduction of Women (Total)			Kidnapping & Abduction (Sec.363 IPC)			Kidnapping for Ransom (Sec. 364A IPC)		
		I	V	R	I	V	R	I	V	R	I	V	R
		15	16	17	18	19	20	18A	19A	20A	18B	19B	20B
1	Ahmedabad (Gujarat)	562	562	18.7	271	272	9.0	63	63	2.1	0	0	0.0
2	Bengaluru (Karnataka)	489	489	12.0	674	682	16.6	623	631	15.3	4	4	0.1
3	Chennai (Tamil Nadu)	178	178	4.1	15	16	0.3	12	12	0.3	0	0	0.0
4	Coimbatore (Tamil Nadu)	37	37	3.5	4	4	0.4	0	0	0.0	0	0	0.0
5	Delhi	3645	3645	48.1	3364	3601	44.4	3088	3290	40.7	2	2	0.0
6	Ghaziabad (Uttar Pradesh)	481	481	43.7	235	235	21.4	0	0	0.0	0	0	0.0
7	Hyderabad (Telangana)	1311	1315	34.9	227	241	6.0	200	214	5.3	0	0	0.0
8	Indore (Madhya Pradesh)	275	275	26.4	230	232	22.1	192	194	18.5	0	0	0.0
9	Jaipur (Rajasthan)	1008	1008	69.5	377	378	26.0	152	152	10.5	0	0	0.0
10	Kanpur (Uttar Pradesh)	365	365	27.2	312	312	23.3	0	0	0.0	0	0	0.0
11	Kochi (Kerala)	111	111	10.3	8	9	0.7	0	0	0.0	1	1	0.1
12	Kolkata (West Bengal)	886	886	13.0	120	209	1.8	39	104	0.6	2	2	0.0
13	Kozhikode (Kerala)	161	161	15.2	6	6	0.6	5	5	0.5	0	0	0.0
14	Lucknow (Uttar Pradesh)	895	895	64.9	601	601	43.6	246	246	17.8	0	0	0.0
15	Mumbai (Maharashtra)	587	587	6.9	1142	1202	13.4	1094	1154	12.8	0	0	0.0
16	Nagpur (Maharashtra)	248	248	20.3	368	368	30.2	360	360	29.5	0	0	0.0
17	Patna (Bihar)	405	405	42.2	562	562	58.5	0	0	0.0	0	0	0.0
18	Pune (Maharashtra)	379	379	15.9	578	624	24.2	328	357	13.7	0	0	0.0
19	Surat (Gujarat)	195	195	9.9	162	168	8.2	90	95	4.6	0	0	0.0
	TOTAL CITIES	12218	12222	22.6	9256	9722	17.1	6492	6877	12.0	9	9	0.0

Note: No Cases reported under Deaths caused by Act done with Intent to cause Miscarriage (Sec.314 IPC) and Kidnapping & Abduction in order to Murder (Sec.364 IPC)

TABLE 3B.2(i) - Page 2 of 7

Stay healthy to nail your goal :

Women who experience economic violence by their intimate partner also are at a risk of health related problems. Every woman should take a proper care of her health, the most value for every human being in this world.As per the women's health report who experience domestic violence face major health related problems like unwanted pregnancy,pelvic pain, migraine, heart problems, sexual problems, trouble sleeping and, the list goes on.

Women who are victim or survivor of intimate partner violence also go through a lot of psychological issue like depression and anxiety.The kids who witness such violence at home have a fear infused in their minds and may develop a violent nature.Women need not be in fear or be ashamed to reach out for help. Only in cases where women don't raise a voice and be a silent victim, then the partner's violent behavior is encouraged.The reach out for help may prevent any sort of mental or physical health problems for women.

Every human being has right to live life with full liberty, free from any form of violence or torture, to express own thoughts, right to choose education and choice of occupation.The basic human right is even at times deniedfor women across the globe.Life may not be the same always there would be many stumbling blocks no matter what women need an uprising of mind and heart.Every woman whether a victim of intimate partner violence or not should be financially independent.Women who are victims of intimate partner violence should be astute and need to have a check on the following :

➢ To be safe.
➢ Any debt by her or her spouse, if so check out for the cash flowand work on to clear the same.
➢ If denied of any economic source educate yourself, reach out to various NGO or women- centric organizations learn and earn.
➢ Save earnings and secure hard earned money
➢ Be an aspiring women to inspire the entire world.

Schemes by Government :To safeguard the victim :
For a women around the globe, to leave an abusive relationship is hard, but there are a lot of ground realities tied to her future and safety of kids.When women become a prodigy of knowledge of their own rights and source, along with skill development, they can attain economic emancipation.Once women find a way for economic emancipation it will be gradually developed into women empowered society.

Around the globe, there are various schemes by the government and assistance from the police team and by the law to protect the victims of intimate partner violence.The only problem is women to reach out for help.

In India, Government has introduced various schemes to protect womenfrom any form of violence.Women who suffer violence by her intimate partner can reach out to any women police station or call helpline 1091. Women who is are victim of domestic violence have a fear

to approach police station or lawyers in some cases the medical evidence gets destroyed due to lack of knowledge or threat by the perpetrators.There are few initiatives by Government to help and secure women from violence :

➢ **One-stop centre :** A new initiative by the Government to help victims of violence.This centre provides medical, legal, police, psychological counseling and also provides shelter homes to women who are in need.

➢ Any emergency or non emergency situation there is auniversalisation of women helpline 181 to report any form of violence.

➢ To more simplify reach out **#HelpMeWCD** tweet to **@MinistryWCD** where women or any of her friend, relative or neighbor can report the incident.

➢ There is a She-box, an online portal to help women file complaint about any harassment in the office.

Economic emancipation - Bridge to Women Empowerment :
A woman who is fatalistic should have the quest to be financially independent who were vulnerable for certain period in life due to intimate partner violence.In many cases for most of the women's life has been an arduous journey but a woman must be educated about their right to live majestically .

Women survivors of domestic violence have to equip themselves productively and learn any technical or non-technical skills and enhance the knowledge.Women are more creative and artistic and this can enrich their lives and a support can be provided to any other women who is a survivor or victim of intimate partner violence.

Around the globe lot of initiatives and financial support are provided for women to empower themselves for a better living.It is the revolution century and women are achieving in every field of work. Women around the globe are breaking all stereotypes and economic emancipation is possible for women through entrepreneurship.

➢ Pamela Taylor co-founder of Dress for Success a non profitwhich helps disadvantaged women build skills to get jobs.

➢ A child bride, victim of a terrific abusive relationship turned to one of the best selling author – Baby Halder

Around the globe women are supported by the UN, world bank and various other organizations to make the world a better place for women.One of the sustainable goal of the UN is to end all forms of violence against women and promote the empowerment of women.

An arising Mutiny of Women dynamism:
For all the magnificent women in this world be strong, refrain, empower, mould yourself and become a revolutionist.Women need to have a zest for life and believe yourself and raise your voice when needed.Women must be intellectual to understand the situation toprotect them from any harm, educate yourself by using any of the available training programs, brace up and prevent the violence. In India, there are various women empowerment schemes introduced by the government.

➢ Support to Training and Employment Programme for Women (STEP)
➢ Mahila E-Haat
➢ Women Helpline Scheme
➢ SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
➢ Mahila police Volunteers
➢ BetiBachaoBetiPadhao Scheme
➢ Nari Shakti Puraskar
➢ Mahila Shakti Kendras(MSK)
➢ Working Women Hostel
➢ Service Homes
➢ MahalirThittam

Many NGOs helping survivors of domestic violence to walk out of an abusive relationship and be financially independent like AZAD foundation andAshraya Women's Centre.

Conclusion
➢ Women need to have a realization and then become a sensation.
➢ Women are dreaming of a world where she can be free from violence, be independent and no need to jot down #metoo instead it's all about #free too.
➢ Women have to be educated about various support system by Government and help from NGOs that are transforming lives of millions of women around the globe.
➢ Social media is of great help at the various disastrous periodTamilNadu government can introduce a special account on twitter with hashtag where women or anyone could easily report of any violence.

➢ The One-stop centre by Central Government in India is set up in Chennai. This centre could be expanded to other districts in TamilNadu.

➢ An increase inthe number of Protection Officer and their availability to help the victims would make a great impact in their life and society.

➢ The courts could expedite the trial process for Domestic violence since the victim would be under lot of stress.

➢ Women need to try their best not to lose hope and be optimistic.At times of suffering reach out any NGOs or organization that can help to enhance knowledge,skills and become financially independent.

➢ Women can turn upto an entrepreneur any small or big business, services on her own.Women can educate themselves and try to create own startup based on their interest.

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Multidimensional Approach to Frame Work of Inter-Disciplinary Women's Studies.

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Abstract:

Women's Studies is an interdisciplinary study of women and society from the standpoint of women's lived experiences. It provides a counterpoint to the historically established theories in the various branches of human knowledge and challenges the predominantly male centric understanding of social institutions and processes. In its essence, Women's Studies are both a perspective and a discipline: it challenges the notions of objectivity of knowledge.

The term 'gender' is usually used in its broader meaning referring to the social, cultural and psychological attribution of being male and/or female'. The distinction is made between the biological concept of sex and the cultural, psychological and social connotations in which gender characteristics are expressed according to the culture and/or the historical time within which one individual is situated. The term has its intrinsic complexity and that is why research and debates are open to questioning the meaning itself and the social/political consequences related to it. Moreover it is not part of the mainstream research issues, consequently it is very often underestimated the deep 228 connection with educational strategies, law enforcement:

*a) **gender studies :** autonomously organised as a discipline in its own right.*

*b) **gender perspective :** research that analyses and problematize issues of gender, positioning gender as a perspective along side of other equally important perspectives.*

*c) **gender aspects:** research in which gender is not particularly visible in the analyses, although still present as a dimension of the stud*

Introduction

Women's Studies are an interdisciplinary study of women and society from the standpoint of women's lived experiences. It provides a counterpoint to the historically established theories in the various branches of human knowledge and challenges the predominantly male centric understanding of social institutions and processes. In its essence, Women's Studies are both a perspective and a discipline: it challenges the notions of objectivity of knowledge. A body of literature that embodies the concern for women's equality and development and seeks to find explanations and remedies for the unequal position of women in the society; a set of research

and analysis which enquires into the origin and basis of these discriminatory practices against women, which has come to be concisely defined as Women's Studies. {University Grants Commission, 1986). The UNESCO meeting of experts on Women's Studies and Social Sciences in Asia held in Delhi in October, 1982 defined Women's Studies in terms of the objectives that such studies sought to achieve as:

- To promote better and balanced understanding of our societies and how they are responding to the process of change;
- To contribute to the pursuit of human rights;
- To assist both men and women in understanding, recognizing, and giving due importance to the roles actually played by women and men;
- To investigate the causes of disparity, analyzing structural factors in addition to attitudinal and cultural factors;
- To empower women in their struggle for equality and for an effective presence in all areas of society and development;
- To render 'invisible' women 'visible' and in particular the women of the most underprivileged strata (University Grants Commission, 1986)

Women's Studies can be briefly defined as body of learning with a directed concern for women's equality and empowerment. It seeks to find explanations and remedies for inherited conditions of inequity and injustice that women have been subjected to, while it analyses the origin and basis of discriminatory practices against women, Women's Studies in contemporary practice enlarges its scope to promote gender sensitization of men, women and communities. Therefore, Women's Studies is not merely studies about women or data about women, but a critical instrument for humanities and social science development in the context of social reality."

Women's Studies has its roots in the Women's Liberation movement of the 1960's. It was a period of widespread protests. Participating in these various civil rights movements women gained political experience; they also realized that none of the existing system of progressive thought, which affirm the values of freedom, justice and equality, addressed the question of women's subordination. The underlying assumptions being 1) women's subordination is biological and determined by the natural order 2) Issues of justice, equality and liberty are the concerns ofthe public sphere, i.e. the realm of politics, economy and military and 3) these issues mediated the relationship of the individual or group with the state (Poonacha,1999).

Women's Studies in India "the contemporary feminist movement in India finds its genesis in the report on the status of women which was published in India in 1975." The guarantee of women's equality in the constitution provided a set of standards to assess women's situation in all its aspects. However, the committee's report "Towards Equality ", presented a grim picture of social reality that sharply contrasted with the goals of equality laid down by the Indian constitution. The alarming decline in sex ratio, increase in violence against women, the rising illiteracy among women, and the lack of political and economic participation of women were a dismal reality (Bhatty, 2002). The comprehensive report further "highlighted that instead of changing social values and attitudes regarding women's roles, the educational system had contributed to strengthening and perpetuating traditional ideas of women's subordination through the curricula" (Mitra, Bhatia & Chatteijee, 2013).

 The Indian Council of Social Science Research (ICSSR) in 1976 initiated a new program in WS with three objectives: 1) initiate policy change, 2) develop new perspectives in social science concepts, methods and theories and 3) revive the social debate on the women's question. It was against this background that the First National Conference on WS was convened in Bombay in 1981 which ultimately culminated into the Indian Association for Women's Studies (IAWS) - a National Forum for bringing together academics, activists and policy makers concerned with women's development. In the years following, this association organized many seminars and workshops on curriculum development, syllabus revisions and research programs (Mitra, Bhatia & Chatteijee, 2013).

 Women's Studies entered the university system because of pressures from the women's movement articulated in the First National Conference of Women's Studies held at SNDT women's University, Mumbai in 1981.

National Policy of Education (NPE 1986, which was updated in 1992) identified Women's Studies as a critical instrument of social and educational development. One of the major outcome of National Policy of Education was. the entry of the University Grants Commission into this field and its enunciation of guidelines 43 for the promotion of Women's Studies which clearly reflect the objectives of the Women's Studies movement, through the setting up of Women's Studies Centres in various universities of India in the mid-1980s. The announcement of the National Policy on education in January 1985 and the formulation of the guidelines on Women's Studies by the UGC in 1986 represented the first phase of the legitimization of Women's Studies in the formal educational system. In India, the National

Commission on The Status of Women was set up (1972) to examine the status of women in the country and their problems. The findings of the committee, known as the Toward Equality Report, 1974 showed far beyond the most pessimistic prediction of the dismal condition of women's lives.

Women's studies explains that it exists because the pre-existing disciplinary structures failed to provide adequate answers to questions about and from women. Women's studies, emerging as the academic arm of the women's movement in the 1960s, exists in tandem with feminist scholarship, which, as Marian Lowe and Margaret Lowe Benston explain, has functioned to develop a woman-oriented understanding of the world, to seek out explanations for women's oppression, and to identify strategies for change. Women's studies has operated as one of these strategies for change, primarily as a way of disseminating information and "educating for change," based on the actual experiences and languages of women .

Since its inception, the field has been motivated to transform society in order to achieve equality for women. The transformative mechanisms are aimed at all institutions, including the academy itself, the very house in which women's studies resides. Women's studies has perceived disciplines per se as structures inherently oppressive to women in that these sources of knowledge production and dissemination mask themselves in the belief that their enterprises are pure and objective, thus presenting a male perspective as falsely universal and failing to present women's lives fully and accurately.

Since women's studies takes as its subject matter the lived experiences of women, focusing on the interrelationship between the emotional and the intellectual in women's lives in opposition to the dearth of such a perspective in mainstream approaches, students should start with rather than finish with interdisciplinary perspectives, issue here is not teaching students about disciplines but rather teaching students to be skeptical of the disciplines.

Fundamentally, then, what both Kahn and Lubelska are saying is that women's studies is interdisciplinary because its intent is to ask and to answer heretofore unaddressed questions and in the process to re-create the academy through research and pedagogy designed to heighten one's consciousness of disciplinary flaws, thus re-creating the world. In other words, the academy must be reinvented from within and without.

Women's studies demands that through interdisciplinary investigation we reconstruct the very way we think about thinking: that we, at the very least, critique and, at the very most, obliterate categorical exclusivity separating the intellectual and the political, the dispassionate and the engaged, the search for truth and the promotion of group interest, that we rethink the very concepts of discipline and interdiscipline..

The theoretical discussion strongly suggests that women's studies is interdisciplinary but that it is also something other than interdisciplinary. We may then ask the questions, "Does the theory complement the practice?" and "Can the practice lead us to a clearer understanding of women's studies?"

Western Context:

An analysis reveals seven categories of women's studies courses, some readily identifiable within the boundaries of current thought on interdisciplinary work, but others clearly operating in new ways.

Type I—Single Discipline With Feminist Perspective—This course constitutes the majority of courses offered in women's studies programs, which are generally multidisciplinary in structure, cross-listing courses from several departments. These courses, which are lower and upper division, often focus on women, but may also center on sexuality and gender. They are strictly disciplinary offerings which present a single disciplinary perspective combined with feminist analysis. The topic of the course is not investigated through more than one disciplinary lens, and such courses generally do not employ faculty from more than one discipline.

Type 2—Multiple Disciplines with Feminist Perspective—This type may call itself interdisciplinary, but the syllabus presents a course incompatible with the established definition of interdisciplinarity. Some introductory courses fall into this category as do many women and science courses. In the case of the latter, syllabi may state that they focus on the identification and analysis of the methods and assumptions of various social and natural sciences from a feminist perspective.

Type 3—Interdisciplinary—this course more readily assumes the form and function of interdisciplinary courses that we envision through the lens of interdisciplinarity theory.

Type 4—Mid-Evolutionary Interdisciplinary—This type is most analogous to that elusive fossil that paleontologists dream of finding to confirm for the hard-core skeptic the evolutionary history of humankind: an imprint of the half human/half ape that reveals clearly our once and future forms. These courses, which are sometimes introductions to women's studies, present themselves initially as interdisciplinary but shift quickly to something else entirely. Their syllabi may explain that they intend to explore women's studies issues through particular disciplines, such as literature, sociology, history, and psychology, and the required reading for the course will reveal that the course will make clear the respective disciplinary methods and assumptions. These disciplinary perspectives are often presented in serial form through particular readings

Type 5—Transdisciplinarity/New Discipline—Certain women's studies courses tend to be labeled interdisciplinary if they clearly situate themselves outside existing disciplines through a topical focus and if they borrow widely from many different disciplines.

Type 6—Feminist Interdisciplinarity—As one might suspect, when revolutionary theory is applied to a body of knowledge, that knowledge must in some way become something other than what it was. A new kind of history, psychology, biology, or anthropology emerges to stand beside the old, perhaps even to dominate or obliterate the old. Any interdisciplinary activity will have this transformative impact to some extent, at the very least upon the way the instructor comes to see his or her own discipline.

Type 7—Feminist Transdisciplinary/Disciplinary—No course highlights women's studies' grounding in extremely complex feminist theory and its disciplinary character as fully as does the Feminist Transdisciplinary/Disciplinary course. In this type, feminism(s) provides the transdisciplinary umbrella for the course, which is devoted to the exploration of multiple feminist theories or to the use of feminist theories to investigate a feminist issue clearly positioned apart from conventional disciplines. The syllabus for this course will likely never mention disciplinary perspectives, but it will highlight various approaches to feminism, such as conservative, liberal, Marxist, radical, and socialist feminisms or in categories such as black feminism, language theory, and power.

Indian Context:
In 1986, the UGC issued guidelines to universities, which provided a definition, objectives and framework for programmes and financial assistance. The guidelines emphasized the

dimensions of teaching, training, research and extension. Two models were suggested namely Women's Studies cells within the departments of colleges and centre's for Women's Studies as independent units, with the status of a department in the university. The SNDT Women's University pioneered the entry of Women's Studies into the Indian university system. The university, established in 1916, aimed at the establishment of gender equality through education. It established the Research Centre for Women's Studies (RCWS) in 1974 to undertake research, teaching, documentation, publication and community outreach activities aimed at gender equity. Apart from policy, theoretical and field action research, the RCWS has contributed significantly to the publication of teaching learning materials and the training of college/university teachers in Women's Studies. The RCWS soon became the model adopted by the University Grants Commission, New Delhi, for the development of Women's Studies centres within Indian universities. Around this time two more institutions, the Institute of Social Studies Trust (founded in 1976) and the Centre for Women's Development Studies (CWDS), established in 1980 were also established mainly to undertake new research on.

Established in 1987 as a response to University Grants Commission's call to address women's issues in higher education. The Centre was one of the first seven Women's Studies centres established by UGC. In the history of 35 years, the centre has made long strides in the direction of Teaching, Research and Development. The Centre is the focal point for women's and gender studies in the University. The activities of WSDC place women and gender at the centre of its inquiry focusing mostly on multidisciplinary perspectives of class, caste, race, ethnicity, sexuality, religion, age. It also addresses several other contemporary socio-political issues concerning women. Teaching and research has gradually become the prime focus of the Centre. The Centre offers short term courses on Women's Studies for undergraduates, graduates and post graduate: 'Certificate Courses in Women's Studies' is offered at colleges for under graduates. A course titled Gender and Society for graduates and 'Advanced Certificate Course in Gender Studies' for post graduates is run by WSDC.

The Department-cum- Centre has taken a lead in the region in introducing the formal degree programmes in Women's Studies. The programmes continuing at present are: M.A. in Women's Studies and Ph.D. Programme in Women's Studies

♦ Krantijyoti Savitribai Phule Women's Studies Centre, University ofPune The Krantijyoti Savitribai Phule Women's Studies Centre established in 1987 in University ofPune, which is known for its commitment to excellence and innovation.

♦ School ofWomen's Studies, Jadavpur University Beginning its journey in January 1988 with Professor Jasodhara Bagchi as founder-Director, the School was recognised by the UGC in February 1989. The University Grants Commission recognised it as the Nodal Centre for Women's Studies in the Eastern Region during the IXth Plan period. The School remains the most widely known within the region and also nationally.

♦ Women's Studies Centre ,P. G. Department of Home Science, Sardar Patel University Women Studies Centre at Sardar Patel University was established in March 2005 and started functioning folly since August-September 2005. The identification of priorities for Women's Studies Centre at Sardar Patel University is based on the fact that the university is a rural-based one established with the aim of uplifting the educational level of the local population, neighbouring towns and interior villages. 66 Proximity to urban settings such as Baroda and Ahmedabad has led to greater exposure in a section of the local female population here while the other half _ remains largely backward in all respects.

An overview of the achievements of Women's Studies in India during the last quarter of a century indicates that recovery and translations of lost writings by women in different languages has been one of the most positive outcomes of this movement. Women's Studies scholarship has recovered texts dating back to the ancient period, which provide extraordinary source material for not only litterateurs, but for students of intellectual, cultural and regional history. In the last few decades, several oral narratives of women in the peasant, tribal and dalit struggles have been documented, giving new insights into the history of modem India. "..Through these studies, the centres not only evolved more accurate ways of measuring women's contribution to society, but also legitimised what were 73 otherwise considered 'non-formal' sources of information like oral history, personal narratives etc. Besides individual research, many of the centre also encouraged joint and interdisciplinary one's-different ways of doing research. All this was part of the larger attempt to move women's issues from periphery to the centre." (Jain and Rajput, 2003, p. 31) The Women's Studies movement has made some major breakthroughs in the content of research as well as in the methodologies employed. Oral history and personal narratives have come out as the major sources of information in Women's Studies and case studies has become major research outputs in the field.

The multiplication of women's organizations, the growing number of conferences, seminars, and' workshops devoted to Women's Studies, and the networks that have emerged over the

last decade and a half displays dynamism and an activist orientation. Whether they can sustain the strength of the movement and deepen its sociopolitical impact will depend to a great extent on their capacity to draw strength and sustenance from an expanding base of women at the grass roots.

Women's Studies Centres are under the pressure of functioning in a project mode and the human and physical resources available with the Women's Studies Centres are not able to successfully accomplish multiple responsibilities rests upon these Women's Studies Centres. Number of Women's Studies Centres, Networks and publications are significantly increasing in the last decade and still Women's Studies scholarship have to contribute a lot to the development and for the recognition of the discipline in the expanding society. With the entrance of Women's Studies in the University system, the scholars have to face dual responsibilities, which, is very critical to perform as they are expected to produce high quality research and at the same time they are expected to bring change in the society through various conscious raising activities and extension services. The task becomes more difficult with the scarcity or non availability of funds that these centres have to face and also they have to fight against the conservative forces of the society.

Notes 1. Julie Thompson Klein mentions it in Interdisciplinarity, in "Blurring, Cracking. and Crossing: Permeation and the Fracturing of Disciplines" in Messer-Davidow et al., and in her work in progress, "Boundary Work." So too does Giles Gunn in "Interdisciplinary Studies."

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Abortion Laws in France:
Death penalty for Marie-Louise Giraud

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ABSTRACT

In 1988, Claude Chabrol, a French filmmaker, directs a movie called Une affaire de femmes (translated in English as Story of Women) which is based on the book written by Francis Szpiner in 1986. In 1988, he reedits the book and is one of the writers of Chabrol's film. The book and the film are based on a true story of a woman called Marie-Louise Giraud who was guillotined on July 30, 1943, for having performed twenty-seven abortions in the Cherbourg area in northern France. If we go back to French history, we see that in the Middle Ages, Catholic church considered abortion as a Cardinal sin. During the French revolution, it was legalized, only to be re-criminalized with the 1810 Napoleonic Code. The punishment to be inflicted was an imprisonment. With the beginning of the second world war, abortion was allowed on the condition that it saved pregnant woman's life. But the German Occupation changed everything. The Vichy regime made abortion a capital crime. It was under this regime that Marie-Louise Giraud was guillotined. Though the capital punishment ended after the war, abortion remained a severe crime. In 1967, abortion was legalized in the UK and it was only in 1975, through the Law 75-17 of 18 January, that abortion was legalized in France.

In this paper, we are going to study the history of abortions in France especially focussing on the clandestine abortions prevalent in France during the second world war. Marie, as a woman, becomes a victim of the Vichy France and its tripartite motto, Labour, family, fatherland (in French, Travail, Famille, Patrie). By aborting, Marie was going against the Vichy's image of family and a mother. But is a mother not first a woman? This paper also aims to study woman's control over her own body.

Keywords: abortion, France, death penalty, history, woman's body, control

INTRODUCTION

Starting with the middle ages, in France, abortion was considered as sin by the Catholic Church. The French revolution saw the legalization of Abortion but the imposition of 1810 Napoleonic Code criminalized again the practice of abortion.

In *Maternity and Gender Policies* edited by Gisela Bock and Pat Thane Karen Offen gives an insight into body politics of women in France between 1920-1950 *in* her article titled *Body*

politics: women and the politics of motherhood in France, 1920-1950. She states that woman as "mother" was celebrated in 1920 France by the premier of the third republic, Alexandre Millerand. Karen, then, gives details about how this government gave medals to honour mothers of large families on Mother's Day. Bronze medal was given to mothers of five living children, silver medal was given to mothers of eight and gold medal was given to mothers of ten. This was, as Karen elaborates, for the purpose of encouraging French *Natalité (birth rate)*. According to the government, motherhood was a woman's way of showing their patriotism towards their country. The same government, in the month of July, constituted *Conseil Supérieur de Natalité* which "outlawed antinatalist propaganda likely to influence and provide information to women" (Thane, 2016)

ABORTION IN FRANCE BEFORE 1975

In 1923[1], abortion was "decrimalized" by the government. In the coming years, "pronatalist messages" were continuously to be heard in France so much so that natalité (birth rate) were linked with other national deficits. The 1939 *Code de la famille* strengthened the penalties against abortion. As Karen Offen points out in her article, Maréchal Pétain, during the Vichy regime in France, blamed France's capitulation to the Germans during the second world war not only on a lack of weapons and allies but also on "too few children". A Vichy law was enacted on 15 February 1942 which "declared the performing of abortion a crime against society, the state and the race – an act of treason punishable by death" (Thane, 2016).

Thus, Vichy France made abortion a capital offense as equal to treason. According to the facts stated by Miranda Pollard[2] in the seventh chapter of her book *Reign of Virtue, Mobilizing Gender in Vichy France,* during Vichy regime, abortion was brought within the jurisdiction of the new Tribunal d'État which was also responsible for dealing with anti-government resistance and black-marketing. Between February 1942 and July 1944, this tribunal d'État [heard forty-two "special" abortion cases in which two people were guillotined, fourteen were condemned to life imprisonment, and twenty-six others were sentenced to prison terms of twenty years or less and fines ranging from FR. 200,000 to Fr.5,000] (Pollard, 1998). As cited by Miranda Pollard, here are two accounts, one of woman, Marie-Louise Giraud and the other of a man, Desiré being guillotined for having performed abortions.

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[1] Informations taken from Thane, P., & Bock, G. (2016). *Maternity and Gender Policies: Women and the Rise of the European Welfare States, 1880s - 1950s*. London: Routledge.

[2] Informations taken from Pollard, M. (1998). *Reign of virtue: mobilizing gender in Vichy France*. Chicago, ill.: The University of Chicago Press.

At 5 :25 A.M. on Friday 30]uly 1943, Marie-Louise Giraud, a thirty nine – year-old washerwomanfrom Cherhourg, was guillotined in the court – yard of La Roquette prison in Paris. Her body, "being claimed by neither the family nor the Academy of Medicine, " was buried in a prison plot. Her coflin cost fiorty – fiour francs, according to the records. Her crime: perform – ing twenty-seven abortions, twenty-two of which were after the enactment of the 300 Law.21 (Pollard, 1998)

On 5:45 AM. on Friday 22 October 1943, forty – six-year-old Desire' P from the Sarthe, was beheaded in the prison of La same' in Paris. P apparently "learned with calm and courage that his appeal had been rejected and was only surprised that one got one's head cut oflfbr abortion." He took communion and proceeded to the scafifold. Buried at the cemetery in Ivry, P was also laid to rest in a state – suppliedfiirq – fiiur – franc coflin. His crime: performing three abortions.22 (Pollard, 1998)

As we see in the film, in case of Mme. Giraud's case the prosecutors called for the maximum severity in sentencing her because of the character of the crime of performing numerous abortions undertaken for profit.

According to the data given by Miranda Pollard, Giraud had earned Fr. 13,000 in total from abortions. She was accused of ["the worst conduct and morality"– adultery, abortion, prostitution, conspicuous con sumption, poor mothering—she was a domestic "monsterj'" an "unnatu ral" woman, disconcertingly cynical, publicly Haunting her disregard for her husband, the law, social convention, and propriety] (Pollard, 1998).

As Miranda Pollard puts it the reason behind abortion policies of Vichy government was that it was a conservative and pro-Catholic regime. It was very clear that Vichy policy on abortion was targeted directly against woman. Even before Vichy France, during the Third Republic, in the spring of 1940, Georges Pernot, the vice-president of the Haut Comité de la Population gave an annual rate of four hundred thousand abortions. This practice, according to him, was "devastating" (Pollard, 1998) France. Thus, even before Vichy France's famous 300 Law, the rule against abortion had come into prevalence for women attempting abortions on themselves, whether successfully or not as a punishable offence. But Vichy was much more rigorous in enacting and implementing the antiabortion policies and actions.

"No longer just deviant, an offense, or about individual acts, abortion became an activity that was antisocial, a crime that resulted in unquantifiable collective injury" (Pollard, 1998)

The three motto of Vichy government in France, Travail, famille, Patrie (work, family, motherland) gave birth to the concept of la femme au foyer (house wife), "a traditional patriarchal hierarchy, a strict sexual division of labour, and an intensified regulation of female sexuality" (Pollard, 1998).

In view of the situations created by German Occupation of France, French women's sexual identity became complex. Some of the circumstances which directly disrupted the "normal social relations" of French women were as follows:

1. Over one and half million French men were prisoners in Germany
2. German soldiers occupied two-thirds of France
3. Food, clothing and fuel were in short supply.

Through Vichy's control on woman's body, it wanted to create a discourse on ideal femme au foyer. Through this discourse, they wanted to demarcate women's role in the society and also wanted to tell the world how these women should behave.

ABORTION IN FRANCE AFTER 1975[3]

Before 1975, the French legislation prohibited abortion except in the cases where it was necessary to save the life of a pregnant woman if it was seriously in danger. It was on 18 January that Law No. 75-17 liberalized the abortion law in France. We cannot but mention here the name of Simone veil who played a major role in pushing forward the law legalizing abortion in France on 17 January 1975. This law was introduced for a five-year trial period and was later adopted as a permanent law by the Parliament in December 1979, with some amendments. This law starts by saying that:

"The law guarantees the respect of every human being from the commencement of life" (United Nations, Abortion Policy) But at the same time, it allows an abortion before the end of the tenth week of pregnancy by a physician in an approved hospital when a woman who is "in a situation of distress" (United Nations, Abortion Policy) because of her pregnancy, requests herself for an abortion. If this type of situation arises, the physician to whom she has gone for help must inform her about the risks involved with performing an abortion. At the same time, the physician is obliged to provide the woman a guide to the rights and assistance provided by

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[3] Information in this part are taken from United Nations, Department of Economic and Social Affairs of the United Nations Secretariat, *Abortion Policy, www.un.org/esa/population/publications/abortion/doc/france1.doc*

law to families, mothers and their children. Also, he/ she must provide the woman the possibilities of adoption in case she decides not to terminate her pregnancy and keep her child. The woman, after her first consultation with the physician, must also consult an appropriate social worker or family counsellor about the termination of pregnancy. After this consultation, if the woman still wants to end her pregnancy, she must renew her request in writing, no earlier than one week from the time of the first request. If the pregnant woman is an unmarried minor, she is required to provide the consent of one of the persons who exercises parental authority over her or, if this is not possible, the consent of her legal representative is required. If all the rules of abortion are adhered to, the abortion may be performed by the physician whom the pregnant woman first consulted or by another physician.

The law that abortion can be performed before the end of the tenth week of pregnancy is flexible in cases where the pregnancy poses a grave danger to the woman's health or there is a strong probability that the expected child is going to suffer from a particularly severe illness which is incurable. In such cases, the abortion laws allow to perform abortion at any time during the pregnancy. Such abortions can be performed after the certification by the two physicians, after an examination, that the health of the mother or the foetus is at risk.

On 31 December 1979 came Law No. 79-1204 which amended the 1975 Law. Many of these amendments brought about clarifications regarding the procedures to be followed in the application of the abortion Laws. Also, other amendments were designed to ensure that the woman who desire to terminate her pregnancy should be fully informed about the alternatives to abortion and the types of assistance available thereafter. At the same time, the 1979 law specifies that if the one week waiting period for consultation is causing to exceed the 10-week period of pregnancy, the physician can accept the renewed request of the pregnant woman as early as two days after the initial request. In addition, the law clarifies that, if the pregnant woman is a minor, she must consent to the abortion outside the presence of her parents or legal representative.

Section 317 of the Penal Code was also amended by the 1979 law according to which a person who is performing or attempting to perform an illegal abortion on a pregnant or supposedly pregnant woman, with or without her consent, is subject to one to five years of imprisonment and payment of a fine of 1,800-100,000 French francs. If this person habitually performs such acts, he or she is subject to five to ten years of imprisonment and a payment of fine of 18000-250,000 francs. Also, according to the law of 1979, a woman who performed or attempted to

perform an abortion on herself was subject to six months to two years in prison and payment of a fine of 360-20,000 francs.

The period after 1979 in France saw further legislation relating to abortion. Some of these legislations are as follows:

1. Decree No. 80-285 of 17 April 1980 required regional hospital centres and general hospital centres to have facilities to perform abortion and to provide information and medical procedures related to birth control.
2. Decree No. 88-59 of 18 January 1988 added public hospital establishments with surgical or obstetric units to the above list.
3. Law No. 82-1172 of 31 December 1982 extended social security coverage to 70 percent of the costs of care and hospitalization associated with lawful termination of pregnancy.

Some of the other important legislations which have come after the 1975 abortion legislations are the approval by the French Government in late 1988 of RU-486, the so-called "abortion pill" manufactured by Roussel-UCLAF. After the 1988 regulations, the use of the drug is closely regulated. Furthermore, on 29 December 1988, the French Government brought about strict rules and regulations regarding the purchase, storage, dispensing, and recording of the use of RU-486. After two years of bringing the above rules, on 22 February, the French government again issued a Circular 90-06, which clearly outlines the procedures to be followed with regard to the use of RU-486. According to these procedures, this drug can be used no later than the forty-ninth day of amenorrhoea and it must be taken in the presence of a physician. After 48 hours, the patient must be examined by a physician to be administered a prostaglandin, and one week later to verify the termination of pregnancy. At present in France, RU-486 is used to induce 19 percent of all abortions and 46 percent of all abortions performed in the first seven weeks of pregnancy.

The most recent developments have happened in the French abortion laws due to the activities by a small number of anti-abortion protesters. In the early 1990s, these anti-abortion protesters began a campaign of harassment against abortions and also against persons who performed the abortions. In their attempt to discourage individual physicians from performing abortions, they blockaded and invaded a number of hospitals. In response to such disruptive activities, the French government had to enact, in 1992, few legislations establishing new criminal penalties in the Penal Code. Under these legislations:

"persons who prevent or attempt to prevent a voluntary termination of pregnancy by disrupting access to or the free movement of persons into and out of clinics or hospitals by threatening or engaging in any act of intimidation against medical and non-medical personnel are subject to fines and imprisonment. The provisions also apply to acts directed towards abortion counselling and requests for abortion and allow organizations established to protect the right to contraception and abortion to join as a party in suits brought against such obstruction" (United Nations, Abortion Policy)

The French abortion laws also repealed provisions of the Penal Code that criminalized a woman performing or attempting to perform an abortion on herself. The logic behind this amendment was that, a woman who is performing an abortion on herself through despair or ignorance or because of lack of resources should not be further penalized.

Since 1982[4], it is the French government, the French social security system that take charge of much of the costs of abortions. 21st century saw further liberalization in the abortion laws in France. For example, in 2001, the ten-week limit was extended to the twelfth week. Also since 2001, a minor pregnant girl under the age of 18 can ask for an abortion without consulting her parents if she is accompanied to the clinic by an adult of her choice who need not inform her parents or any third party about the abortion. In 2015, the mandatory waiting period of one week between the first request for an abortion and the second request confirming her decision was abolished.

Today, after forty-two years of legalization of abortion in France, the struggle for abortion rights are still on. On 17 January 2015 (Europe Solidaire Sans Frontière) thousands of people demonstrated in Paris and other cities in France to commemorate the fortieth anniversary of the law legalising abortion. At the same time, they were also protesting against the inadequacies in the application of abortion laws which can still be seen today.

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Glass Ceiling and Its Challenges in the Modern Work Place

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ABSTRACT

This study aims to investigate the barriers and challenges that affect women who are in the process of entering the NEW VENTURE CREATION forum. More specifically, this study determines which of the following barriers have the most major effect on women who are in the process of startup: **Family Responsibility, Finance and Inappropriate skills.** *The purpose of the study is to explore the salience of glass ceiling type barriers. "Glass Ceiling" means an invisible upper limit in corporations and other organizations, above which it is difficult or impossible for women to rise in the ranks. "Glass Ceiling" is the metaphor for the hard to see informal barriers that keep women from getting hike in a salary or promotions and further opportunities. The glass ceiling word is used to describe the limits and barriers experienced by minority racial groups. It is a glass because it's not usually a visible barrier and a woman may not be aware of its existence until she "hits" the barrier. Reason for the existence of glass ceiling is inappropriate qualification so women can help themselves to overcome this career hurdles by: acquiring appropriate business skills and gaining the necessary experience through "**apprenticeship**".*

Key Words

Invisible Barriers, Family Responsibilities, Financial Hurdles, Career Development, Inappropriate Qualifiactions and apprenticeship.

INTRODUCTION

Invisible but real barrier through which the next stage or level of advancement can be seen, but can not be reached by a section of qualified and deserving employees. such barriers exist due to implicit prejudice on the basis of age, ethnicity , political or religious affiliation or sex. The Glass Ceilinf refers to artificial barriers that prevent women from advancing beyond a certain level in the corporate hierarchy.

A Glass Ceiling inequality represents:

1. "A Gender or Racial difference that is not explained by other job relevant characteristics of the employee."
2. "A Gender or racial difference that is greater at higher levels of an outcome than at lower levels of an outcome"

3. " A Gender or racial inequality in the chances of advancements into higher levels, not merely the proportions of each gender currently at those higher levels."
4. " A Gender or racial inequality that increases over the course of a career."

Glass Escalator:

In addition to the glass ceiling , which already is stopping women from climbing higher in succes in the workplace , a parallel phenomenon called the " Glass Escalator" is occuring. This can be defined as how more men joining fields that were previously occupied mainly by women , such as nursing and teaching , and within these job fields , the men are riding right past women anf going straight to the top , similarly to if they were taking stairs. Men are being offered more promotions tham women and even though women have worked just as hard , they are still not being offered the same chances as men are in some situations. women have mostly occupied the position of teachers; men are taking the higher positions in school systems as deans or principals.

MEANING

An Invisible barrier within a hierarchy that prevents women or minorities from obtaining upper level positions.

From the time women started working, they have been facing the challenge of breaking the glass ceiling in order to climb to the top pf the corporate hierarchy. Although the glass ceiling is not as prominent as it was in the past, it is still very real, and it affects not only women but other minorities.

Usage Examples
1. Daisy felt she hit a glass ceiling at work, because all of her male co workers were promoted to management positions , while she was still cosidered a junior employee.
2. While many men and those who deny sexism say that gender equality has been reached and that the fight is over, there is still a glass ceiling for women to shatter in the workplace.

CASE STUDY

Lisa weber was doctorate in economics and she taught as a major university. she was the first women as a MARKET ANALYST in her firm. within 2 years, she has achievements like
1. one of four senior portfolio manager.

2. she brought new accounts to the firm.

3. she got highest commendations for her performance.

Her peers and partners take her opinion on market performance and financial projections.

In the past years, one of Lisa's peer was promoted to partner, although Lisa showed better performance than him. she asked her boss, about the path to partnership for herself. boss said professors do not make partners.

What if she makes a huge mistake?

There's never been a female partner in 103 year of a firm.

What advancement barrier did Lisa encounter?

An intangible barrier within a hierarchy that prevents women or minorities from obtaining upper level positions.

What should the firm's top executives, have done differently to retain Lisa?

1.   Development and Motivation
    • expand business opportunities.
2.   Make the efforts to reduce gender biasness
    • ensure selection and development is based on competency model.

companies' initiative

"Winning in the workplace , winning in the marketplace, winning with women "

CHALLENGES IN THE MODERN WORKPLACE

Women face many obstacles as they climb their career's hierarchy and for many different reasons their wage is comparably less than that of males. They equally support but back of the mind they do backtrack when female comes so its biggest challenge female faces irrespective of the position. Some socio economic issues become hurdle in women career say for an example some families do not allow female to do work in the evening that is why women have skill but she can not utilize it in a proper way.

• Sexual Harassment
• Boy's clubs
• Family work conflict
• Workaholism

- Other Barriers

Sexual Harassment

The first obstacle in the workplace is which is still prevalent – especially for women in managerial positions; and, while most companies will reprimand the offender, that is unfortunately as far as the punishment will go. It is rare that an offender will be fired for misconduct.

More often than not, he is given nothing more than a slap on the wrist (or several). For this reason, it is understandable why many women are afraid to report when they are victims of sexual; thinking that the backlash is not worth the risk, when they know that no benefit can come from speaking up.

Boys' Clubs

Another obstacle in the workplace, which becomes more common as you get closer to the top, is the continued existence of "boys' clubs." Men often promote other men to higher positions because they want to work with their former colleagues, or with friends they went to school with – men, who they can relate to better than women.

These hiring choices result in the age-old office "clique," a "club" that women are discouraged from joining. Women are offered fewer business travel opportunities, wherein they would be able to co-mingle with other top executives because they are not viewed as policymakers. So the end result is that the women are "left at home," while the men "take care of business" abroad.

Family work conflict

It is widely accepted that the lack of women in senior, corporate positions is due to conflict between family and career, and that women feel the need to choose between their career and family. some women avoid promotion in order to evade the extra stress from balancing family and work. Some employers were resist to promoting women, assuming that women would put their families first therefore slacking in their work duties. However, as it can be seen, these studies are fairly outdated.

Women who are successful in balancing their work and family life tend to redefine the structural and personal roles that have been assigned to them by the workplace and society.

Examples of this would be where women learn to combine both roles by taking their children

on business trips or occasionally taking their children to the office which allows the child to understand what their mother is doing while she is away from them. Also these women seem to understand that they do not have to do it all (e.g. housework, childcare and a career) and therefore outsource some of the work, for example they may hire a cleaning company.

Workaholism

Work can conflict with one's home and family life. However, workaholism can lead to adverse effects on one's relationship with her partner. Workaholism is "an individual difference characteristic referring to self-imposed demands, compulsive overworking, an inability to regulate work habits, and an overindulgence in work to the exclusion of most other life activities. " Workaholism can affect a person's private life since it includes exclusion of other activities including spending time with spouses which is significant to any healthy, happy relationship. When there is a strain on a relationship due to a partner's workaholism, both partners can become stressed and less supportive of one another resulting in negative behavior. Individuals, who work a lot to the point of interference with the rest of her life, tend to perceive their family as having less of a strong communication background. These individuals also perceive their families as having family roles that are not as clearly defined as they would like them to be. Workaholic isn't the only dynamic that can be a factor in work–family conflicts. Family alone demands enough from an individual, but in this new millennium where more than one individual or spouse is working to support a family, the demands of upholding family life and maintaining a career or job are immense.

Other Barriers

1. pay inequity- The higher up the ladder you the greater disparity between male and female wages.
2. less experience in the workforce due to childbirth and child rearing aps in employment – most women are unable to return to the level of employment they held prior to pregnancy and are often not kept in the loop during their absence.
3. women comprise the bulk of the part-time workforce thereby gaining lower hourly rates and less accumulated superannuation.
4. lack of valuing the work that women perform. For example, tradition women's roles in community services is underpaid.

CONCLUSION

Conclusions related to the challenges and problems faced by working women.

- Professional women feel isolated and burdened by the simultaneous demands of their new aspirations on one side and the traditional way of life on the other.
- Women are discriminated against in all walks of life.
- Women are exploited both at work places and home.
- Women are generally unable to give proper and quality time to households, kids and family.
- Working women generally face workplace sexual harassment, mental pressure, and safety
- Females are also highly judgmental about other female colleagues and try to put one at any given opportunity.
- Women face problems leaving kids at home and going to office early in the morning.
- Child rearing problems are always faced by working women.
- People make particular perception or draw conclusion about characters of working women.
- The social system cannot accept the new roles of women who end up feeling misunderstood and distressed

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The Effects of War on Women

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Abstract:

Among the most traumatic effects of war on women is sexual exploitation and gender-based violence, each having profound psychosocial consequences. Women become internally and externally displaced refugees, and public health services, such as reproductive health care, are inadequate or un- available.

The impact of war on children, especially infants and young children, cannot be considered in isolation from women. Because women are the primary child caregivers, when they are affected by war, so are children. In many cultures, mothers, older sisters, aunts, and grandmothers share responsibility for children's physical and psychosocial development. As men leave to fight, women are increasingly responsible for maintaining the social fabric of their communities. During and after wars, women are instrumental in providing a sense of family and community that supports children's healing from war-related trauma. Women's physical and psychosocial health and survival are therefore critical to the well-being of children, both during and after war. And yet, the perilous conditions children experience in war zones are often discussed in isolation from the women who nurture and care for them.

Consequently, women's stories are being told more often than in the past and increased international attention is given and action organized on their behalf. We now have a greater understanding of the ways that war is gender-specific and recognize that women and girls are clearly targeted in tactics of war. In particular, sexual violence toward women has become the focus of much attention on the part of human rights organizations and women's advocacy groups. The increased focus on gender is not limited to effects of war but advocates for the development of women's capacities by involving them in negotiations to end fighting, in the development of peace accords and judicial processes, and in reconstructing communities as well as building peace.

Key words: Women,War,Sexual,Exploitation,Violence

This research paper discusses the gender-specific effects of armed conflict on girls and women. Among the most traumatic of these effects is sexual exploitation and gender-based violence, each having profound psychosocial consequences. Other gendered effects occur when girls are recruited as child soldiers, girls and women become internally and externally displaced

refugees, and public health services, such as reproductive health care, are inadequate or unavailable.

The impact of war on children, especially infants and young children, cannot be considered in isolation from women. Because women are the primary child caregivers, when they are affected by war, so are children. In many cultures, mothers, older sisters, aunts, and grandmothers share responsibility for children's physical and psychosocial development. As men leave to fight, women are increas- ingly responsible for maintaining the social fabric of their communities. During and after wars, women are instrumental in providing a sense of family and commu- nity continuity that supports children's healing from war-related trauma. Women's physical and psychosocial health and survival are therefore critical to the well-being of children, both during and after armed conflict. And yet, the perilous conditions children experience in war zones are often discussed in isolation from the women who nurture and care for them.

Written work produced within mainstream scholarship in disciplines such as anthropology, sociology, and women's studies and by nongovernmental organiza- tions (NGOs) and the United Nations (UN) has increased global awareness about the effects of armed conflict upon women. Consequently, women's stories are be- ing told more often than in the past and increased international attention is given and action organized on their behalf. We now have a greater understanding of the ways that war is gender-specific and recognize that women and girls are clearly targeted in tactics of war. In particular, sexual violence toward women has become the focus of much attention on the part of human rights organizations and women's advocacy groups. The increased focus on gender is not limited to effects of armed conflict but advocates for the development of women's capacities by involving them in negotiations to end fighting, in the development of peace accords and judicial processes, and in reconstructing communities as well as building peace and effecting reconciliation

Girls and women are especially affected by war because of their unequal status in society and their sex. Among the specific effects experienced by women of all ages are displacement, loss of home and property, loss or involuntary disappearance of close relatives, poverty and family separation and disintegration, victimization through acts of murder, terrorism, torture, involuntary disappearance, sexual slavery, rape, and sexual abuse. If one intends to destroy a culture, women are tactical targets of special significance because of their important roles within the family structure. Compounding these gender-specific effects are the lifelong social,

economic and psychologically traumatic consequences of war and foreign occupation and domination. Women's responsibilities during and after war are formidable. They hold families and communities together through their key roles in food production, economic activities, caring for children and other family members, and they act to preserve the social order. They risk their lives by crossing minefields and braving shelling and bombing while seeking food, water, and firewood. Although not often involved in the decisions leading to conflict or its end, women serve important roles in nurturing values of reconciliation in their children. In some war-tom countries, there may be so few men that women are called upon to assume the responsibilities of both mother and father, in addition to dealing with their own deep wounds. Because armed conflict often requires women to take on expanded and sometimes new roles and responsibilities, they may experience greater equality with men. After fighting stops the resumption of normal life and traditional roles often curtails progress made in elevating women's status.

Although statistics are increasingly available on sexual violence against women during warfare, they are not generally available for the other ways that women suffer during war.This is hardly surprising because, traditionally, men compile the data and inevitably assign women to categories used for male civilians, thus ignoring, and consequently obscuring, the unique suffering of women. Women suffer under a double disability compared to combatants because women possess inferior status not only as civilians but more so as women civilians.NGOs seldom focus on women's psychosocial problems resulting from war Studies points out that rape is now recognized as a deliberate weapon of war to humiliate and weaken the morale of the perceived enemy, to terrorize populations, and to force the enemy to flee. Rape is a sexual expression of aggression and, in general, is characteristic of extreme torture; when committed during war, rape can be regarded as the ultimate symbolic humiliation of the male enemy. Suicide rates are high. With forced pregnancy, women may be psychologically traumatized and unable to have normal sexual or childbearing experiences.

War creates disproportional negative health effects for girls and women. When women cannot carry out their normal responsibilities,cannot protect and feed their children, or are malnourished and starving themselves, they are less physically and psychologically available to their children. As the public health infrastructure is destroyed, so is access to life-saving health and medical care. Women in zones of war face continual danger of direct or accidental attacks as they go about their daily business. Whether women are working in their fields or searching for food, water, or fuel, selling produce by the roadside or taking part in community

activities, there is risk of attack, or being caught in the crossfire They thus lose their ability to work in the fields and for that reason may be abandoned by their husbands. Girls who lose limbs from landmines or other weapons of war are less likely than boys to be fitted with prostheses, thus suffering lessened opportunities for normal lives.

Women have long been actors in peacebuilding processes, but they have usually worked in less visible ways than men and much more at community levels than "at the table." This, however, is changing as substantive global initiatives aim at in- creasing women's leadership and political capabilities. Women's groups play critical roles in peacebuilding activities, such as demilitarizing communities, promoting healing and reconciliation processes related to children's war experiences, and reintegrating children back into the community. Further, women's groups and organizations are often influential in promoting the presence of women at the negotiating table where they can act as their own advocates and agents for peace.

Psychologists concerned with reducing the psychosocial impact of armed conflict upon children must include women in their clinical work and action research. In- vestigating differential psychosocial effects of war upon girls and boys and the appropriate healing modalities for children within their cultural context is a critically important direction. If such effects exist, there may be ways to strengthen women's resources so that they, in turn, can provide better psychosocial and physi- cal protection for their children is crucial. The buffering and sustaining roles of women in mediating the effects of armed conflict for children is also important to investigate. If children are to be protected and nurtured, there must be women and mothers to sustain and rebuild homes and communities. Women, therefore, must be safeguarded from gender-specific violence and, when it occurs, supported in their own psychosocial healing. Their peacebuilding efforts must be promoted at all levels: local, regional, national and international. In turn, the next generation will be beneficiaries.

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Leadership Attributes & Emotional Quotient in Working Women

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Abstract:

Dr. Rajendra Prasad said that "Women have a great part to play in the progress of our country, as the mental and physical contact of women with life is much more lasting and comprehensive than that of men. For nothing was it said, "The hand that rocks the cradle rules the world". In the apron string of women is hidden the revolutionary energy, which can establish paradise on this earth"- Romila C.J (2009)

Pt Jawaharlal Nehru said that "You can tell the condition of a nation by looking at the status of its women". Women comprise 94% of the work force in the unorganized sector in the country (working in the fields, construction and other such sectors), find themselves at a loss in the organized sector. Their share in paid employment in industry and services stand at 15%. In the decision-making capacities (IAS, IFS and IPS), the number of women, though increased from 311 in 1985 to 501 in 1996, still needs to be improved. The latest figures show that in the civil services, women opt mainly for the diplomatic services (11%) or district administration (10.5%), 3.47% of women join the police force. While the legislative, reformative, educational, health and employment strategies have given Indian women a significant boost in their struggle for equal rights in the society, a lot is yet to be done in terms of giving them enough confidence to carry this struggle further. The society has to change its mindset. While the legislative and other measures may trigger the process, a persuasive approach through mass communication techniques together with involvement of social and family groups will have to be worked out through collective efforts of all concerned. It calls for strengthening the ongoing process of social engineering by creating a conducive social climate through awareness and due motivation. Kumar, 2002

The economic participation of women—their presence in the workforce in quantitative terms—is important not only for lowering the disproportionate levels of poverty among women, but also as an important step toward raising household income and encouraging economic development in countries as a whole. Amartya Sen makes a compelling case for the notion that societies need to see women less as passive recipients of help, and more as dynamic promoters of social transformation, a view strongly buttressed by a body of evidence suggesting that the education employment and ownership rights of women have a powerful influence on their ability to control their environment and contribute to economic development. Sen, A. 1999

In India, in-spite of the consistent excellent academic performance even at higher studies level, women are underrepresented at higher position or in any field of the work life. Canada-India institutional cooperation project on an assessment of issues and barriers encountered by women within the system concluded that women expressed lack of confidence to move forward in the system or to take initiative to overcome the barriers within the system (Kulkarni, 2002).

As technology speeds up lives and the new millennium is now upon us, it is useful to take time to reflect on what will surely be one of the driving forces of the global economy of the 21st century. Women are an emerging economic force that policymakers cannot afford to ignore. (Phyllis Bonanno)

Today's world is changing at a startling pace. Political and economic transformations seem to be occurring everywhere—as countries convert from command to demand economies, dictatorships move toward democracy, and monarchies build new civil institutions. These changes have created economic opportunities for women who want to own and operate businesses. Today, women in advanced market economies own more than 25% of all businesses (National Foundation of Women Business Owners. 1998)

METHODOLOGY:
Puducherry area was selected as the area for conducting the research. It was selected for the following reasons:
- It was the hometown of the researcher.
- Not much studies have been conducted in this field
- Women development has been rapid in various fields

SELECTION OF SAMPLES:

The samples selected were women as the topic was pertaining to the leadership attribute of women. The selection of samples was done using purposive sampling method. Working women were chosen as samples from the entire women population. In purposive sampling, we sample with a purpose in mind. We usually would have one or more specific predefined groups we are seeking. From the entire women population in Puducherry nearly 400 women were interviewed. The women were distributed working in the areas of education , administration and political.

SELECTION OF TOOLS:

Interview Schedule was selected as the tool for collecting data. The interview schedule comprised of tools to assess the leadership attributes of the women. The tools selected were standardized tools. The tool used to assess the emotional quotient was drawn from the tool designed by Institute for health and human potential. The Intelligence quotient tool was obtained from online a reliable tool designed by Virginia tech university experts and was standardized. The leadership style tool was designed by an psychologist Kurt Lewin. The samples were interviewed and their scores were recorded

RESULTS AND DISCUSSION

JOB STATUS

A piece of work, especially a specific task done as part of routine of one's occupation or for an agreed price. Job status defines the individual's status in society. A government Job is considered more secure than a private job. The risk in self employment is more than a government or private job. The difference in this attitude would also determine the individuals attributes and emotional quotient.

TABLE: 1

JOB STATUS

SL.NO	JOB	NUMBER	PERCENTAGE
1.	GOVERNMENT	140	47
2.	PRIVATE	122	40
3.	SELF EMPLOYED	38	13
	TOTAL	300	100

On enquiring the job status of the selected working women it was found that a majority of 47 percentage of the samples worked in government sectors, 40 percentage worked in private sectors and only a minimum of 13 percentage of the samples were self employed.

LEADERSHIP ATTRIBUTES:

Leadership attributes are the inner or personal qualities that constitute effective leadership. These attributes include a large array of characteristics such as values, character, motives, habits, traits, competencies, motives, style, behaviors, and skills.-http://www.1000ventures.com/business_guide/crosscuttings/leadership_attributes.html

FACTORS FOR SUCCESFUL LEADERSHIP

A good leader has to have a purpose that is larger than she is and the balanced personality and skills to put that purpose into action. Enthusiasm, dedication and charisma are some of the more important characteristics of leadership. Leaders are seen as good and evil, and take on many personalities and roles, from managers or coaches to world leaders. It is believed that every leader posses a charisma that provides change and success. Thus leadership begins with vision, concern and mentorship

TABLE:2
FACTORS FOR SUCCESFUL LEADERSHIP

SL.NO	FACTORS	NUMBER	PERCENTAGE
1.	MOTIVATIONAL	225	75
2.	INSPIRING QUOTES	53	18
3.	RIGHT GUIDELINES	154	51
4.	DEDICATIONAL SUPPORT	199	66
5.	VISION, GOAL AND PATH	273	91
6.	LISTENING SKILLS	198	66
7.	COMMUNICATION SKILLS	262	87
8.	ASSERTIVENESS	158	53
9.	CREATIVITY	36	12
10.	COMPETENT	186	62

11.	INTELLIGENCE	134	45
12.	OPENNESS	28	9

On analyzing the factors essential for successful leadership it was found that 91 percentage stated that a leader needs to have vision goal and path,87 percentage stated that communication skills is the major factor for successful leadership , 75 percentage stated that a leader who motivates others is a successful leader , 66 percentage each stated that an individual who gives dedicational support and has great listening skills is a successful leader, 62 percentage stated that an individual who is competent is a good leader,53 percentage opined that an individual who is assertive is a successful leader, 51 percentage mentioned that a person who gives right guidelines is a successful leader, 45 percentage is of the opinion that only an intelligent person can be a successful leader, 18 percentage stated people who listen to inspiring quotes, 12 percent opined creative nature, and 9 percentage mentioned openness as the quality for successful leader.

Figure:1
FACTORS FOR SUCCESFUL LEADERSHIP
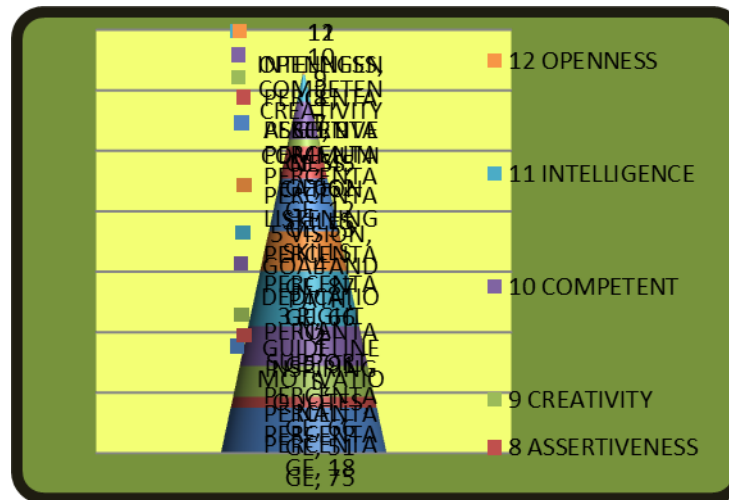
Thus majority of samples opined that a leader who is successful is a person who has a vision goal and path and good communication skills.

2.12. DECISION MAKING ABILITY

Decision making can be regarded as the mental processes (cognitive process) resulting in the selection of a course of action among several alternative scenarios. Every decision making process produces a final choice. The output can be an action or an opinion of choice. Decision making is an essential leadership skill. If one can learn how to make timely, well-considered

decisions, then one can lead the team to well-deserved success. If, however, one makes poor decisions, then the time as a leader will be brutally short.

On enquiring the samples as to how good they are in decision making, 92 percentage of the samples stated they are good in decision making and only a minimum of 8 percentage were scared of making decisions on their own. This depicts that majority of the samples were confident in making decisions in times of problem.

TIME MANAGEMENT SKILLS

Time in the organization is constant and irreversible. Nothing can be substituted for time. Worse, once wasted, it can never be regained. Leaders have numerous demands on their limited time. Time keeps getting away and they have trouble controlling it. No matter what their position, they cannot stop time, they cannot slow it down, nor can they speed it up. Thus, time needs to be effectively managed to be effective.

On the other hand, one can become such a time fanatic convert by building time management spreadsheets, creating priority folders and lists, color coding tasks, and separating paperwork into priority piles to waste more time by managing it to deeply.

TABLE: 3
TIME MANAGEMENT SKILLS

SL.NO	SKILLS	NUMBER	PERCENTAGE
1.	CHECK LIST	38	13
2.	DELEGATION	44	15
3.	ESTABLISHING PRIORITIES	76	25
4.	PLAN OF WORK	95	32
5.	SUPERVISION	156	52

On observing the time management skills it was found that only 52 percentage of the samples supervised their subordinates whether the scheduled work is being done. In this way they managed to do the work in time. Thirty two percentage of the samples prepared a plan of work, 25 percentage established priorities and 15 delegated their work, and 13 percentage prepared checklist to manage time. Time management skills is an essential component of

leadership but only half of the samples used time management techniques for the successful completion of their work

FIGURE: 2
TIME MANAGEMENT SKILLS
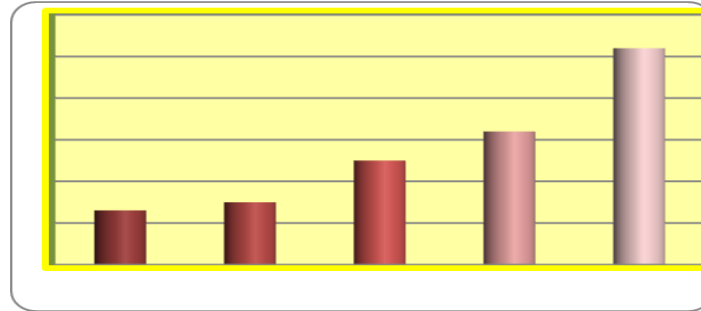
2.14. PROBLEM SOLVING SKILLS

Problem solving is a key skill, and it's one that can make a huge difference in career. At work, problems are at the center of what many people do every day. Either solving a problem for a client (internal or external), supporting those who are solving problems, or discovering new problems to solve is a part of management.

The problems one face can be large or small, simple or complex, and easy or difficult to solve. Regardless of the nature of the problems, a fundamental part of every manager's role is finding ways to solve them. So, being a confident problem solver is really important to one's success.

Information on brainstorming, critical thinking, innovation, lateral thinking, strategies and creativity are all useful techniques that can assist an individual to become better at solving problems. Lacking the ability to solve problems effectively can be a source of anxiety and stress for any individual. Thus it was found essential to identify the problem solving skills of the individual

TABLE: 4
PROBLEM SOLVING SKILLS

SL.NO	SKILLS	NUMBER	PERCENTAGE
1.	CRITICAL THINKING	38	13
2.	INNOVATION	44	15
3.	COUNSELLING	103	35

4.	CONFIDENCE	95	32
5.	CREATIVITY	156	52
6.	GOOD DECISION MAKING	276	92

On analyzing the problem solving skills of the samples it was found that majority 92 percentage of the samples made proper decisions during solving a problem, 52 percentage of the samples were creative with new ideas, 32 percentage of the samples had confidence in themselves during solving problems, 35 percentage of the samples had the skill of counseling others,15 percentage had innovative ideas to solve problems, and 13 percentage were critical thinkers, which helped them in solving their problems.

FIGURE 3
PROBLEM SOLVING SKILLS
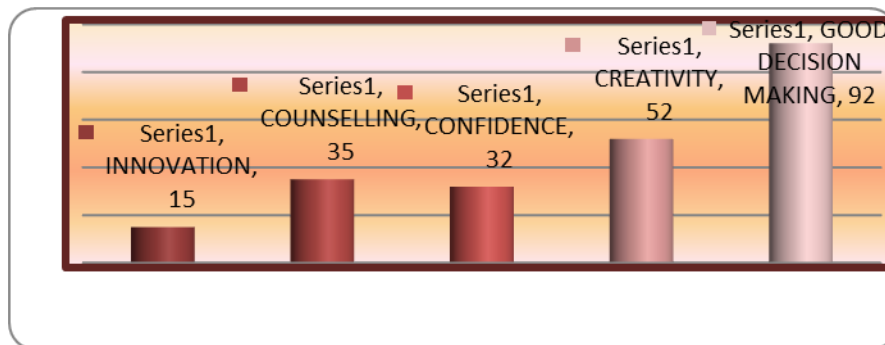
ANALYSIS OF EMOTIONAL QUOTIENT

ASMA ZAINEB, Manager Marketing Communications for Comm. Lab India **2010, states** Emotional Quotient (EQ) refers to an employee's ability and understanding of his or her emotions along with his or her colleagues' emotions at the workplace to create better work coordination and environment. Emotional Intelligence (EI) skills do not limit themselves to sympathy, intuition, imagination, flexibility, stress management, management, truthfulness, genuineness, intrapersonal skills and interpersonal skills but extend far beyond these.

When working in an organization, an employee with higher EI than others can convince his or her colleague(s) about a certain argument by appealing to their emotions rather than presenting facts and figures. While judging an individual's EI, keep in mind these few points:

• An employee's ability to comprehend and apply his or her personal emotions

- An employee's ability to express his or her feelings, beliefs and thoughts
- An employee's ability to recognize and appreciate his or her own potential
- An employee's ability to manage his or her personal and professional life under stress and pressure
- An employee's ability to adapt to different work environments and handle varied challenges that come his or her way
- An employee's ability to possess self-confidence
- An employee's ability to not only work towards the growth of the Company but also towards the growth of his or her co-worker. For best results, employees must develop communication and organizational skills for good decision-making as well as good inter-personal relations with co-workers. An individual's success rate at work depends on his or her EQ as well as IQ in the ratio of 80:20.

The Institute for Health and Human Potential is a research and learning organization that uses Emotional Intelligence (EI) to leverage performance and leadership. The tool for Emotional Quotient was taken applied to a test group of sample of 20 numbers and 9 questions were added to get better responses from the samples. The modified tools were applied to 300 samples and their responses were tallied and scores were recorded.

EMOTIONAL QUOTIENT RESULT

SL.NO.	QUESTION NO.	SD	%	D	%	NA/D	%	A	%	SA	%
1.	Stay relaxed under pressure	36	12	21	7	18	6	139	46	86	29
2.	Identify negative feelings without becoming distressed	59	20	21	7	80	27	84	28	56	18
3.	Stay focused in getting a job done	45	15	49	16	14	5	57	19	135	45
4.	Freely admit to making mistakes	42	14	68	23	95	32	54	18	41	13
5.	Not sensitive to other people's emotions and moods	18	6	12	4	23	8	63	21	184	61
6.	Receive feedback or criticism without becoming defensive.	40	13	20	7	15	5	101	34	124	41
7.	Calm myself quickly when I get angry or upset	53	18	96	32	32	11	79	26	40	13
8.	Communicate my needs and feelings honestly	71	24	67	22	12	4	99	33	51	17
9.	Can pull myself together after a setback	34	11	47	16	105	35	81	27	33	11
10.	Aware of how my behavior impacts others	41	14	22	7	-	-	33	11	204	68
11.	Pay attention & listen without jumping to conclusions	23	8	-	-	12	4	93	31	172	57
12.	Take regular time out to reflect how I want to live my life	86	29	109	36	57	19	18	6	30	10
13.	Find Job less difficult than the rest of everything	71	24	35	12	12	4	67	22	115	38
14.	Avoid 10% of my job due to difficulty	102	34	93	31	30	10	43	14	32	11
15.	If I didn't do 10% of my job I would enjoy my Job	145	47	95	32	23	8	14	5	23	8
16.	Feel proud and confident when I do the most difficult part of my job	-		-		-		132	44	168	56
17.	When upset I easily pinpoint reasons.	53	18	35	12	42	14	79	26	91	30
18.	Feel uncomfortable in emotionally charged situations.	73	24	67	22	19	6	77	28	64	21

19.	Feel confident about my own skills , talents and situations.	50	17	63	21	-	-	83	27	104	35
20.	When facing unpleasant task I get over it soon	118	40	103	34	-	-	47	16	32	10
21.	During heated argument I stop the fight, and discuss after a short break	68	23	45	15	-	-	71	24	116	39
22.	When making an important decision, I weigh alternatives and select the best.	-	-	51	17	11	4	89	30	149	49
23.	Get along well with others only make friends when I get to know someone well	-	-	16	5	-	-	92	31	192	64
24.	Complain to the higher official when a coworkers annoys me	56	18	74	25	17	6	84	28	69	23
25.	Tend to overreact to minor problems also	114	38	145	48	-	-	12	4	29	10

SD- STRONGLY DISAGREE, D- DISAGREE, NA/D – NEITHER AGREE NOR DISAGREE, A- AGREE,
SA- STRONGLY AGREE

Majority of scores prevailed in the strongly agree and agree scales. This showed that most of the samples had good emotional stability as the test result showed more emotional quotient within the selected samples. 61percentage were not sensitive to other people's senses and emotions. 68 percentage were aware of their behavioral impact on others. 57 percentage of the samples listened to others without jumping to conclusions. 64 percentage of the samples get well along with others. 46 percentage stay relaxed under great pressure. This shows that majority of samples were emotionally stable and knew how to balance their emotions.

Conclusion:

The most effective leaders are all alike in one crucial way: they all have a high degree of what has come to be known as emotional intelligence. It's not that IQ and technical skills are irrelevant. They do matter, but…they are the entry-level requirements for executive positions. My research, along with other recent studies, clearly shows that emotional intelligence is the sine qua non of leadership. Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won't make a great leader.

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Bihar's Poorest Women are Changing Their Lives: A Case Study of Bihar Rural Livelihoods Promotion Society (Jeevika)

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Abstract:

Rural women undertake multiple tasks on daily basis to secure their lives and their families. Women play a critical role in family economy and also ensure domestic duties. Women once empowered by working together in Self-Help Group and micro-credit groups have shown they can slowly but surely break free from age-old discrimination and total economic dependence, gain respect, voice their opinions, manage their own micro- enterprises and revitalize their villages.

The paper seeks to study how Bihar Rural Livelihood Promotion Society (JEEViKA) has successfully made an attempt to change the lives of the rural women. It is an initiative to scale up women's empowerment in the one of the poorest regions of India to bring transformational change to the lives of rural women, their families, economy and society.

'JEEViKA' which means livelihood, started in 2007 and continued into a second phase in 2016, focused on creating self-help groups for women to provide them with access to small enterprise funding, services, and public entitlements. It has had huge impact on social, economic and political empowerment of rural women as all the three are interlinked. However, challenges are also many and much needs to be done.

Bihar Rural Livelihoods Promotion Society, popularly known as JEEViKA, a registered society under the aegis of Rural Development Department, Government of Bihar marks a key chapter in rural development in Bihar. It has had a transformative impact on women's lives.

JEEViKA's journey of the last decade has coincided with the changing face of Bihar. From its advent as a small-scale project in 18 blocks in the year 2006, JEEViKA has transformed into a statewide movement touching the lives of more than 79 Lakh families by September 2017. The objective of JEEViKA is to empower rural poor households, both socially and economically. It aims at improving the livelihoods of rural poor households through developing institutions of the women, like Self-Help Groups (SHGs) and their federations to enable them to access better services and obtain credit for creating self-employment opportunities.

Figure - JEEViKA: Coverage of Blocks over the Years (2006 to 2015)
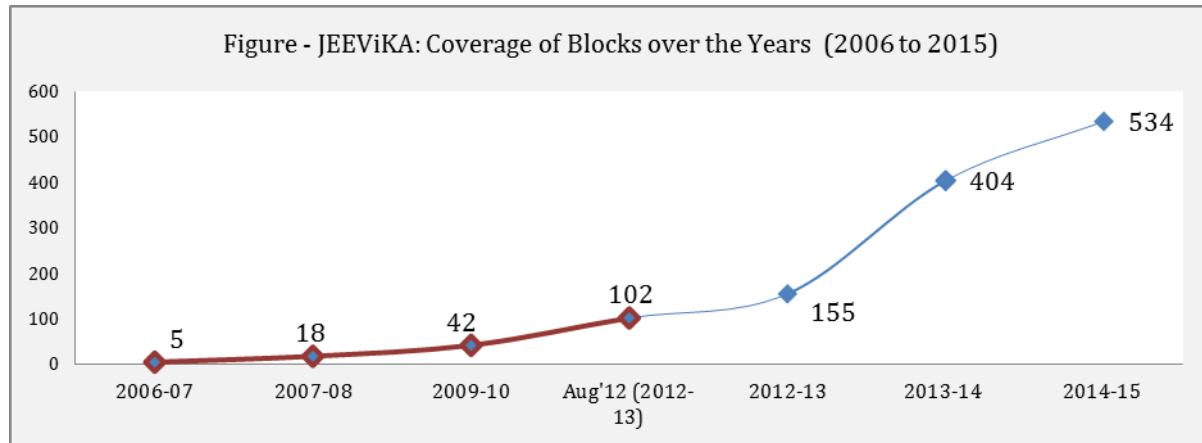
Bihar is one of the poorest and most patriarchal parts of India, placing women at a significant disadvantage, affecting their overall status and well-being, while also denying them the opportunity to fully contribute to the development of their communities. This is reflected in a skewed sex ratio of 935, a less than favorable literacy rate of 51.5 percent amongst women, and only 9 percent are participating formally in economic activity, the lowest for any state and also way below the make before force participating rate of 79 percent for men in the State. The role of gender discrimination becomes clear when we compare the data with those of men. The 2011 Census survey recorded make literacy at 51.5 percent, recording a gender disparity of 19.7 percentage points. According to the National Family Health Survey IV, 53.1% of women are anemic and 22.9% women are underweight.[1]

Under this challenging circumstance, in response to the situation Government of Bihar initiated JEEViKA in 2006 in six high priority districts[2] with an aim to provide rural households with innovative, scalable and sustainable models for improved livelihood opportunities.

Over the last 10 years, JEEViKA has mobilized women from 79.12 Lakh households into strong, sustainable and self-managed 6.76 Lakh Self-Help Groups (SHGs). These collectives have served as the ideal platforms for building the capacities of SHG women to engage in large scale financial intermediation, leverage higher resources from formal financial institutions, access productivity enhancement services in agriculture and livestock through a community based extension system, engage with markets on fair terms by building on economies of scale and improve access to govt. schemes and entitlements by facilitating

awareness and participation. Most importantly, JEEViKA has deeply influenced the Rural and Social Development policy of the state, wherein organization of poor-rural women into strong community institutions is now a central strategy in tackling Bihar's rural poverty.
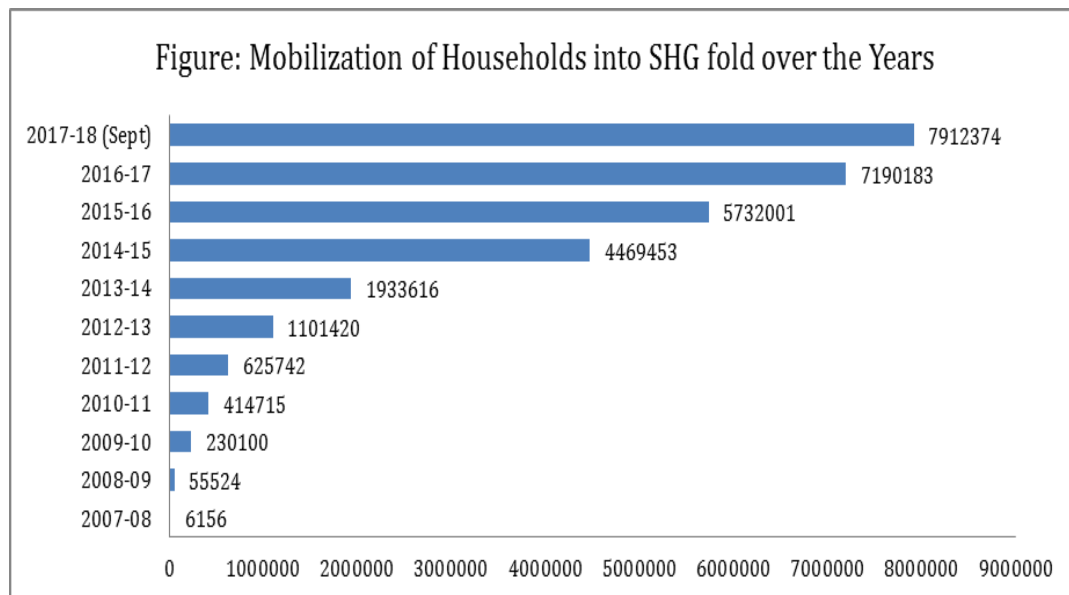
KEY INTERVENTIONS

(1) Mobilization of Rural Poor into self managed community institutions

The project envisages a three tier institutional structure at the community level i.e. Self-Help Groups (SHG) at hamlet level, Village Organization (VO) at Village level and Cluster Level Federation (CLF) at Cluster level with a prescribed size of SHG (12-15 individual members), VO (12-15 SHGs) and CLF (25-45 VOs). Till September 2017, JEEViKA formed 6,75,744 SHGs which further federated into 41,660 VOs and 577 CLFs.

Development of Community Resource Persons (CRP): JEEViKA groomed and nurtured a pool of over 80,000 internal CRPs from amongst the SHG households for mobilising rural poor households into SHG fold. The CRPs were trained in social mapping, SHG quality indicators and mobilization tools to ensure formation of quality community institutions.

Participatory Identification of Poor by Village Organization: JEEViKA used direct targeting of geographically isolated hamlets mostly inhabited by the SC and ST communities. Once 80 percent of the targeted households of a village were mobilised then it was declared as Saturated and the Village Organisations further mobilized the left out Households and formed SHGs.

Figure: Mobilization of Households into SHG fold over the Years

Year	Households
2017-18 (Sept)	7912374
2016-17	7190183
2015-16	5732001
2014-15	4469453
2013-14	1933616
2012-13	1101420
2011-12	625742
2010-11	414715
2009-10	230100
2008-09	55524
2007-08	6156

Progression of Community Institutions

Table: Year wise formation of SHGs and its Federation on JEEViKA[3]

Year	SHG Formed	Village Orgsnization (VO) Formed	Cluster Level Federation (CLF) Formed
2007-08	513	21	0
2008-09	4627	142	0
2009-10	19175	488	0
2010-11	31637	968	0
2011-12	55704	3476	25
2012-13	91785	5069	71
2013-14	157157	7452	150
2014-15	365150	14363	231
2015-16	470220	25014	318
2016-17	610808	35680	415
2017-18	675744	41660	577

Initially, the pace of mobilization and federating the SHGs into upper level federation was slow and it was largely dependent upon project staffs but gradually JEEViKA introduced multiple approaches involving internal Community Resource Persons, Community Mobilizers and Village Organisations for the SHG formation. Communitization of processes and enabling policies resulted into faster mobilization, inclusion and saturation of villages. The pace of mobilization took a leap frog from the year 2011-12 onwards.

Key Challenges to Social Inclusion
There have been significant challenges, some that were effectively addressed and some that require more nuanced reflection and re-strategizing.

Some Groups Continue to Be Left Out
In spite of all the efforts of the project to reach the poorest, there is a chance of some groups getting left out. The structure of institutions of poor envisaged may not meet the needs of most poor and excluded groups. SHG *'norms'* of weekly savings and meetings are difficult to adhere to. The SHG model which relies on saving, group lending, regular meeting and financial discipline may not suit the needs of ultra poor who do not have enough for even two square

meals let alone saving, or other specifically vulnerable groups such as people with disabilities and migrants.

Social Mobilization of the Excluded Groups Does Not Automatically Translate into Equitable Benefits

Focus on mobilization of excluded and poorest groups is a critical first step toward social inclusion but may not be enough to ensure they are able to benefit from interventions and project funds equitably. These poorest groups have fewer, and in some cases, no assets and take loans to meet their consumption needs, but do not see the value for bigger loans. Field observations reveal many members from the poorest households who have taken only one-time small sized loans. In some cases, there were some serious setbacks. Just one example amongst quite a few: field teams found a Musahar woman who took a loan to buy two goats and in less than three months both goats died. She now has to repay the loan without having benefited from it. This reveals how critical it is to ensure that once they enter the institutions, poorest members are able to access all key funds and benefit from such loans in a more sustainable manner.

(2) Financial Inclusion

The program adopted the approach of self-help group based financial access where local bank branches could reach a large client base by servicing a much smaller set of community institutions. At the village level, 12–15 rural women come together to form a Self-Help Group (SHG). These groups are oriented to meet regularly and undertake financial savings and lend internally from the group's savings or corpus. The program provides catalytic funding in form of a Community Investment Fund (CIF), initially to stimulate financial intermediation and build credit history of members. Locally identified resource persons called Community Mobilizers (CMs) facilitate the SHG meetings and maintain books of records. With a proven credit history and a small corpus generated by way of savings and interest, the SHGs are able to leverage larger credit amounts from banks.

The community institutions also serve as enabling platforms for rural households to access a range of financial services including insurance and financing for producer organizations. Community Mobilisers undertake regular financial literacy and credit counseling with SHG members, orienting them on sound financial practices as well as new modes of financial transactions like digital and mobile banking.

## Interventions and Innovations in Financial Inclusion

Over a decade, JEEViKA has worked on addressing key constraints on both the supply- and demand-side of financial service delivery. JEEViKA adopted strategic approaches towards building collective capacities, placement of *Bank Mitra[4]* in Banks, introduction of simplified and uniform financial management systems, case study based training modules, integrated participatory planning process, and specialized financial products at Village Organization level to strengthen the financial inclusion. The other key interventions and innovations in financial inclusion are,

Integrating participatory planning: In order to ingrain the principle of planning and decision making at the level of community institutions, the project promoted the concept of Micro-planning[5] at each level of Community Based Organisations (CBOs). The implementation of Micro planning process as a system aided to the tenets of Responsible Borrowing both at the level of individuals and institutions.

Partnerships with Commercial and Regional Rural Banks: JEEViKA worked on the strategy of entering into a formal MoU with Commercial and Regional Rural Banks in order to leverage timely financial support from mainstream financial institutions. The strategy helped in making explicit the potential that lay ahead at the bottom of the pyramid in form of women Self Help Groups.

Policy Advocacy with apex institutions: Policy Advocacy was done with apex institutions like NABARD (National Bank for Agriculture Development), RBI (Reserve Bank of India) and SLBC (State Level Banking Committee) to facilitate timely support to SHGs from banks. A separate State Level Coordination Committee (SLCC) on SHG financing was formed where issues related to SHGs was discussed on quarterly basis and issues related to the same were resolved.

Introduction of Insurance Services: Expanding the range of financial products available to the community beyond savings and credit, JEEViKA facilitated linkage of over 8,60,000 SHG members (especially women) to low cost Insurance coverage[6]. The project undertook concerted efforts in generating awareness regarding merits of insurance, major products available and also supported in document preparation for Insurance enrolment, document preparation for death claim settlement and follow up with LIC (Life Insurance Corporation) for ensuring claim settlement.

Figure: Enrolment of SHG members in Insurance programmes over the years
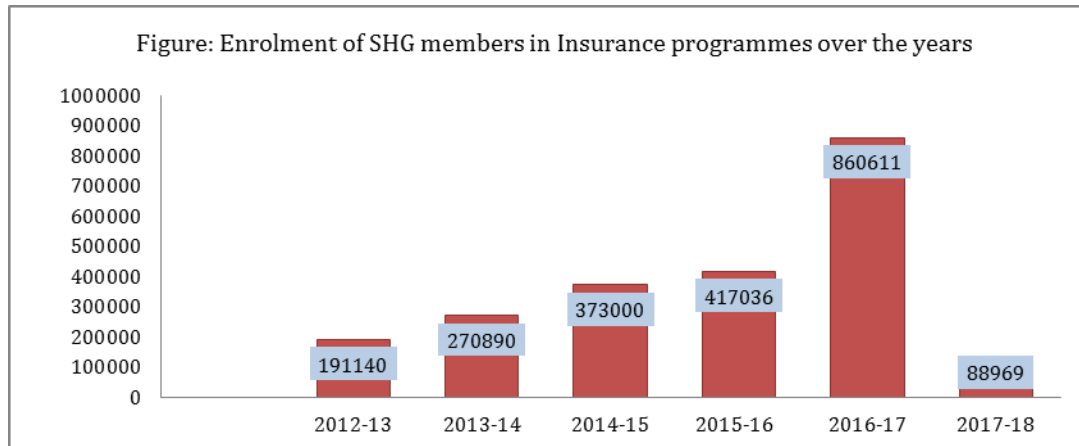
(3) Livelihoods Promotion and Value Chain

Farm Productivity Enhancement Interventions:

JEEViKA introduced various farm livelihood interventions like System of Rice Intensification (SRI), System of Wheat Intensification (SWI) and System of Root Intensification in Vegetable and Pulses during the project period commonly known as System of Crop Intensification (SCI). The project also recognized that the comprehensive intervention in agriculture sector for income enhancement can significantly impact poverty incidence and improve the food security. To begin with a well-known methodology System of Crop Intensification (SCI) was introduced in 2007. The SCI has evolved from System of Rice Intensification (SRI). After the success of initial pilot in paddy, SCI was scaled-up for wheat, pulses and vegetables.

The total households who have undertaken SRI in 2016-17 was 3.93 Lakh. Building upon its learning and the challenges faced in initial pilots, JEEViKA successfully scaled up the SCI intervention in the subsequent years, reaching out to a total of 2.92 Lakh households in SWI and 1.99 Lakh households in SCI in vegetable and other crops by the end of September 2017.

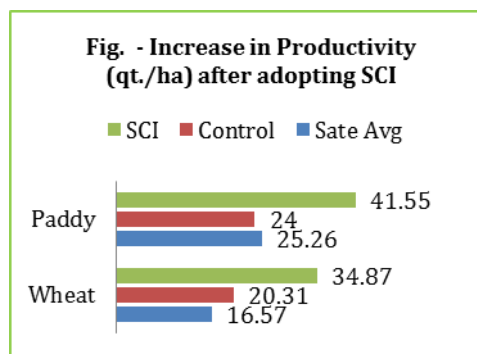**Table - Scaling up of Productivity Enhancement Intervention**

Intervention	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18 (Sept.)
SRI	128	5,146	8,637	17,874	33,484	61,051	1,32,676	2,10,703	2,50,214	3,93,955	2,788,60
SWI	0	415	25,235	48,521	68,268	96,977	1,39,294	2,43,884	2,72,327	2,75,476	2,92,042
SCI	0	0	400	3,325	11,721	37,084	79,896	1,41,824	1,94,508	1,98,888	1,99,665

Source : JEEViKA MIS – Up to September'2017

Impact of Farm Productivity Enhancement Interventions:

Impact on Government Policy- The visible impacts created by successful implementation of productivity enhancement interventions by JEEViKA resulted in the Government of Bihar incorporating SRI interventions in Paddy and wheat as a part of its agricultural roadmap for implementation across Bihar. The SRI momentum has picked up in the state from 2011-12 by the efforts of JEEViKA and Government of Bihar.

Fig. - Increase in Productivity (qt./ha) after adopting SCI

Impact on Productivity - The comprehensive productivity enhancement intervention of JEEViKA has created a substantial impact on the prevailing low productivity scenario of small holders in operational districts. Agriculture practices based on SCI methodologies resulted in significant improvements as seen in the higher yields for smallholdings. Various external impact studies have concluded that the participant women farmers in JEEViKA have witnessed a productivity increase of 73 percent in paddy and 72 percent in wheat[7].

Increased Household Income from Agriculture - The SHG households have witnessed 44 percent increase in income from paddy due to SRI intervention. The income from wheat cultivation was increased by 39 percent in households who have participated in SWI.[8]

Farm Value Chain Interventions:
JEEVIKA has carried out value chain interventions where clear opportunities for commodity specific clusters were identified. Commodity specific clusters were identified based on value

chain analysis done either by technical agencies or by the district team. The below mentioned farm value chain interventions were implemented successfully in JEEViKA.

District	Value Chain Intervention (Farm)
Purnia	Maize Commodity Trading
Khagaria	Maize Commodity Trading, Seed Marketing (Wheat Paddy)
Nalanda	Vegetable Value Chain(Potato, Onion and Vegetable)
Muzaffarpur	Litchi, Collective marketing of Wheat, Pulses, Vegetables

In the farm value chain intervention the forward linkage is supported by post harvest and market access for realizing higher price for farmers produce through Producer Group and Women Farmer Producer Company (WFPC).

Table – Business portfolio of WFPCs formed by JEEViKA

District	WFPC	Commodity	Business Turnover
Purnia	Aranyak Agri Producer Company Ltd.	Maize (Commodity Trading)	INR 4.58 Crore
Khagaria	Jeevika Women Agri Producer Company Ltd.	Maize, Seed Marketing (Wheat Paddy)	INR 1.1 crore
Muzaffarpur	Samarpan JEEViKA Mahila women Producer Company Ltd.	Wheat	INR 86.33 Lakh
		Litchi	INR 5.45 Lakh
		Green Gram	INR 0.17 Lakh
Nalanda	Sahyog Women JEEViKA Agri. Producer Company Ltd.	Potato	INR 25.29 Lakh
		Onion	INR 10.76 Lakh

**Impact of the Value Chain Intervention:**

Producer groups and higher federations have been highly effective in large-scale aggregation and collective marketing of farmers' produce, earning them better price per unit. The intervention eliminates multiple layers of intermediaries and thus ensures better price realization and also allows farmers to benefit from off season price escalation. The producer company initiated sale of their produce on an electronic trading platform to minimize risk. In the year 2014-15, the revenue earned by the producer company of Purnia was in tune of INR 1.28 crores, with a net profit of 7.3%, 70% of which was distributed to the producer group members as a patronage bonus. As a result, the farmers realised an additional return of INR 109 per quintal – (12% incremental value compared to the traditional maize procurement model).

The introduction of digital weighing machine and electronic moisture meter for maize procurement and grading set a new trend in the market in turn benefitting farmers at large.

Livestock based economic Interventions:

Dairy Intervention -The project has reached out to 70,650 households under the dairy intervention. In partnership with COMFED[9], more than 33,000 households have been linked with dairy cooperative societies (DCS) and providing them a formal channel for marketing surplus milk at better prices. In order to strengthen milk procurement system, Automated Milk Collection Units were installed in DCS. As a result, daily milk pouring at DCS has increased. Forward market linkage efforts in dairy intervention have been supplemented with backend support services including: animal health and awareness camp, community managed dairy extension support etc.

The Productivity has improved in SHG households linked with DCS, indicated by progressively growing volumes of milk reaching DCS. Net income from dairy in SHG households has improved significantly with an increase of 33.41 percent adjusted at current prices.

Figure: Household Coverage in Dairy & Poltry Intervention
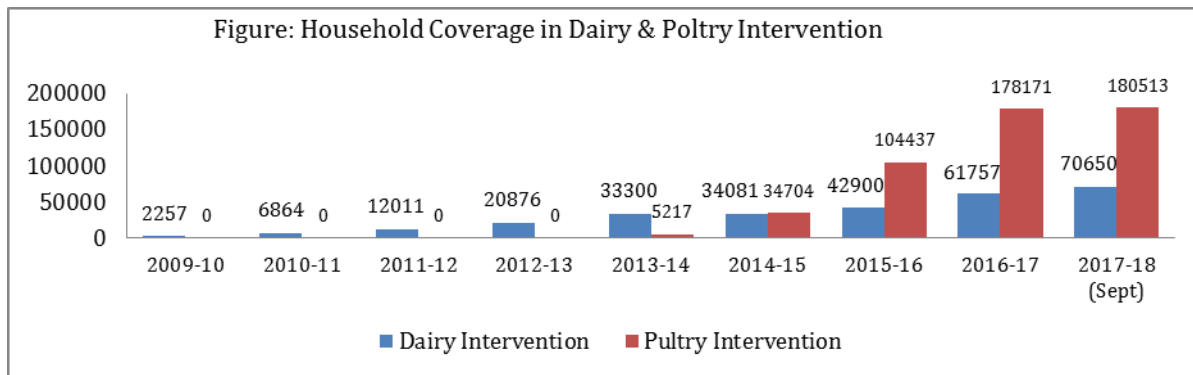
Backyard Poultry Intervention - The project has actively promoting backyard poultry as viable livelihood options, especially for the poorest and marginalized sections. The intervention has proved to be a significant source of secondary income at the household level and has also helped in improving nutritional intake among the largely poor participant households.

Challenges Addressed during Implementation
Two main challenges emerged during JEEViKA's implementation of the backyard poultry

intervention. Each challenge holds a lesson: The first, on the effectiveness of private sector partnerships to address market constraints faced by rural households; and the second, on the choice preferences that emerge and become skewed because of government poultry subsidies.

Non-farm Interventions:

The project has reached 34023 SHG households with comprehensive value chain interventions, region-specific non-farm activities like agarbatti making, bee-keeping and arts and crafts products aimed at increasing the market share of SHG members involved in these activities. Significant benefits that accrued to members because of non-farm livelihood interventions included: enhanced production and quality of incense sticks along with higher rolling charges, improved market linkage and skill improvement for traditional artisans involved in Madhubani, Sikki and Sujni art; subsidized inputs for bee-keepers in convergence with the State Horticulture Mission; and overall improved resilience and skill levels of producer groups and members involved in non-farm activities.

Impact : Social, Economic and Political empowerment

- **Social Empowerment**

Social empowerment is understood as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationship and the institutions that exclude poor people and keep them in poverty. These include changes in self-esteem and wider social capacity of women, changes women have seen in social norms such as mobility, decision making at the household level and also collective action at the community level. Such changes are evident at the personal, household and community levels.

Improved identity and influence. Through their participation in BRLP, SHG women have gained a voice in their communities. Creation of an identity beyond the gender roles has been empowering. The feeling of belonging to a women's development program has also increased their influence, or agency. Amongst the women members, the impact is most evident on the Community Resource Persons (CRPs), a cadre created from the community to mobilise women into SHGs and implement and oversee other strategies of the project. Traveling to other states for SHG formation under National Rural Livelihoods Mission is a source of economic and social empowerment. Interactions and focus group discussions with CRPs show the tremendous potential for leadership amongst the poorest rural women with little facilitation and support by the project.

Improved mobility. There is evidence of expansion of mobility of women not only for meeting needs and interests of the family, such as visits to health centres for sick children, but also for attending Panchayat meetings.

Greater participation in household decision making. Earlier assessments showed SHG women also experienced greater participation in household-level decision making, particularly women from indebted households.

Emergence of strong social networks and support systems for women. Through their participation in BRLP, SHG women have developed social networks of their own both within their communities and beyond—this is significant social capital, particularly for economically and socially disadvantaged women. JEEViKA cultivated new cultural competencies and capabilities that defied the traditional conventions of gender, as well as more formal federated institutions. Combined, they give economically and socially disadvantaged women access to a well-defined network of people (women cutting across caste and religious boundaries, and both within and outside the village), new leadership roles and access to new systems of 'knowledge' with which they can challenge old generationally transmitted cultural systems that are more concerned with preserving boundaries rather than disrupting them.

Greater courage and ability to deal with domestic violence. In VOs and SHG meetings, women were able to raise domestic concerns alongside financial and economic ones. Domestic violence was an issue on which SHG members organized and acted together. As per the 2015 study, after only a few intervention years, the likelihood of domestic violence in treatment villages reduced by three percentage points. In addition, women SHG members were 15 percent more likely to organize together on issues of domestic violence than their counterparts who were not part of the BRLP.

Collective action on alcoholism and other social issues. There is strong evidence of collective action against social issues such as alcoholism, child marriage, dowry and poor attention to both boy and girl child education. The issue of alcoholism received the strongest attention from women. In the context of rural households, there is a close relation between alcoholism and poverty, indebtedness and violence against women and children. JEEViKA has been committed to supporting women-led anti-alcoholism campaigns at the community level.

Improvements in Women's Numeracy and Literacy - An assessment carried out on women's numeracy and literary, found that four percent more women in treatment villages than in

control villages could read bus numbers and basic signboards. In addition, thirty-three percent more women in treatment villages than in control villages could sign their own names.

Differences in Social Outcome

Sub-themes	Control	Phase II (2011-15)	Phase I (2007-11)
Physical mobility	Being a woman and femininity are associated with the domesticated space of the home	Women are seen as anti-civil for participating in JEEViKA activities	Recurring practice of participating in weekly meetings made it OK for women to be in public, go to banks etc.
Reaction of husbands and key stakeholders	Moral codes of behaviour are resistant to change	Backlash from husbands – cases of domestic violence	Resistance mitigated by economic incentives; gradually convinced of merits of project
Act of borrowing	Considered begging; do not like borrowing or being rejected or defaulting with a moneylender	Borrow from both lenders and group – but feel greater 'haq' over group money because it's their savings	Shift to SHG – find it less humiliating and more dignity

- **Economic Empowerment**

Economic empowerment is one of the most powerful dimensions of women's empowerment. Women who are economically empowered are able to negotiate better social and economic outcomes for themselves, their families, and local and national economies. Under economic empowerment, the project's efforts to increase women's access to credit, create livelihood opportunities to increase their incomes and to promote employment in the formal sector are included. There is some evidence of women's control over their incomes and access to and control of family resources. There is emerging data to show that women invest extra income in their children's education and on health issues.

Women's contribution to increased household incomes and reduced debts. Through a range of livelihood interventions under JEEViKA, women have been able to improve the economic situation of their families. Women undertook various livelihood activities such as backyard poultry and dairy interventions and as a result of their group efforts, productivity enhancement interventions, especially Systematic Rice Intensification and Systematic Wheat

Intensification. There was also considerable land leasing and sharecropping, and new micro-enterprises.

In addition, women were also able to use loans taken for reducing the debts of their households, given their easy access to SHG/VO credit and bank linkages, reducing dependency on high-cost debt from money-lenders.

Women's ownership over assets and property. Women's land and asset ownership is associated with their economic participation, household bargaining power and management of household income. Lack of property is one of the key reasons women may be living in violent and abusive relationships as most women abused by an intimate partner are also economically dependent upon that same partner. Property ownership also opens women's access to financial institutions such as banks. There is encouraging evidence on this, especially for the cadre of CRPs who have an avenue for increased regular earnings, especially when they travel to other states for SHG mobilization. In a short qualitative study with 40 CRPs in the oldest block, Damdaha in Purnea, it was found that 20 of them had invested their earnings in purchasing land and assets in their name.[10] This was a huge shift from the previous practice of seeking loans essentially for the male members to invest and use for purchase of property or take land on lease under their names.

Women's entry into farmer producer companies. To graduate women's income-generating activities from survival level into strong and viable businesses, women need access to the full range of credit, banking and financial services and facilities, essential to fully develop their productive assets, their land and their businesses. With support from technical partners, JEEViKA formed four women farmer producer companies (WFPCs) working on agriculture value chains: in Maize (Purina), Seed production (Khagaria), Vegetables (Nalanda and Muzaffarpur). More than 6,000 SHG members were mobilized by the project to become the shareholders in these WFPCs. These producer companies are owned and managed by women farmers who have been provided training and technical support for productivity enhancement, aggregation and primary processing, resource management and business planning, and accessing commodity markets.

- **Political Empowerment**

Women's empowerment in the political sphere is critical for their advancement. It upholds women's rights to self-representation and self-determination and therefore changing the nature of politics which has been male dominated.

Women's participation in and influence over local governance. The women members of the VOs and SHGs have emerged as an important political constituency in the state. The recent local government elections, for the Panchayat Raj Institutions (PRI), in 2016 saw a large number of SHG members participate in and win elections.

Holding institutions accountable. Successful service delivery for poor people, and especially poor women, can only emerge from institutional relationships in which actors are accountable to each other; Membership into SHGs has fostered women's collective action at the village level and deepened their participation in public institutions. A large number of SHG women from Village Organisations have taken on the responsibility of running public distribution system (PDS) shops for subsidized grains and essentials—they have ensured transparent and efficient supply of PDS services, where previously there was unfair and often corrupt practices.

Ensuring transparency and efficient functioning of the Public Distribution System. The focus of VOs with regards to the PDS has been two-fold: to ensure transparency and effective functioning of the system through its fair-price ration shops, and to demonstrate community models to make the system more responsive to food security issues of the households.

KEY CHALLENGES
Difficulty to establish women's use of and control over loans, incomes and assets. An important household challenge highlighted by the CRPs and staff is that of difficulty in establishing to what extent women exercise decisions to seek loans, decide the actual loan amount and then finally its use. Though there is encouraging data on an increased role of women's decision making on livelihood matters at the household level, this is not uniform.

Backlash to women's voice and agency. The newfound confidence and assertion women experience resistance and hostility from traditional power structures in the community and those outside it. While there are also considerable positive responses by husbands and other community members, often women's empowerment is seen as threatening the very core of the feudal and patriarchal system of the state.

There is no specific strategy to working with the poorest, most vulnerable women. The project field cadre and the VOs often felt poorly equipped to provide targeted and customized assistance to the most vulnerable women. Single women, widows, deserted women and

landless women have peculiar needs and therefore may require a more intensive handholding approach. JEEViKA is keen to explore an ultra poor strategy.

In spite of the challenges The project- "JEEViKA" Bihar Rural Livelihood Promotion Society, the first World Bank-supported project in Bihar promoted social, financial and economic inclusion by effectively targeting poor households, especially women, and supporting the formation of self-help groups (SHGs). The SHGs helped women to save and access bank credit and enabled them to retrieve their assets, such as pawed lands, and develop new livelihoods. The SHG members of JEEViKA have shown remarkable resilience in leading their families out of poverty and continue to work as one large collective working towards the common goal of shared prosperity.

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2. JEEViKA was initiated in 2006-07 across 6 districts – Gaya, Nalanda, Muzaffarpur, Purnea, Khagaria & Madhubani. Source: JEEViKA MIS – Till September 2017
3. JEEViKA introduced SHG members *as Bank Mitras* – Community members placed within bank branches to facilitate transactions and act as interfaces between the bank and institutions.
4. Micro planning, simply defined, is the process of participatory planning by the community members assessing their credit needs while also recording the assets and debt situation of every member household
5. 8,60,611 SHG members were covered in 2016-17. In the current financial year, till September 2017 the SHG member coverage is 88,969.
6. The study was conducted in association with Samaj Vikas Development Support Organization, Hyderabad in 2012-13 to access the impact of productivity enhancement interventions.
7. In 2016 a follow up survey was undertaken with 10% of the households (2012-13 samples) who were from the set of villages by using the same tools to measure the current impact of the intervention.
8. Based on the recommendation and outcome of Bihar Innovation Forum-I, JEEViKA entered into a partnership with the Bihar State Milk Co-operative Federation Ltd. (COMFED) in 3 districts- Nalanda, Khagaria & Muzaffarpur.
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Gender Difference in Critical Thinking Skills of Competitive Examinations Youth Aspirants

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Abstract:

Critical Thinking (CT) is a 21st Century skill that is required for performance in the society and workplaces; however no systematic effort is taken for identification and nurturance of CT skills in our education system, from primary to higher education. Wilson (1989) realized that gender was a significant predictor of CT skills but there are many studies indicating null effect of gender on CT. To select administrative officers, Union Public Service Commission (UPSC) conducts a multistage Civil Services Examination (CSE) which demands critical thinking at its every stage. Not only for the examination but in their career also the officers need CT skills. The present study was undertaken for UPSC CSE aspirants to find out difference in Critical Thinking skills across gender. The sample was 174 (female- 92, male- 82) aspirants, graduates of varied streams appearing for UPSC CSE in 2018. Ravens Standard Progressive Matrices (SPM) was administered for testing intelligence of the sample. Watson Glaser Critical Thinking Appraisal (WGCTA) covering five sub skills of CT namely Inference, Assumption, Deduction, Interpretation, and Evaluating arguments was used for data collection. Independent„t" test was performed to see gender difference on CT skills. Findings revealed that no significant difference was found on composite CT skills and four sub skills across genders, but significant difference on „Deduction" was seen in favor of male aspirants. This study will be useful for education practitioners in benchmarking of CT skills across gender in youth to design a programme for its enhancement.

Key words: Critical Thinking Skills, Gender, Union Public Service Commission, Watson Glaser Critical Thinking Appraisal

INTRODUCTION:

Thinking has a very important place in our life. We all would definitely agree that the main objective of education is to help students develop general thinking skills, mainly their critical thinking skills. Plato believed education should enable students to question, examine and reflect on ideas and values (Aune, 1967).

In our education system the evaluation of students" progress is based on memory and understanding of content. But when it comes to problem solving in a totally unexpected situation, they require higher order thinking skills. Cognitive science speaks about critical thinking skills. More recently, the Partnership for 21st Century Skills has identified critical thinking as one of several learning and innovative skills necessary to prepare students for post-secondary education and the workforce. (Lai Emily R., 2011)

Union Public Service Commission (UPSC) conducts a multistage Civil Service Examination every year to select All India and Central Services officers. Preliminary Examination, Main Examination and Interview (Personality Test) are the three stages of this examination. More than four hundred thousand students from all over India compete for approximately one thousand posts every year. This is a yearlong process. No special reservation is availed for female at the selection level. UPSC CSE demands independent, critical thinking at every step of the examination.

Because UPSC CSE demands critical thinking in aspirants, it is necessary to test the benchmark of the aspirants of critical thinking before they start preparing for the examination. This study analysed the data from Watson Glaser Critical Thinking appraisal (WGCTA) administered to 233 CSE aspirants in one of the institutions. All the aspirants were originally from all parts of Maharashtra. The purpose of this study was to determine if there were differences on five dimensions of critical thinking and critical thinking as a whole on Watson Glaser Critical Thinking Appraisal (WGCTA) based on gender and its correlation with Ravens Standard Progressive Matrices (SPM) of 233 competitive examinations aspirants appearing for UPSC CSE in the academic year 2018-19. Descriptive and inferential statistics were used to analyse gathered data. Through quantitative analysis of the WGCTA administered to CSE aspirants, this study investigated the relationship of gender on five dimensions of Critical Thinking of the administered tool.

REVIEW OF THE RELATED LITERATURE ON CRITICAL THINKING:
a) **Definitions and meaning of critical thinking:**
According to the Oxford dictionary (2015) critical thinking is, "the objective analysis and evaluation of an issue in order to form a judgment".

There are a number of definitions given by experts based on various approaches. Philosophical approach focuses on hypothetical critical thinker; enumerating the qualities

and characteristics of this person rather than behavior and actions the critical thinker can perform (Lewis & Smith, 1993; Thayer- Bacon, 2000). Facion from this tradition defines critical thinking as „judging in a reflective way what to do or what to believe" (Facion, 2000, p.61). Cognitive psychological approach gives importance to behaviourist tradition. Willingham the researcher of this tradition defines critical thinking as „seeing both sides of an issue, being open to new evidence that disconfirms your ideas, reasoning dispassionately , demanding that claims be backed by evidence, deducing and inferring conclusions from available facts , solving problems, and so forth" (Willingham, 2007, p.8). Educationists also discuss about critical thinking in which Benjamin Bloom is important name who has given taxonomy for information processing skills(1956)used by practitioners for teaching and assessing higher order thinking skills. The three highest levels (analysis, synthesis, and evaluation) considered as critical thinking (Kennedy et al., 1991). Ku (2009) claimed the maturation of the conceptualization of critical thinking from an obsession with cognition to one which has both a cognitive and a dispositional aspect to it. Simply put, "besides the ability to engage in cognitive skills, a critical thinker must also have a strong intention to recognize the importance of good thinking and have the initiative to seek better judgment" (p.71).

The definition of critical thinking used for this study is critical thinking is the mastery of sub skills such as inference, assumption, interpretation, deduction, and evaluating argument. (Watson & Glaser, 2002 updated in 2015).

The CT Community published an essay in 2011 and described an ideal critical thinker as follow (p. 143):

Raises vital questions and problems, formulating them clearly and precisely.

Gathers and assesses relevant information, using abstract ideas to interpret it effectively.

Comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards.

Thinks open-mindedly within alternative systems of thought, recognizing and assessing, as needs be, their assumptions, implications, and practical consequences.

Communicates effectively with others in figuring out solutions to complex problems.

b)   Gender and critical thinking:
Various studies discuss critical thinking skill in relation with gender differences.

One study which considered gender in CT research was Wilson (1989). Using the Watson-Glaser test and ACT College Reports, he realized that gender was a significant predictor of CT skill. (Aliakbari & Sadeghdaghighi, 2011; Kathiravelu, Tapsir, & Osman, 2004; Leach & Good, 2011; Sacli & Demirhan, 2011). However, results of these studies have been mixed. Aliakbari & Sadeghdaghighi (2011), for example, surveyed 84 university students regarding their critical thinking skill and found male students gain more critical thinking skill compared to female students. Consistently, male students also being reported to score high mean on five dimensions (analysis, induction, deduction, evaluation and inference) of critical thinking than female counterparts (Leach & Good, 2011).

In the Malaysian setting, Kathiravelu, et al. (2004) found contrast finding, where female students performed better in critical thinking. Despite of differences between gender, Sacli and Demirhan (2011) discovered that there are no differences between genders towards critical thinking skills. In overall, findings from past studies suggested that male students think critically in solving problems than female students.

In Iran Salahshoor and Rafiee (2016) administered the Watson Glaser Critical Thinking Appraisal for 186 EFL learners to show current status of Iranian students and found poor condition of critical thinking among learners. And there was no statistically significant difference in CT scores for females and males.

Bagheri and Ghanizadeh (2016) conducted study with120 EFL university learners in Iran to investigate the association between components of critical thinking, inference making and deduction and self-monitoring, as well as the role of gender in each of these relations. It was found that male and female EFL learners do not differ in their self-monitoring, inference making and deduction.

There is an attitudinal difference in the way males and females view the information. Female participants have been more precise in questioning the credibility of the author

and the source of the article that they read than the male participants. Srinivasan, S. & Crooks, S. (2005).

OBJECTIVE OF THE STUDY:
To find out whether there is any significant difference in critical thinking skills of male and female UPSC CSE aspirants.

METHOD:
Participants and Process
The population of this study was UPSC CSE aspirants appearing for this examination in the year 2018 out of which 174 were given the WGCTA to test critical thinking skills and Ravens SPM to test their intelligence. Incidental sampling technique was used in this study. The sample comprised of 82 male and 92 female aspirants whose age ranged between 21 to 25 years. The subjects in the sample were from three institutes from Pune, Maharashtra, India availing coaching for competitive examinations for four months. The subjects in the study were from rural as well as urban areas and represented all parts of Maharashtra.

Tools for data collection
1) **Watson Glaser Critical Thinking appraisal (WGCTA)**
   To test students" critical thinking skills Watson Glaser Critical Thinking Appraisal UK Edition available in open domain on website was used. This test consisted of 86 items covering five dimensions of critical thinking like Inference, Assumption, Deduction, Interpretation, Evaluating arguments.

2) **Ravens Standard Progressive Matrices (SPM)**
   The Standard Progressive Matrices (SPM) test was administered to test intelligence of the participants in the present study. It is a group or individually administered test that nonverbally assesses general intelligence along with the ability of reasoning and problem solving (Raven, Raven, J. C., & Court 2000) in children and adults through abstract reasoning tasks.

Appropriate for ages 8-65, the SPM consists of 60 problems (five sets of 12), all of which involve completing a pattern or figure with a part missing by choosing the correct missing piece from among six alternatives. Patterns are arranged in order of increasing difficulty. The test is untimed but generally takes 15-45 minutes and results in a raw score which is then

converted to a percentile ranking. Test-retest reliability ranged from .55 to .84. Concurrent validity ranged from .54 to .86.

Data Analysis and Result:

A total of 174 aspirants (female - 92, male - 82) were considered for the data analysis. Descriptive and Inferential statistics was used to analyse data. Means and standard deviations of scores of intelligence on SPM were calculated. Independent samples „t" test was conducted to study the significance of difference between mean scores of intelligence across gender.

The results are summerised in the following Table No. 1

Table 1: Comparison of Male and Female aspirants on Intelligence (N=174)

Sample	Female (N= 92)	Male (N= 82)	t	p
	Mean (SD)	Mean (SD)		
Intelligence	53.14 (4.8)	52.74 (6.5)	0.46	0.64

Table 1 indicates that mean of intelligence in female aspirants calculated on SPM is 53.14 and standard deviation (SD) is 4.8. In male aspirants mean of intelligence is 52.74 and SD is 6.5. Independent samples„t" test shows no significant difference between mean scores of intelligence of female and male aspirants. So female and male aspirants were equivalent on intelligence.

Means and standard deviations of scores of five sub skills of CT i.e. Inference, Assumption, Deduction, Interpretation, Evaluating arguments and composite critical thinking on WGCTA of male and female participants were calculated. Independent samples „t" test was conducted to study the significance of difference of mean scores of critical thinking and its five sub skills.

The results of the descriptive analysis are summerised in Table 2.

Table 2: Comparison of Male and Female aspirants' means on sub skills of Critical Thinking (N- 174)

		Female (N-92)	Male (N-82)		
		Mean (SD)	Mean (SD)	t	p
a	Critical Thinking (Composite Score)	47.53 (6)	48.84 (7.1)	-1.311	0.192
b	Sub skills of critical thinking				
1	Inference	5.5 (2)	5.65 (2.1)	-0.461	0.645
2	Assumption	6.4 (1.6)	6.4 (1.7)	0.094	0.925
3	Deduction	13.8 (2.8)	14.6 (2.6)	-2.00	0.047[*]
4	Interpretation	7 (1.7)	7.5 (1.7)	1.575	0.117
5	Evaluating arguments	14.8 (2.9)	14.7 (2.9)	0.097	0.923

 * Significant at the 0.05 level (2 tailed)

Table 2 indicates that mean of critical thinking in female aspirants is 47.53 and SD is 6, whereas in male aspirants mean is 48.84 and SD is 7.1. This shows that male aspirants show higher scores on critical thinking skills but t = -1.311 and p= 0.192 (which is higher than specified level of significance i.e. 0.05) therefore is not significant. Scores on sub skill „deduction‟ is in favour of male aspirants which shows significant difference of 0.05 on t test between male and female aspirants. On the remaining subs kills significant differences between male and female are not found viz. Inference (t= -0.461, p= 0.645), Assumption (t= 0.094, p= 0.925), Interpretation (t= 1.575, p= 0.117), Evaluating argument (t= 0.097, p= 0.923).

Discussion and Conclusion:
This study aimed at finding critical thinking across gender among Indian competitive examinations aspirants from Maharashtra. According to data analysis it can be concluded that no significant difference is found in composite scores of critical thinking across gender. This may be because all the aspirants were in the UPSC CSE preparation process for five months before testing, where they might have learnt to read, think and write critically. Only on sub skill deduction male aspirants show high scores than their female counterparts. Deduction defined in the WGCTA is a conclusion made from the given information without using general knowledge and our own opinions or prejudices. It needs ability to analyse data objectively. Edmonds (2005) defined deduction as an argument in which the premises can reasonably prove the conclusion. In fact, as Evans (2003) stated, for a deductive argument to be valid, it is of utmost importance that its conclusion essentially follows from the premise. Moreover,

everything which exists in the conclusion of a valid deductive argument must be included in the premises as well (Evans,2003). We can conclude for this sample that the male aspirants must be having ability to come to the conclusion restricting oneself to the given information and not enforcing prejudices and opinions.

As concluded by Bagheri & Ghanizadeh (2016), Salahshoor & Rafiee (2016) in their research, university male and female students do not differ on critical thinking, Sacli and Demirhan (2011) discovered that there are no differences between genders towards critical thinking skills, which corroborates with our study. As Halpern (2003) asserted regarding the fact that critical thinking can be learned through gaining life experiences and through teaching it to others, we can conclude that critical thinking is not a matter of gender.

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Women in Panchayati Raj: Bihar

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Abstract:

Across the world, too many women and girls spend too many hours on household responsibilities – typically more than double the time spent by men and boys. They look after younger siblings, older family members, deal with illness in the family and manage the house. In many cases this unequal division of labour is at the expense of women's and girls' learning, of paid work, sports, or engagement in civic or community leadership. This shapes the norms of relative disadvantage and advantage, of where women and men are positioned in the economy, of what they are skilled to do and where they will work.

Women's economic empowerment is about transforming the world of work, which is still very patriarchal and treats the equal voice, participation and leadership of women as an anomaly, tokenism, compartment or add on. Despite recognizing progress, structural barriers continue to hinder progress towards women's economic empowerment globally. Women in all professions face what we call sticky floors, leaking pipelines and broken ladders, glass ceilings and glass walls! At the current pace, it may take 170 years to achieve economic equality among men and women – according to estimates from the World Economic Forum's latest Gender Gap Report. This is simply unacceptable. To accelerate the move to a planet 50/50 in women's economic empowerment and work will require a transformation of both the public and private sector environments and world of work they create for women and also how they change it to make it a women's space of productive and fulfilling work.

We were also interested in seeing how changes at the macro level (whether political, economic, environmental or related to science and technology) affected the micro level of women's relationships and roles within the household. The macro level of change has been previously analyzed by historians and economists at the global, regional and national level- the micro level by sociologists, psychologists and anthropologists. However, what has been missing in past studies is an analysis of how these towo levels interact- the impact of the macro on the micro and vice versa.

In the ancient period women were known to engage in many productive activities but over the time reproduction and challenges of pregnancy and childbirth gradually made her dependent on men for protection and food.

By the time mankind reached more settled existence patriarchy was fully established. The men were to write the codes of the society and governance where women were given subordinate role. The men projected the dominant viewpoint as universal truth. Yet even in the ages of strict dominance by males society has thrown up women of caliber who could match even surpass the skills of men. The visible achievements of women as teachers, doctors, pilots, politicians and explorers etc. have demolished the patriarchal notions of confining women's role to home and hearth. But these achievements have been made mostly at individual levels at times when women faced discrimination and criticism at all levels.

The need for women's empowerment is felt because of the status they have in society since the beginning, many women feel these pressures, while others have become accustomed to being treated inferior to men. There is a need to redefine the status of women in the society. A change can be brought through the constitution and supportive legislations. The Constitution of India gives a women status equal to men. There have been attempts to reserve seats for women in political bodies.

In India, political participation of women is not impressive when compared with men. This is the case in most of the countries across the world. However, women's political participation now is quite encouraging compared to the older times. Today it remains stronger than ever. But, in India, women who have decision making powers invariably hail from urban and elite groups. Even today, representation of women in Indian Parliament is far from satisfactory. Women have been demanding for more space in legislative bodies. In today's political landscape, motherhood is often deployed as a tool to highlight the 'sacred' nature of a subject, ranging from the *gau mata* to *Bharat mata* and *Ganga mata*. At the same time, issues around women's rights and empowerment, varying from triple *talaq* to Beti Bachao Beti Padhao, are regular topics of conversation in political circles. But an important question remains: do the men in Indian politics only want to talk about women, or are they also willing to make an effort to share power with them?

Indian political system gives same powers and roles to the men and women irrespective of their gender. India had Ms Indira Gandhi as the Prime Minister of the country for around 15

years. Many states had and have women Chief Ministers. The names of External Affairs Minister Shrimati Sushma Swaraj, Lok Sabha Speaker Ms Sumitra Mahajan ,INC Ex President Ms Soniya Gandhi, Late Tamil Nadu CM Jayalalitha, West Bengal's CM Mamta Bannerjee ,former Uttar Pradesh CM Sushri Mayawati , Present Rajasthan's CM Ms Vasundhara Raje Scindhiya ,don't need any introduction. They had and have played prominent and decisive role in the politics of modern India.

In a path-breaking move to empower women at the grassroots level, government approved a proposal to increase reservation for women in panchayats to 50 per cent. A meeting of the Union Cabinet, chaired by Prime Minister Manmohan Singh, decided to amend Article 243(D) of the Constitution to enhance reservation for women in panchayats at all tiers from the current one-third to at least 50 per cent. The States of Andhra Pradesh, Bihar, Chhattisgarh, Himachal Pradesh, Jharkhand, Kerala, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Tripura and Uttarakhand have provided 50% reservation for women in Panchayats.

Women form 46 per cent of the total 13.41 lakh elected representatives (ERs) in Panchayati Raj Institutions (PRIs) across the country. There are a total of 29,17,336 ERs in the country, while the number of Elected Women Representatives (EWRs) in PRIs across 28 states/Union Territories is 13,41,773, that is, 46 per cent. Out of the total states/UTs, 16 including Assam, Andhra Pradesh, Bihar, Chhattisgarh, Madhya Pradesh, Maharashtra, Rajasthan and West Bengal have reserved half the seats in PRIs to women. According to the details of the Indian governement among the five states/UTs which have reported higher EWRs include Jharkhand, Rajasthan, Uttarakhand, Chhattisgarh and Karnataka with 59.18 per cent, 58.29 per cent, 57.83 per cent, 55.14 per cent and 53.40 per cent representation respectively.

Daman and Diu, Jammu and Kashmir, Punjab, Gujarat and Goa figure amongst five states with lower EWRs at 28.87 per cent, 29.18 per cent, 30.13 per cent, 32.90 per cent and 32.97 per cent respectively.

Bihar has given a direction to the nation on many democratic initiatives. The Bihar Panchayat Raj Act, 1993 was passed pursuant to the 73rd Constitution Amendment Act, 1992. Subsequently the State has carried out major changes through the instrumentality of the Bihar Panchayati Raj Ordinance, 2006. Panchayats at all the three levels have been entrusted with duties and functions in respect of all the 29 matters listed in the Eleventh Schedule of the Constitution. Bihar has also established Nyaya Panchayats, known as Gram Katchahries. The

Bihar Panchayati Raj Act, 1993 devolves 22 functions to the Gram Panchayats under Section 22 of the Act. 30 functions have been given to the Panchayat Samitis under Section 45 and 25 functions to the Zilla Parishads under Section 71. The State Government is also in the process of devolving more functions to the Panchayats.

Elected Women Representatives (EWR) is on the margin, dependent on their husbands, other male family members as the case may be in Bihar. The EWR are mere proxies to their husband, male family members, who cannot fight election and hold offices due to the reservation of seats for the disadvantages section including women often they called Mukhiya Pati in Bihar. There are numerous challenges facing EWRs like low level of education, patriarchal society, cultural norms, household liabilities, economic concerns etc, preventing their effective participation in governance process. Mere reserving the seats for the disadvantages including women and implementing them half-heartedly and in piecemeal steps will not put the women and disadvantaged to the fore front and undo the historical injustices meted out to them. 'Mukhiya pati' refers to a system where the husband of the elected woman panchayat president wields power by proxy. The then Rural Development Minister Jairam Ramesh attacked the prevalence of 'mukhiya pati' practice in Bihar, saying it is a "shame" on a state which gave a direction to the nation on many democratic initiatives.

Now it has again been becoming the biggest problem in the country. So government should take some initiative to empower women like create a safe space, support independence and mobility, teach women to read, increase saving and income, Teach job skills and seed businesses, Build self-esteem and confidence, Boost decision-making power, Impact health, Create leadership.

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Women Empowerment and Legal Framework in India

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Abstract:

Gender equality and women's empowerment are essential for the development and well-being of families, communities and nations. Due to the prevalence of patriarchy, women have been discriminated not only in India but in most parts of the world. Violence against women is a part of the system and according to UN, one out of every three women experiences violence. Domestic violence against women taking place within the family is common in India. It gives pain and alarms that our society need to educate and make to understand women as potential contributor to be treated at par with man in family, in society, at work place and at nation at large. Women Empowerment is needed not to help women but to understand nation's need its human resource to be respected and treated equally without being prejudiced on the ground of gender. This is the first and foremost step to be taken for the national development.

This Paper intends to provide discussion and analysis upon position of women in India, initiatives of government by means of legislative frame work, schemes and policies to make concepts of women empowerment a reality. However the UNDP and NFHS data reveals that there is partial and limited growth is taking place to uplift the social, political and economic position of women and therefore we need to go beyond the set compartmental approach to strength the position by making it more of community oriented approach in addition to government schemes and plans of women empowerment.

Introduction:

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

There have been innumerable debates and discussion about gender in India over the years. Much of it includes women's position in society, their education, health, economic position, gender equality etc. What one can infer at first instance from such discussions is that women have always held a certain paradoxical position in our developing country and her position whether it's social or economic is a matter of concern which is to be addressed with strong

legal interventions and application. Even after an environment of this understanding pondering in academic social and political platforms Gender Inequality Index by the UNDP of 2016, ranked India 130 indicates that there are miles to women empowerment in India.

Crimes against women have doubled in the period between 1991 and 2011. NFHS data reports that 37 per cent of married women in India have experienced physical or sexual violence by a spouse while 40 per cent have experienced physical, sexual or emotional violence by a spouse. While current policy discourse recommends employment as a form of empowerment for women, data presents a disturbing correlation between female participation in labor force and their exposure to domestic violence. The researchers advocate a multi-faceted approach to women's empowerment beyond mere labor force participation, taking into consideration extra-household bargaining power. Gender inequality extends across various facets of society.

Women make up merely 22 per cent of lower houses in parliaments around the world and in India, this number is less than half at 10.8 per cent in the outgoing Lok Sabha. Many studies have shown that women are more likely to contest elections in states with a skewed gender ratio.The data expresses an alarming situation that somewhere we need to make far better arrangement than present to strengthen her and change her vulnerable situation.

Women

Concept of empowerment and women empowerment

Empowerment, in its most general sense, refers to the ability of people to gain understanding and control over personal, social, economic and political forces in order to take action to improve their life situations (Israel *et al.*, 1994).

It is the process by which individuals and communities are enabled to take power and act effectively in gaining greater control, efficacy, and social justice in changing their lives and their environment (Solomon, 1976; Rappaport, 1981, 1985; Minkler, 1992; Fawcett et al., 1994; Israel et al., 1994).

Rappaport's (1984) definition includes: "Empowerment is viewed as a process: the mechanism by which people, organizations, and communities gain mastery over their lives".

Women empowerment in simple words can be understood as giving power to women to decide for their own lives or inculcating such abilities in them so that they could be able to find their rightful place in the society.
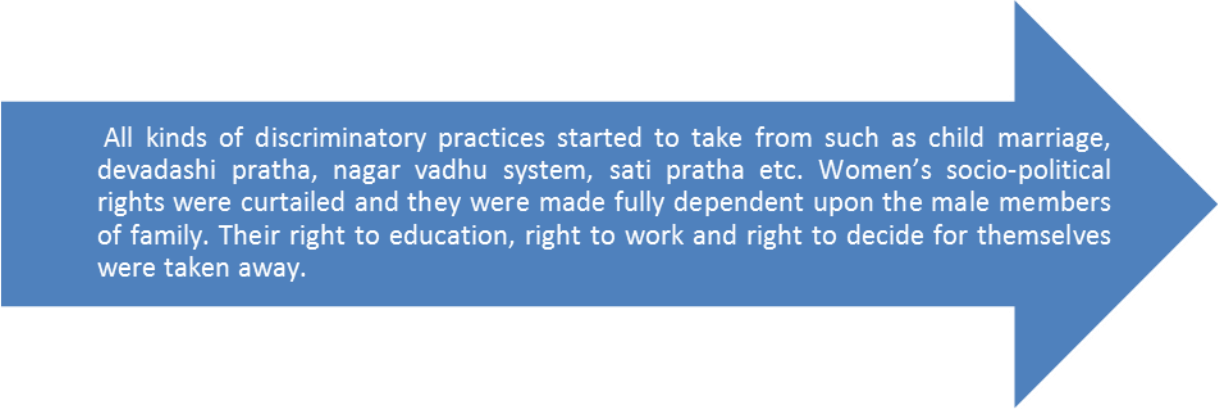
According to the **United Nations**, women's empowerment mainly has five components:
- Generating women's sense of self-worth;
- Women's right to have and to determine their choices;
- Women's right to have access to equal opportunities and all kinds of resources;
- Women's right to have the power to regulate and control their own lives, within and outside the home; and
- Women's ability to contribute in creating a more just social and economic order.

Thus, women empowerment is more about recognition of women's basic human rights and creating an eco-system where they are treated as equals to men. Therefore, the concept of women empowerment not only focuses on giving women strength and skills to rise above from their despondent situation but at the same time it also stresses on the need to educate men regarding women issues and inculcating a sense of respect and duty towards women as equals. In the present paper we will try to describe and understand the concept of Women Empowerment in India in all its dimensions.

Historical Background:
From ancient to modern period, women's condition-socially, politically and economically- has not remained same and it kept changing with times.
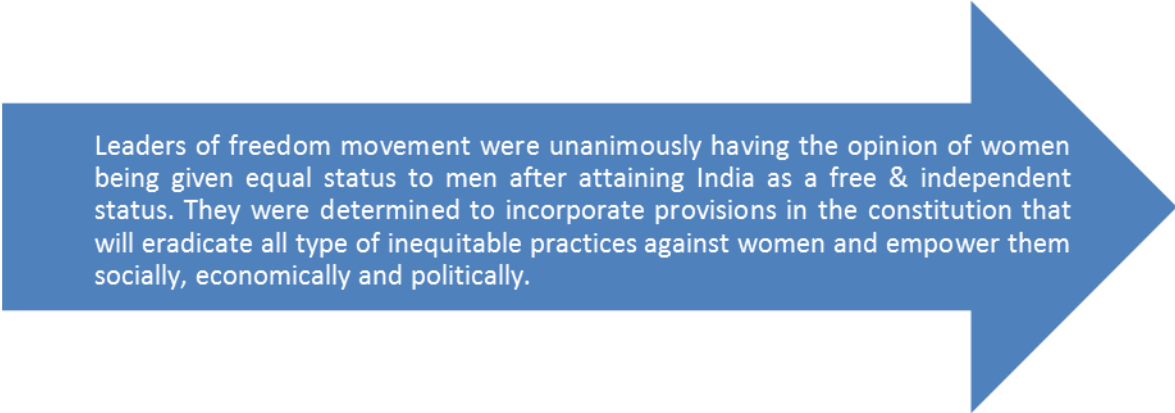
All kinds of discriminatory practices started to take from such as child marriage, devadashi pratha, nagar vadhu system, sati pratha etc. Women's socio-political rights were curtailed and they were made fully dependent upon the male members of family. Their right to education, right to work and right to decide for themselves were taken away.

During medieval period the condition of women got worned with the advent of Muslim rulers in India; as also during the British period. But the British rule also brought western ideas into the country.

A few enlightened Indians such as Raja Ram Mohun Roy influenced by the modern concept of freedom, liberty, equality and justice started to question the prevailing discriminatory practices against women. Through his unrelenting efforts, the British were forced to abolish the ill-practice of Sati.

Similarly several other social reformers such as Ishwar Chandra Vidyasagar, Swami Vivekananda, Acharya Vinoba Bhave etc. worked for the upliftment of women in India.

Indian National Congress supported the first women's delegation which met the Secretary of State to demand women's political rights in 1917. The Child Marriage Restraint Act in 1929 was passed due to the efforts of Mahhommad Ali Jinna, Mahatma Gandhi called upon the young men to marry the child widows and urged people to boycott child marriages..

Leaders of freedom movement were unanimously having the opinion of women being given equal status to men after attaining India as a free & independent status. They were determined to incorporate provisions in the constitution that will eradicate all type of inequitable practices against women and empower them socially, economically and politically.

Problems faced by women in India:

Though India achieved independence but liberation of women is still distant dream. The problem faced by women in India is enormous and some of them which need greater attention are as follows;

❖ Insufficient employment opportunities.

❖ Limited access to cash and credit.

❖ **Disparity in education**

❖ Highest maternal mortality in South Asia.

❖ Domestic violence.

❖ Crimes against women.

❖ **Sexual harassment**

❖ Honor killings – Family honor is associated with women in general, which is an extra burden on women.

❖ Trafficking of women.

❖ Lack of awareness about government schemes.

❖ Inferior status of women in India.

❖ Female Foeticide.

❖ Dowry deaths

❖ Restriction on widow remarriage.

❖ Gender Bias.

❖ **Inadequate Nutrition**

❖ Childhood marriages.

❖ Gender specific specialization at work.

❖ Belief in the inherent superiority of males.

❖ Families are considered as a private sphere and stays under male control.

❖   Pay parity

Statistical representation of the condition of women:
The Statistical representation of the condition of women quantify the intensity of wrong against women in society and expresses remorseful state gives clear directions where and how much efforts we are lacking as well as required to uplift her condition.

Sr. No.	Particulars	Statistics available
1	**Child Marriages**	In rural India, 70% girls are married before 18 and 56% of those married bear children before 19.
2	**Crimes Against Women**	In every 10 rape cases,6 are of minor girls. Every 7 minutes, a crime is committed against women. Every 26 minutes, a woman is molested. Every 34 minutes, a rape takes place. Every 42 minutes, a sexual harassment incident occurs. Every 43 minutes, a women is kidnapped. Every 93 minutes, a women is burnt to death over dowry
3	**Sexual Harassment**	Among the worst countries in crime, India has an abhorrent track record in all forms of sexual exploitation. Only 20% of the registered cases for sexual harassment reach actual conviction.
4	**Inadequate Nutrition**:	One of most understated problems facing the Indian girl child is that of poor nutrition. Girls belonging to the lower middle class and poor families suffer the most. Various surveys indicate that women's caloric content is about 100 calories (per women per day) less than they spend, whereas men show an 800 caloric surplus intake.
5	**Female Foeticide**	According to the decennial Indian census, the sex ratio in the 0-6 age group in India went from 104.0 males per 100 females in 1981, to 105.8 in 1991, to 107.8 in 2001, to 109.4 in 2011.
6	**Domestic Violence**	A U.N. Population Fund report claimed that up to 70 percent of married women aged 15–49 in India are victims of beatings or coerced sex.
7	**Dowary Deaths**	According to the Indian National Crime Bureau reports there were about 6787 dowry death cases registered in India in 2005, a 46% jump over 1995 level of 4,648, which was 10-fold more than the figure of 400 deaths a year in the 80s.

Dimensions of empowerment and womwn empowerment: The various policy schemes and plan of government under the Gamut of "Women Empowerment" are considered to be the ray of hope to improve the condition of women. The essence of the concept of empowerment is the

idea of power. According to Lukes (1974) power may occur in several levels and this clarifies the understanding of the term and also its relationship to community organization. At the level of individual, power refers to the ability to make decisions, at the organization level power involves the shared leadership and common decision making.

Israel et al., (1994) makes the distinction between psychological, organizational and community empowerment. psychological empowerment is concerned with individuals gaining mastery over their lives, the organizational empowerment focuses to collective capacities and community empowerment on 'the social contexts where empowerment takes place' (Wallerstein and Bernstein, 1994).

Zimmerman (1995, 1999) has theorized that individual s. psychological empowerment operates through intrapersonal, interact ional, and behavioral components (see also chapter VII).

Wilson (1996) pointed out that recently, more researchers, organizers, politicians and employers recognize that individual change is a prerequisite for community and social change and empowerment (Speer and Hughey, 1995; Florin and Wandersman, 1990; Chavis and Wandersman, 1990).

So there are three levels of empowerment Individual level, Organizational level and Community level empowerment. After attaining empowerment at individual level it reaches to organizational level and then at community level. If as a society we could achieve the community empowerment then it will be empowerment in real sense.

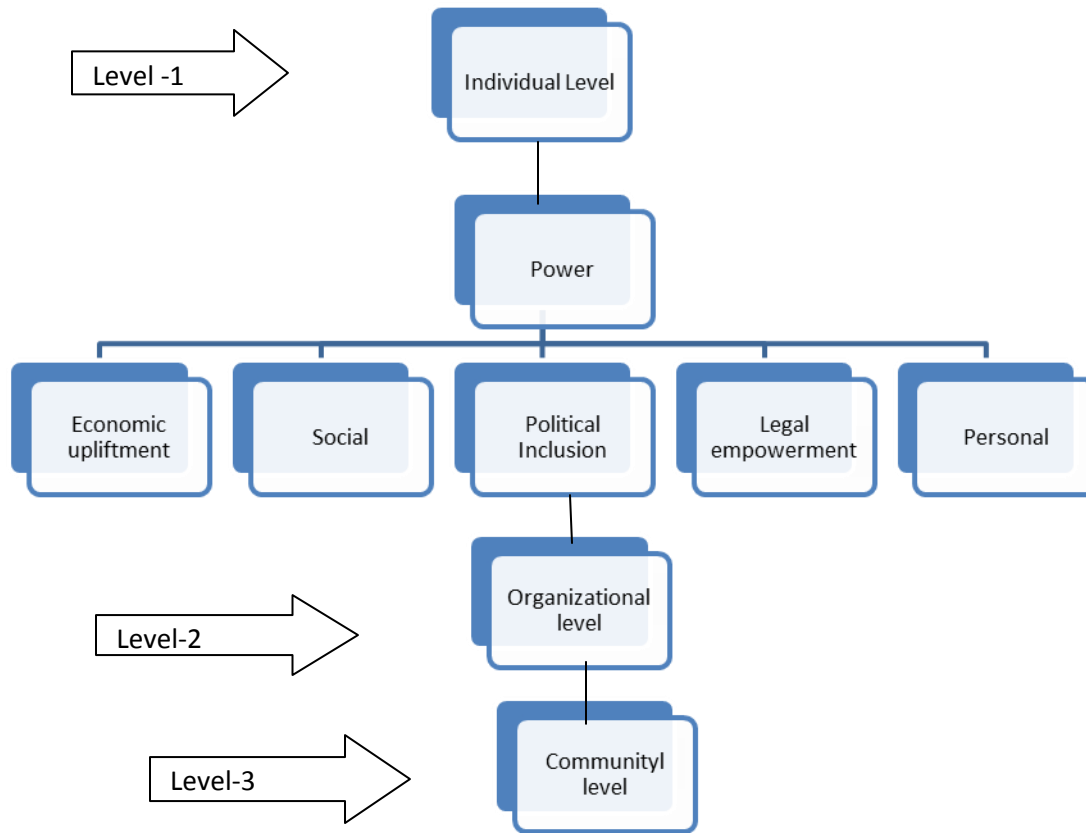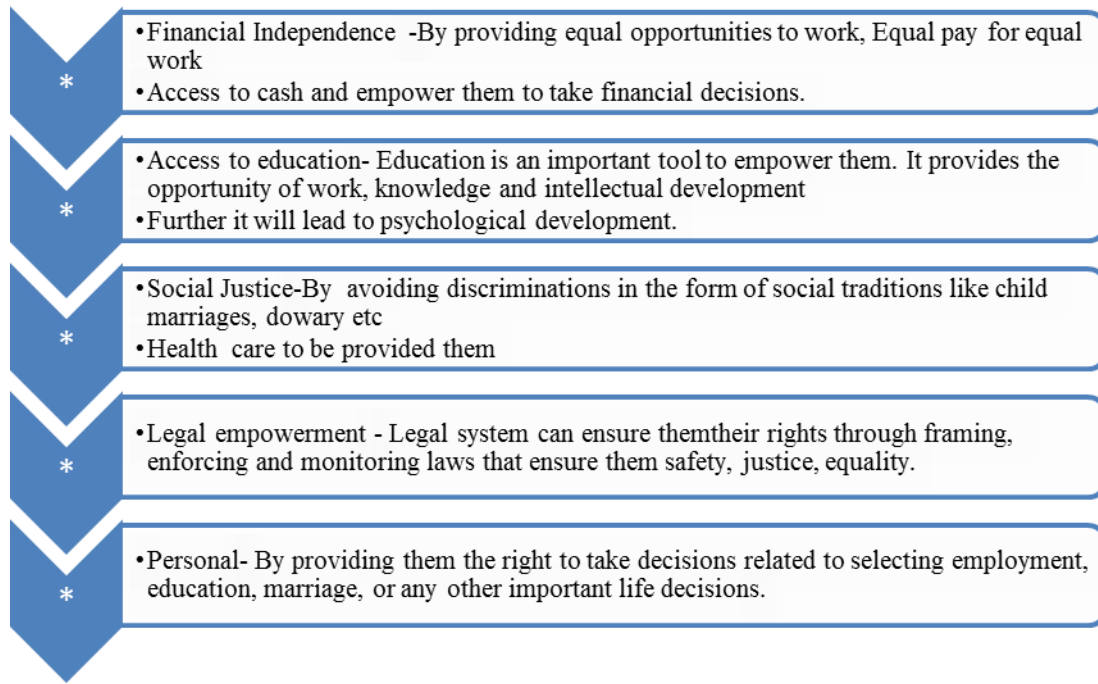## Levels and dimensions of empowerment:

Figure x: Stages of community empowerment (Jackson et al., 1989, Labonte, 1989).

On the basis of above suggested model various approaches can be adopted to give women empowerment full justice in India. Below mentioned approaches will bring empowerment to individual level further to organizational level and at the last at community level.

General framework of women empowerment

- Financial Independence -By providing equal opportunities to work, Equal pay for equal work
- Access to cash and empower them to take financial decisions.

- Access to education- Education is an important tool to empower them. It provides the opportunity of work, knowledge and intellectual development
- Further it will lead to psychological development.

- Social Justice-By avoiding discriminations in the form of social traditions like child marriages, dowary etc
- Health care to be provided them

- Legal empowerment - Legal system can ensure themtheir rights through framing, enforcing and monitoring laws that ensure them safety, justice, equality.

- Personal- By providing them the right to take decisions related to selecting employment, education, marriage, or any other important life decisions.

Law as Incentive in form of Empowerment to Women

Women empowerment through constitutional provisions & Government Acts Constitutional provisions

Constitutional provisions			
No		Articles & government act	Detail
1	Provisions related to equal legal protection	*Article 14*	Equality before law – Provides equal legal protection for women
		Article 15(3)	Special provisions for women.
2	Provisions related financial empowerment	*Article 16*	Equal opportunities for all citizens in public employment irrespective of caste, sex, religion
		Article 39	The citizen, men & women equally have the right to an adequate means of livelihood.
		Equal remuneration Act, 1976	Equal pay for same nature of work to be given irrespective of gender.

		Section 14 of the Hindu succession Act 1956	Property of a female Hindu to be her absolute property
		Hindu Succession (Amendment) Act 2005	Women get equal share in the ancestral property.
3	Provisions related to social justice	Article 23	Prohibits traffic in human beings & forced labour.
		Article 42	State shall make provisions for just and humane working conditions & maternity relief.
		Article 44	Uniform civil code for the citizens throughout the territory of India to safeguard women from laws of religion
4		Dowry prohibition Act, 1961	Asking for dowry from brides family is a crime and will have legal consequences.
5		The indecent representation of women (prohibition) Act, 1986.	
6		Commission of Sati (Prevention) Act, 1987	Forcing a women to be a sati after her husband's death is a punishable offence.
7		Protection of women from domestic violence Act, 2005.	Stringent laws have been framed to safeguard women from domestic violence.
8		Maternity Benefits Act, 1961.Revision of the Act	Maternity leave increased from 12 weeks to 26 weeks.
9		Child marriage (prohibition) Act, 1929	Marriage of a girl child before the age of 18 years is a punishable offence.
10		Hindu marriage Act, 1955	This act was passed to stop polygamy and bigamy
11	Provisions related to political inclusion	Article 40	1/3 rd of seats in panchayats shall be reserved for women
12	Provisions related to Individual empowerment	Article 51 A (e)	One of the duties of every citizen is to renounce practices derogatory to the dignity of woman
13		Contract Labor Act, 1970 & Factories Act, 1948	Women can't be employed in the night between 9pm to 6am. – Women cannot be required to work for more than 9hrs

The recent Criminal Law (Amendment) Act 2013 was passed to take more deterrent measures to defend and safeguard women form unwelcomed behavior as well as heinous crime against women. The exhaustive list suggests that India as democratic country intended to improve the condition of women through its legislative framework and therefore law to provide social security and equality are framed. To change women's economic condition provisions are added in contract labour Act clearly define intentions to economically empower the women. Wherein women representation in the grassroot politics is made possible by reserving 1/3 seats for her in panchayat. In addition to legislative framework time to time several policies and schemes are introduced by Government to strengthen the position so that her condition can be improved. Some prominent schemes of recent time are as follows:

Government Schemes and Programs for women empowerment:-

Sr. No.	Particular	Scheme	Details
	Girl Education	Beti Bachao Beti Padhao	To eliminate female foeticide and to promote education for girl children.
		STEP (Support to training cum Employment for women)	To increase the self-reliance and autonomy of women by enhancing their productivity & enabling them to take up income generation activity
		SSA (Sarva Shiksha Abhiyan)	For girl child education. It lead to increase in the Gender Parity Index (GPI).
		The National literacy Mission or Saakshar Bharat	Literacy of women. Literacy is the critical instrument of women's empowerment
	Economic & Social empowerment	NMEW (National Mission for Empowerment of Women)	To ensure economic & social empowerment of women.
		Maternity Benefit Scheme	Payment of Rs.500/- to pregnant women for the first two births only if the woman belongs to BPL (Below Poverty Line) category.
		Scheme for working women hostel	To promote availability of safe & conveniently located accommodation fro working women. .
		SHG (Self Help Groups)	For economic development in women by giving micro finances
		Swadhar scheme	Basic necessities to marginalized women & girls
		Rastriya MahilaKosh	To provide micro loans for women.

		Development of women & children in Rural Areas (DWCRA)	Creation of groups of women for income generating activities on self sustaining basis.
		UJJAWALA	A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
	For Adolescent girls	Kishori Shakti Yojana	Empowerment of adolescent girls
		Swayamsidha scheme	To ensures total development of women.
		Mahila SamridhiYojna	women empowerment.
		National Rural Health Mission	Educating women on health care. It has resulted in the decline in fertility rates, Maternal mortality rates (MMR), Infant mortality rates (IMR).
		SWADHAR Greh	(A Scheme for Women in Difficult Circumstances)
		Women Helpline Scheme	To ensure their free and secured movement in the society

There is no lack of number when it comes to schemes and policies introduced by center or state government. There is sufficient fund available to extend benefit to women residing in the remotest area of India. Since her birth to education till her economic empowerment enormous schemes have been made to empower her. But here the question is since how long we have these schemes? And how many women succeeded in availing the benefit? And how many who availed the benefit and felt empowered afterward in the true sense? The studies and data suggests that there is partial successes and still long way to go. The other way to make our plans more effective world's best practices are to be studied and education of them till the grass root level to be made accessible.

Best practices worldwide:-

Equality Pay Act – United Kingdom: is an act which focuses on trimming down the difference between a man and a woman's average pay earned annually. This ensures gender equality by paying them as per the working hours

UN Women: is the UN organization entitled for the growth of women across every little corner of the world. This mainly aims at accelerating the women empowerment and helping them follow their dreams and aspirations

"The Women, Business and the Law, 2012" is a law in Switzerland, specifically targeting the future prospects of women seeking jobs and promotions as entrepreneurs and business workers impeding the economic involvement of their husbands.

Canadian Women's Foundation is an initiative taken by the citizens of Canada which involves educating girls on the grounds of science and technology, critical thinking skills, leadership tasks etc.

The above mentioned example of practices are just few among the various methods adopted by UK Switzerland, and Canada to uplift condition of women of their countries. This gives a sense of understanding that India alike other countries are succeeding in providing good legal frame work to empower women however needs to fill gap at execution level.

Conclusion and Recommendation: So far in women empowerment India have achieved a profound understanding to consider women as equally potential contributor in the development and growth of the country. Now it is visible in urban area especially in metro cities, many women are working in diverse sector and are financially independent. But somehow, whether it's rural or urban, the position of women at all level is not very optimistic. The economic empowerment is partial and visible only in few pockets and only to some extent. Women is still not freed from her traditional house hold responsibilities to meet the new challenge of work-life balance. This clearly indicates that economic empowerment required to be complemented with social and political empowerment and if we seriously want to achieve overall empowerment for women community based empowerment would more appropriate strategy. Still we have miles to go to attain this dream. We need to eliminate gender inequality by replacing it with strong humanitarian understanding at individual, institutional and community level. This is not only responsibility of the Government but we as a part of the community make sure that women in our surrounding feel secured, respected, encouraged and supported in true sense. The time has come when we the community need not preach but also practice women empowerment. It is we who have individual and collective responsibility to make sure towards women empowerment is taking place in our surroundings. We can achieve this 'Millennium Development Goal' definitely if we bring

down women empowerment practice at community level. It might be possible that a day will come when, when gender inequality as issue will only be present in the history books.

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The List: Exploring the Idea of Justice

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Abstract:

The calling out of Weinstein and the #metoo movement could have been the impetus for the heightened public response to the publishing of the sexual harassment list in Indian academia which lead to large chasms in the women's movement. This paper would like to delve into the binary responses to the list, understanding the arguments made by the differing parties by exploring and using the ideas of retributive, reparative and restorative justice. The presumed failure of certain aspects of the Indian judicial system, when it comes to women's rights, led to such caustic responses. The female consciousness of their plight in society being recognised on a large scale and their responses to it is commendable. However, people's ideas of justice and taking justice into their own hands cannot displace a prevalent system without dialogue. The opposing faction, in this debate gives a space for dialogues which is far more important. Using the list, going back to punitive ideas of punishment in the name of compensating the victim takes away the rights of the accused and also dismisses the arguments that says punitive measures are counterproductive.

The fag end of 2017 we saw the topic of sexual harassment widely discussed in Indian Academia. A polarising debate emerged, the 'young' feminists against the 'old'. The young preferring the method of naming and shaming using the 'list' published by Raya Sarkar on Facebook, the other stressing on the need for due process. The intention of the paper is to understand the ideas of justice in relation to the arguments made by 'older' feminists like Nivedita Menon, Kavitha Krishanan, Ayesha Kidwai, Vrinda Grover to name a few, who made their statement on Kafila, a well read blog amongst academia and intellectuals in India.

The #MeToo movement an outcome of the accusations of Henry Weinstein seemed to have shaken the first world women considerably. This slowly allowed for naming and shaming to be legitimised as large numbers felt empowered to speak out against their oppressors using such a method. This is specifically after bearing sexual violence in silence was considered a norm in society. Talking about sexual harassment and looking for solutions has been difficult in the country. Only in 2013 did we get a legislation, The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013. From 1997 till 2013 we had to follow the Vishaka Guidelines as procedural guidelines promulgated by the Supreme Court. To reduce the burden of the courts and for speedy justice, it is suggested that institutions have

there own procedures for redressal for such issues and resort to the court only in case of appeals (Menon, 2017)[5].

The root for vengeance

However, it needs to be understood that the court, academic institutions, legislatures and other institutions of the state have been patriarchal. The sudden need to defend the rights of women that were till recently considered close to non-existent, because they were considered as secondary citizens, would face great amounts of resistance or general lethargy from such institutions. Constant delays, high acquittal rates, unwillingness of women to file complaints for fear of retribution from workspaces in the form of isolation and stigmatisation, general power dynamics that the accused have if they are at a more superior position than the complainant, unwillingness and general lethargy of academic institutions to investigate issues fearing loss of image and to protect well positioned employees in such institutions. These and several other reasons have resulted in women being disillusioned by the justice system and having no faith in it when it comes to their rights. When systems become dysfunctional is when people start taking law into their own hands (Candy, 2012) (Thomas M Tripp, 2007). I make the assumption that the need for Raya Sarkar to put up a list on social media would be an outcome of such systemic disillusionment.

If we study the position of women in Indian society and the benefits she receives from the state as entitled and equal citizens, we can understand the gross injustices that she faces in society. Unhappy with the system, women either remain silent or choose to take up the issue and resolve it themselves in an arbitrary fashion as they do not trust the system. Unfortunately the later action would result in women taking punitive measures with disproportionate and vengeful punishment as they deem the above to be fit. (Rastogi, 2009, pp. 313, 316). Nuances of the judicial system , the progress that Indian judicial system regarding legal philosophies is of no consequence to women who have been traditional marginalised and punished for their gender identity. To them reconciliation and recovery is secondary their need is for immediate and punitive punishment to feel appeased. This would result in women demanding for disproportionate and vengeful punishment to correct the centuries of wrong the women have faced.

Revenge as a form of Justice

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[5] Statement of Feminists on Facebook Campaign to "Name and Shame"

The moral outrage the women experience and that goes unaddressed for centuries leads to piled up frustrations. The greater the moral outrage greater is the need for revenge. With a dysfunctional mechanism for redressal the need for revenge as resolution becomes stronger. As Thomas *et al* have elaborated the greater the perceived injustice greater will there be a need for revenge. The more obvious the intentional harm, greater will the perception be of moral outrage and this could result in punitive and vengeful acts. (Thomas M Tripp, 2007, p. 19) Angrier the victim gets, the greater the motivation for revenge.

According to Aquinas *et al,* revenge is

> An action in response to some perceived harm or wrongdoing by another party that is intended to inflict harm or injury, discomfort or punishment on the party judged responsible. (Thomas M Tripp, 2007, p. 20)

According to White and Rastogi vengeance is the wish to destroy and degrade the wrongdoer, which is starkly different from retribution where it is a wish to vindicate the values of the victim and community as a whole (Rastogi, 2009, p. 316).

The List I do believe is an act of vengeance against not just the accused but the system. It does take punitive measures to correct the wrong. The harm or injury that would be inflicted on the accused wouldn't be slight. To many it would be deemed necessary to hurt a few to protect the larger number or send a obvious threat to other 'potentials' to deter them from their actions. There will be a general sense of ostracism and isolation and exclusion of such individuals in the academic circles, their works questioned or even discarded, authority disregarded, sense of belonging misplaced. These would clearly have an impact on the social and mental life of the person, and such measures go unaccounted for till the formal justice system can rein in the particular case. The accused is considered as the 'enemy' that needs to experience retribution, repression and exclusion (Daly, 2008). The 'List' effectively does the above.

The state intervention is necessary so that people do not see punitive justice as the only resolution. States retributive justice needs to step in to tame our immediate need for vengeance. To control a crowd that is reactionary in nature, it becomes necessary for the state to institutionalise fear, hatred, anger, resentment using procedural controls to manage the crowds. Only with the state interventions can we think of exploring other alternatives to popular justice (Vicencio, 1999-2000, p. 166). Looking at reconstructive methods which tries to understand the social and individual causes for breakdown in relations and how to mend and remedy the required situation becomes essential for understanding alternative forms of justice

(Daly, 2008, p. 28). Carlos Nino points towards how demands are being made for human and personal autonomy where people take charge or responsibility for their actions (Vicencio, 1999-2000, p. 172). R H Duff sees "human actors as moral agents, capable of assignment of their conduct. The repentant actor has his own assessment of his conduct, confirmed by the disapproval of others, a defiant actor is made to understand and feel others disapproval even if he refuses to desist" (Hirsch, 1992, p. 67). This way they are providing agency to the actors involved and not treat them as 'beasts in a circus that needs to be restrained, intimidated, conditioned into submission' (Hirsch, 1992, p. 67). According to Rastogi, restorative justice is seen as finding a balance of the needs of the victim and the community in ways that preserve the safety and dignity of all parties. Emphasis is on 'corporation, community building and healing relations between perpetrators and victims rather than separation, stigmatisation of members of the community' (Rastogi, 2009, p. 316). However, in the Indian legal system there seems to be huge loopholes regarding the rights of women, therefore looking for alternatives like rehabilitative and restorative justice by feminist scholars and legal practitioners will be a battle. Convincing the crowd to respect the human rights of the accused will be a greater struggle when the masses are looking for immediate appeasement with tangible output. When the formal system is unable to provide those figures, people resort to informal methods to garner them. The list was a typical example for popular justice: Tangible output, names and faces to match. Nobody wants to hear that punitive measures do not keep people from committing the crime. Changing the social perception of women by society is not easy, however finding a perpetrator and shaming them is front of huge numbers is much more easier, therefore opted for. As a result restorative justice that talks about maintaining the human dignity of both the victim and the perpetrator will be lost when people are looking for a malicious ways to harm or create discomfort to the accused to satisfy the victim for the painful experience the person has gone through.

Ideas of Popular Justice

Vicencio talks about how revenge has been ingrained into us due to the judicial system having strong influences from the west. Nietzsche elaborates how the system of justice had great influences from Christianity and Judaism. In the two particular religions the god they worship and who delivers justice is a jealous malevolent and vengeful god, a god who needs to be appeased. Cruelty as a form of punishment was a given in western society that had strong influences from the above religions. As a result, reversal of roles became a mode of punishment. Here the victim is no longer victimised but glorified while the accused becomes the victim, victim of ill treatment and derision. (Vicencio, 1999-2000, pp. 169-170)

The List has done that reversal. The accused is now at a disadvantage, at the receiving end of the people's conception of justice. People have not been exposed to the nuances and the recent debates of Justice and punishment. Over decades the judicial system has tried to move away from such stands but never taken the time to educate the public regarding the same. In such a manner, restorative justice would seem like the victim drawing the shorter straw yet again when the perpetrator is re-incorporated into the society, with a lesser form of punishment than expected, therefore infuriating the masses. Jim Handy using ideas of Foucault, very interestingly elaborates how we have been left with 'one system of justice that alienates from and alienating majority of the people.' There is no opportunity for understanding and expressing diverse means of justice. 'Courts and judicial systems have always been partly about creating hegemony, building powers of the state', entangling and ensnaring popular forms of justice. Re-inscribing and codifying it within institutions of the state. (Handy, 2004, pp. 551-552). When people are "unable to understand the finer points of the.... legal system, they want immediate gratification, demand unreasonable punishment for minor crimes, and expect decisions without adequate evidence or proof" (Handy, 2004, p. 239). What the people opt for instead is something innate, ingrained and reactionary (Vicencio, 1999-2000, p. 166) when formal systems are aloof to them. Revenge becomes a form of justice of the masses. Vicencio point out how in such a situation condemnation and punishment becomes the only response to criminal behaviour. Punishment will be the only form of deterrent or bring about reform for the masses (Vicencio, 1999-2000, p. 171).

Vengeful acts result assigning more blame on the offender than what an objective party believes the offender deserves. People will give up procedures, fair and formalised adjudication and opt for revenge justice as it seems to be more effective and appeasing and satisfying the offended party. However, this type of justice is far from retributive justice that seeks proportionate punishment for the crime committed. (Thomas M Tripp, 2007, pp. 15-19)

To the people who have been at the receiving end of injustice, any form of reckoning will be supported with fervour like it happened with the List. When there are systemic inequalities, any form of justice people are willing to take, as such appearances are rare. Like Menon has pointed out there is insufficient proof, no formal complaints against some on the list. The derision that they receive will be the same as those penalised by the institution and legal system. Degrees of offense are treated as one. Someone marked with a smaller offense will receive the same amount of censure as those with the highest degree of offense.

Utilitarian justice

According to White et al, the restorative justice model engages and balances the needs of the victim wronged as well as the community. It tries to maintain the dignity of all parties. The intention of restorative justice is to draw attention to cooperation, community building and healthy relation between perpetrator and victim. This is starkly different from the usual method of isolation, separation and stigmatisation of the community members that have offended (Rastogi, 2009, p. 316). That makes it difficult to reconcile. I believe the 'List' uses the ideas of isolation, stigmatisation and separation to punish the perpetrators whatever they have been accused of.

Psychologist Skitka and Houton elaborate on how certain moral convictions lead to a complete disregard for procedural protection and due process. The demand is for immediate punishment of the transgressor as a response to moral indignation or outrage. (Rastogi, 2009, p. 322)

The creation of the list draws connections to consequentionalist theory of punishment. Harsh punishments are used as a future deterrent to crime. The preventive benefit outweighs the human and financial costs, is the argument made. Punishment is meted out to an extent that its beneficial effects discourage criminal behaviour. This discouragement outweighs the harm it produces. Utilitarianism talks about punishment necessary to satisfy the victim by creating dissatisfaction in the lives of the perpetrator (Hirsch, 1992). The List tries to do that, the names of accused harassers in the public domain is a form of punishment, a fall from grace, ostracism the naming and shaming is assumed to act as a deterrent for other academicians that indulge in such behaviour. However the question is, does it really act as deterrent?

Principles of proportionality

I assume the intention of the list was to make the academic circles aware of the names that have been blacklisted and make people weary of the offender. This maybe an act of compassion for her fellow gender but goes against due process at it makes it impossible for the offender to defend himself. Nivedita Menon argues that the names of sexual harassment offenders who were formally penalised by their institutions were clubbed with those names where no formal complaint has been registered (Menon, 2017). By doing this a verdict has already been made against the accused without them able to defend themselves. Here it questions the idea of justice. As a column was given to describe the offense, all the varying degrees of offenses were clubbed together. Few names that were formally charged by their institutions had no description of the offense written against their name (Menon, 2017). Such

arbitrary listing uses punitive and vengeful measures against the accused. This is a far cry from the principle of proportionality .

Principle of proportionality promotes the respect for law, as there is fairness in punishment. Under the argument from censure " punishment should consist of doing something unpleasant to the offender under circumstances and in a manner that conveys blame and disapprobation. The heinousness of the crime will be noted by the degree of punishment" (Hirsch, 1992). The 'list' maybe an attempt to punish the offender, however, there are degrees of offenders on that list. As noted by Nivedita Menon, there seems to be an arbitrary listing of the offenses. To a reader of the List, or if it is a person getting their information from secondary sources, the type of crime is inconsequential when the person's name is under an all encompassing term sexual harassment. Those who have committed a lesser degree of offense are clubbed with more heinous crimes. This does not allow for any form of reform as their names are black listed. Rehabilitative and restorative justice would be made impossible as society wouldn't allow it because a judgement has already been made.

Utilitarianism states that if punishment creates dissatisfaction in another but if one can justify and say that it creates satisfaction or a benefit in others to a greater degree, then harsher and disproportionate punishment should be allowed. If punishment discourages criminal behaviour it is justified for few to suffer disproportionately for the befit of many. (Hirsch, 1992). However, jutice systems have moved away from such an idea of punishment as it goes against the basic human rights of the accused.

Vigilantism as a form of justice

This results in the emergence of a 'wild' justice of vigilantism, that basis is philosophies on vengeance and punitiveness a contrast to retributive justice that talks about principle of proportionality in punishment, sanctions and censures.

Aaronette *et al* have talked about the reasons why vigilante groups arise. They start with

> "-Overwhelming structural conditions of injustice exist
> -Individual experiences of criminal victimisation are experienced collectively
> -Atmosphere of everyday violence pervades society" (Rastogi, 2009, p. 313)

The above I associate with the #MeToo movement and the solidarity that the sexual harassment list by Raya Sarkar has received. The structural injustice that Indian women experience in institutions as elaborated above is coupled with the realisation that she is not

alone when it comes to harassment as an army of women would be standing behind her experiencing various degrees of sexual violence. Violence against women being a norm in the society coupled with all the above the frustrations of women in seeking justice, inevitably would result in wide support for someone who tries to seek a resolution to the issue as the state and institutions remain complicit.

The intention of this paper was to draw different connections to various forms of justice. The reason Raya Sakar put up the list, I assume could be for the stark breakdown of systemic institutions that disregard Women's rights. As result, people started taking justice into their own hands. Without understanding the nuances of the judicial system, people didn't realise that certain violations of natural justice had taken place as the dignity of both the parties were not kept in mind. Principles of proportionality disregarded. Vengeance came to the forefront and as a result a chasm was created in the feminist movement, resulting in a battle om social media between the new and the old.

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Gender Identity and Inequality

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Abstract:

Gender is a system of classification based on a combination of biological and physiological factors (generally known as male or female). Gender refers to the cultural meaning that is assigned to a person's sex (basically labeled as masculine or feminine). Masculinity and Femininity are the terms that are often used to identify a set of characteristics, values, and meanings related to sex. In our society, the values tied to masculinity have been generally seen as superior to those ascribed with femininity. From an early age, children are socialized and encouraged to perform specific gender roles and conform to gender roles. The repetition of gendered narratives and images in media has helped to shape these cultural norms around what it means to be a man or a woman, masculine or feminine. Women play a very vital role in human progress and have a significant place in society. Even after playing her all the roles and all the job timely in efficient manner in the modern society, she is weak because men are still strongest gender of the society. Women passed through many problems, obstacles and barriers to become an important member in the society. In the past, woman did not have any kinds of rights, she was isolated, neglected, abused and mistreated by man. Till now, man cannot accept the women in same position as they are. Men always think that they are superior to women. Women are challenged day by day for the equality.

This paper reflects the gender equality and identity of women in compare to Men. In today's era the profile and image of a woman completely changed by themselves. Women should be given more importance in society by giving them the political, social and economical rights. Lastly, it concludes on importance of women and role of society for the liberation of women from male dominated society and their exploitation and repression.

Key Words: Women, Gender, Equality, Identity, Rights, Society

Introduction:

Gender roles are cultural and personal. They determine how males and females should think, speak, dress, and interact within the context of society. Learning plays a vital role in this process of shaping gender roles. These gender schemas are deeply embedded cognitive frameworks regarding what defines masculine and feminine. While various socializing agents, parents, teachers, peers, movies, television, music, books, and religion teach and reinforce

gender roles throughout the lifespan, parents probably exert the greatest influence, especially on their very young offspring.

Gender roles in society means how we're expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. For example, girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold.

Every society, ethnic group, and culture has gender role expectations, but they can be very different from group to group. They can also change in the same society over time. For example, pink used to be considered a feminine color in the U.S. while blue was considered masculine. A stereotype is a widely accepted judgment or bias about a person or group even though it's overly simplified and not always accurate. Stereotypes about gender can cause unequal and unfair treatment because of a person's gender. This is called sexism.

Gender roles are based on the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender roles are the product of the interactions between individuals and their environments, and they give individuals cues about what sort of behavior is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between the sexes. Understanding the term "gender roles" requires an understanding of the term "Gender". The "Gender" is a social term that is often confused with the term 'sex'. Sex and Gender are different concepts. Sex is a biological concept, determined on the basis of individuals' primary sex characteristics. Gender, on the other hand, refers to the meanings, values, and characteristics that people ascribe to different sexes. Gender parallels the biological division of sex into male and female, but it involves the division and social valuation of masculinity and femininity. In other words, gender is a concept that humans create socially, through their interactions with one another and their environments, yet it relies heavily upon biological differences between males and females. Because humans create the concept of gender socially, gender is referred to as a social construction. The social construction of gender is demonstrated by the fact that individuals, groups, and societies ascribe particular traits, statuses, or values to individuals purely because of their sex, yet these ascriptions differ across societies and cultures, and over time within the same society.

The role of a man and a woman in society is influenced by a variety of factors. These factors vary with the region, religion, culture, climate, historical beliefs, living principles, and experiences, across the globe. Therefore, gender role in society can be defined as the role

portrayed by an individual with respect to a combination of factors or any one of them, depending on the living conditions. These factors can be categorized as roles based on the classification - male, female or a combination, and their roles based on physical character or sexual and psychological orientation, either as a result of social bonding or self-preferences. The way in which gender roles are learned and assimilated by a group of people forms the socialization concept. While the concept of society is extremely varied, the roles too, undergo forced, willing, or revolting changes accordingly. In some places, these roles in socially acceptable behavior do not allow marriage outside a particular sect or community. For some, there is no constraint with respect to the societal obligations, and the gender roles are flexible. Thus, the kind of social structure prevalent at a place defines them in a society to a great extent.

While social form still dictates the role of gender in a society, many individuals regard themselves free to choose their preferences. The role of transgender and intersex people is also equally considerable, rather receiving due consideration. Emancipation of women, their changing roles or feminism are some of the defining moments resulting in reduction of gap in gender roles. The bottom line is gender roles in society are no longer a monopoly or an obligation for any individual.

Gender prejudice is undermining our social fabric and devalues all of us. It is not just a human rights issue; it is a tremendous waste of the world's human potential. One might object that there are meaningful differences between males and females, and these in turn are the source of gender inequality. Some believe that equality is the wrong word to use, because males and females can't be equal if they are different. Gender Equality also does not mean that males and females must always be treated the same. The existence of biological sex differences, it is reasonable for males and females to have different legal rights in some instances. For example, only females can ever require maternity leave specifically for pregnancy and birth. Equity means recognizing that differences in ability mean that fairness often requires treating people differently so that they can achieve the same outcome. At times equity is necessary to achieve gender equality, but there are many instances where this is not the case.

In such cases, what is required is not equal treatment, but equitable treatment. Most of the time, women and girls are at no inherent disadvantage due to a lack of ability that warrants differential treatment. Gender equality can often be achieved just by holding everyone to the same standard. Gender equality is seeing males and females as being of equal status and value. It is judging a person based on their merit, and not viewing them as inferior or superior

purely based on their gender. Equal rights are not enough. Inequality exists in our minds, in our biases and prejudices, and that remains to be fixed. Gender equality is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including economic participation and decision-making, and when the different behaviours, aspirations and needs of women and men are equally valued and favoured.

Gender inequality is not a new phenomenon. Gender identity is different from sexual orientation. Sexual orientation is who a person is attracted to on the basis of gender. Words used to describe sexual orientation include gay, bisexual, lesbian, heterosexual or straight.

Gender identity is much more complex than being "man" or "woman". Especially today, there is a lot more awareness of and support for the different ways that people express gender. **Gender inequality** refers to the gender based inequality against women. Women are often denied their social, cultural, economic, and political rights leading to a decline in the condition of women. **Gender inequality** is when people of all gender do not get equal privileges. It refers to the unequal treatment of people belonging to various genders. Women Empowerment is now considered a human rights issue. Gender inequality cannot be fully eliminated merely by the legal and administrative measures. The educated people should develop a national consciousness of the positive impact of gender equality. There is a need for changes in perception towards women. The human society would be most advantaged only if women are treated equally and are not deprived of their rights.

Gender inequality is most commonly found at workplaces. Very often they are denied of fair pay or equal pay. Even in corporate environment women have to face various challenges. The Glass ceiling effect is also believed a reason for inequality against women. Glass ceiling effect refer to the invisible barrier that obstruct a woman to rise to higher position in spite of having merits on the basis of education, ability and part tract records. Even women who work outside home and earn a good income are expected to spend time with children and complete the household works. The word masculine has a positive connotation versus feminine. People are starting to undermine the word "feminine", which refers to women. This changes the view of a woman's role in society. She is devalued and unappreciated. Gender roles have changed significantly in our society. Sometimes a lot of families do not have a manly figure in their lives. Women are now able to play both mother and father roles.

Conclusion:

In conclusion, Gender inequality and domestic violence against women is still an ongoing issue in the world. Women are faced with unwanted discrimination everyday of their lives, due to their gender, which they have no control over. A contributing factor to abuse is the gender inequality between man and women. The feminist and Marxist perspective pushes for equality, as both see inequalities as the main cause of domestic violence against women. The women in our world do not agree with this treatment and make movements on this to put an end to it. These women not only suffer from the psychological and emotional effects of gender inequality but also from the physical effects. It is in everyone's best interest to put an end to inequalities and bridge the gap between our fellow human beings. Gender differences are natural, but instead that they are a product of social construction that is reinforced through socialisation processes. Gender differences appear to be subject to a hierarchy of the value which leads to inequality of life chances and life choices.

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Gendering as a Conscious Process

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Abstract:-

Gendering is the process of ascribing characteristics of masculinity and feminist, femaleness and maleness to phenomenon and Gendering as a process it's a phenomenon i.e. role, position, concept, person, object, organization or artifact, usually resulting in power and privilege, voice and neglect, or advantage. My view for this chapter is that why society of men and women not treat women as person? To avoid the gender bias or to eliminate difference between men and women one should think out of box, this is conscious process for progress. Consciousness is a state of mind as well heart. To be Conscious for gendering means your mind thinks about equity and justice for that class of the society which are still deprived of their right, position and status yet in this modern era. And hardest part of the story is reason being not the opposite gender but is the same gender.

Key Words: - Person, Society, Conscious, Equity, Justice, Gender Bias.

"A Gender –equal society would be one where the word 'Gender' does not exist: where everyone can be themselves." Gloria Steinem

Today, whether it is health, education, morality rate or any other development parameter, women of India are on very important footing. Despite efforts to raise the social status of women for than a century, India still ranks 118 among 177 Nation on Gender Equity.

Gender Equity means fairness of treatment for women and men, according to their respective needs.
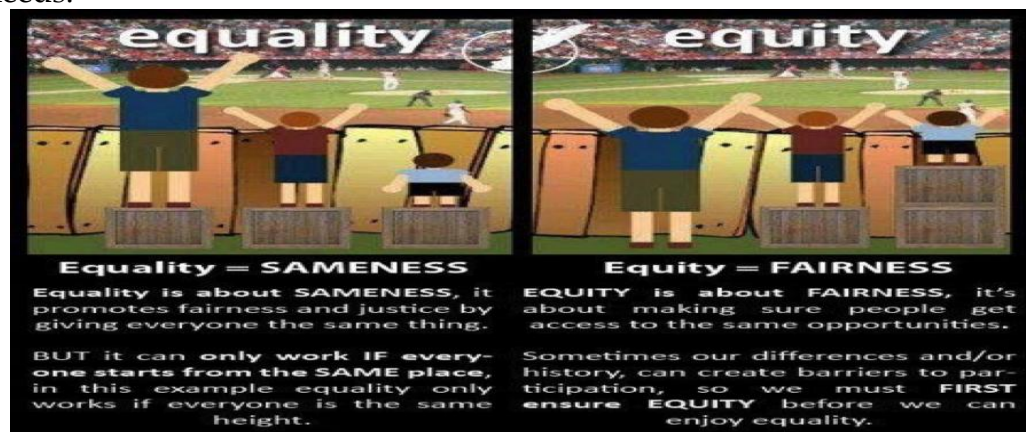
Gender Equality is more than equal representation; it is strongly tied to women's rights, and often requires policy changes."

In the ancient period during 2000 BC to 1000 BC women enjoy very high status. Women enjoyed religious status like men, especially in Vedic initiation and studies. The Rig Veda accorded the highest social status to qualified women of those days.

In Medieval condition and status of women in India declined with the passage of time. Woman was given a position subordinate to man. Her place was regarded as being in the home.

During the British period when the British came into contact with the Indian people in the latter half of the 18th century the position of Indian woman had deteriorated to the lowest level.

During the Non-cooperation movement launched by Mahatma Gandhi, he directly appealed to the women of India that led to the awakening the thought in women. Women joined men in equal footing during the great struggle for India's Independence.

This participation of women in the national struggle loosened the social bondage in which they were held. Their equal participation with men in the struggle led to the breakdown of traditional conceptions and brought about profound change in the attitude of women.

The early years of the 20th century witnessed rapid progress in breaking down prejudices against women's education After Independence the improvement in women's position and status became further evident when immediately after the independence, Indian women made their mark by becoming Governors, Cabinet Ministers and Ambassadors.

Several measures were taken by the Government of India to assign equal status to women in the economic, political and social fields. More avenues were opened to them to show their talents and have a sense of participation in national activity.

Gender bias, Gender discrimination, Gender inequality in all relative terms men and women not only differentiated basis of natural sex, at a time both are not individually treated as PERSON- A person is a being that has certain capacities or attributes such as reason morality,

consciousness, and being a part of culturally established form of Social relations such as kinship, ownership of property, or legal responsibility. Beyond this they both should first treated as a Human-Being a man, a woman or a child of species homo sapiens, distinguished from other animals by superior mental development, power of articulate speech and upright stance.

Looking at The World's 100 most powerful Women In 2017, many members of this year's list represent a changing of the guard that may lead to extraordinary global gains in the near future. As a matter of pride for the nation, over 5 women in the list are Indians. These resilient Indian women have risen through times and carved a niche for themselves in their respective fields, not only garnering praise in India but also hogging limelight around the world.

Traditionally, an Indian woman had 4 fold status-role sequences. There were her role as a daughter, wife, housewife and mother. The woman in modern times is entering into certain new fields that were unknown to the woman's sphere of role-sets. They are participating in social, economic and cultural activities. The women of the present generation have generally received higher education than the women of their preceding generation. There have been far reaching consequences in the economic status of their families.

Women equality is not universal: - Women's equality in terms of education, employment, and power is still an individual rather than a universal achievement. The majority of our women are still content to accept an inferior status. This is by and large due to the fact that, although legally women have equal rights with men, there are not enough jobs for women and working women are not adequately protected from exploitation.

Unaware of their constitutional as well as legal rights: - Women are generally not aware of the provisions related to improvement of their own position.

Such as of Article 15 (1), (3), 16, 42. 51-A from Constitution of India.

Legal Rights such as Protection of Women from Domestic Violence Act (2005), Immoral Traffic (Prevention) Act, 1956, Hindu Marriage Act, 1955, Hindu Succession Act, 1956, Sexual Harassment of Women at workplace, (Prevention, Prohibition and Redressal) Act, 2013

Though having several laws for protection of women, still we see or rather witnesses Gender Based Violence such as Sexual Violence, Pre-Natal Sex Selection, Dowry Deaths, Child Marriage, Physical or Emotional Violence, etc. In my view in all this kind of violence against the women the role of women is very active in sense don't know why she becomes enemy of she say in almost all cases of dowry death female in laws plays very vital role, where as in cases of Pre-Natal Sex Selection women only does not want to give birth to girl child by any of reasons plus role of male physically strong character make addition in violence but it's in our hands to stop violence against women. Violence against women is a global outrage. The experience or threat of violence affects the lives of women everywhere, cutting across boundaries of wealth, race and culture. Violence against women and girls is one of the most systematic and widespread human rights violations. It is rooted in gendered social structures rather than individual acts.

The importance of women is one of the major issues relates to the modern era of women empowerment as a conscious process. The acceptance by educated women of an insulting institution like dowry indicates that our women flak have never examined the real meaning of the constitutional and legal guarantees.

Though we have number of laws relating to women, we not able to understand why all this discrimination, crime and injustice should prevail in society.

Some of the recent matters concerned to women's right:-

• Need for reconsideration of triple talaq, agreeing on the statement ascribing criminal nature to any matrimonial offence has always remained a contentious issue. With the supreme court giving a landmark judgment declaring practice of triple talaq as unconstitutional, the course to be taken related to its punishment has come under the scanner, as scholars have suggested that rather than criminalization, the legislature should have adopted the path of including it as an act of infliction of domestic violence act,2005 wherein it could have been categorized as verbal and emotional abuse, covered u/s m of the act. This would have opened up the path of multiple reliefs like protection against violence, right to residence in the marital home, maintenance, medical facility and compensation, etc.

• Six months waiting period in section 13(b) of Hindu Marriage Act for divorce by Mutual Consent is not mandatory said SC.

- Daughters have equal rights in ancestral property, even if they were born before enactment of Hindu succession Act, holds SC

Ways to Reduce Violence against Women and Girls are

Educating/Working with young boys and girls promoting respectful relationships and gender equality. Parents and elders have a responsibility to improve their situations by educating their children's/students on moral ethics and values.

Technology/ Media violence is literally everywhere in video games, movies, books, music videos, and cartoons, on the nightly news and the web, and even in commercials. We can take responsibility for our role in perpetuating media violence.

Public Awareness/Global Campaigns Bring greater attention to violence. It is important for people to be aware of the violence that is already occurring. This isn't a problem that can be swept under the rug; it should be brought out in the open. The harder it is to hide violence, the less likely it is that it will occur.

Be Aware of Resources Girls and Women support Girls and Women by providing information on where they can get further support and safety. Be a positive resource for girls close to you by sharing information and making referral.

Gandhiji's vision that women must play an equal and important role in national development. However, the movement for raising the socio-economic status of women had involved generally the middle class educated women in major urban centers while great mass of rural women are yet to enjoy the rights and privileges as enshrined in Constitution.

Causes of Declining gender ratio:-

Though India modernized along with various dimensions, there is a declining trend of sex ratio. There causes contributing to this declining sex ratio are

- Females are under enumerated in the Indian Census
- Indian families prefer sons, and female infants are consequently neglected
- Frequent and excessive child-bearing has an adverse effect on the health of women and certain diseases have a high incidence in women.

There have been innumerable debates about the gender in India and world as well over the years. Much of it includes women posting in society, their education, health, economic position, gender equality etc. what one can conclude for such discussion is that women have always held a certain paradoxical position in our developing country.

Empowering women to participate fully on economic life across all sectors is essential to build stronger economics, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

Educated women are just on the threshold of transition from tradition to modernity. The women themselves desire that their status and position in society should rise higher. Though proper climate for such a change is still wanting, yet there have been many structural and statutory innovations for the improvement of their position. The traditional status and role sets of women are braking up and new role sets based on achievement, independence and equality are gradually coming up.

According to Indian constitution women are legal citizens of the country and have equal rights with men, but because of lack acceptance from male dominant society, Indian women suffer immensely. Women are responsible for bearing children, yet they are malnourished and in poor health. Women are also overworked in the field and complete the all domestic work. Most Indian women are uneducated although the country's constitution says women have equal status to men, women are powerless and are mistreated inside and outside the home.

Malnutrition especially for pregnant or nursing women is the one of the most crucial issue today, though the governments were providing them with various health schemes and funding such policy and program very accurately, the question here is why situation can't move down or lower down even up to certain remarkable extent.

Second major issue is education to girls, though the primary schooling to everyone up to 14 years of age is made compulsory, only 36% of all women in India actually attend primary school, one of the reason is that parents get nothing in return for educating their girl child. Moving towards the positive and negative effect of globalization on its first part it has opened up broader communication lines and brought more companies as well as different worldwide organizations into India. This provides opportunities for not only for working men but also women, who are becoming a larger part of the workforce with new jobs for women, there are opportunities for higher pay which raises self-confidence and brings about independence.

This, in turn, can promote equality between the sexes, something that Indian women have been struggling with their entire lives. Globalization has the power to uproot the traditional views towards women so they can take an equal stance in society.

Media can be viewed as a positive aspect of globalization. Media has the opportunity to reach people, and convey a message to people all over the world.

On another side Globalization also had some negative implications for Indian Women. Their plights are similar to those of women in other developing regions such as Africa and Asia. Globalization has made many international corporations richer by the billions. However, what most people are not aware of is that women in these developing countries are suffering enormously due to this expansion of corporate empires. According to estimates from world development indications, "women work 2/3rd of the world's working hours, produce half of the world's food, but earn only 10% of the world property. (Tomlinson)

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The Feminist Vision for Future Educational Innovations

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Abstract:

This paper discusses the quest for the gender equalization of every profession, a variety of strategies are being developed and used in daily education practice. Colleges and universities are recruiting girls and women in increasing numbers by using camps, special classes, printed and internet-based advertising, and/or "girl-power" media programming to make education's image more appealing – for example, as fun, socially useful, and multidisciplinary. Concurrently, instructors and faculty are redesigning education using different classroom techniques more congruent with current managerial trends found in industry. These lean towards a focus on group work and interdisciplinarity, which have the added advantage through their political and material reputation as being purportedly more "women-friendly" than traditional methods. These different interventions are crucial in the nation-wide quest to have men and women more proportionately represented in work. Arguably, the last bastion is to address the content of educational courses, which has changed only superficially. This is despite considerable theoretical and practical critiques of education practice in academia that have been made by feminist researchers and educators. This paper introduces the field of feminist science studies to educators, discusses various explicitly feminist approaches to changing content in education, and challenges educators to consider what a "feminist classroom" might consist of with respect to content.

Keywords: feminist, education, gender, work, academics, innovations

Introduction

Feminist science studies offer new theoretical frameworks to analyze women's longtime under representation (National Science Foundation, 2000; Seymour, Elaine and Nancy M. Hewitt. 1997) in engineering and the physical and biological sciences around the world (Subramaniam, Banu, Angela B. Ginorio, & Shirley J. Yee, 1999). While substantial advances have been made overall, progress has begun to stagnate over the last decade. A new approach, involving an existing body of literature that engineering education has heretofore overlooked, might provide a more nuanced understanding of this disproportionality, and might allow for more effective solutions. In this paper, we have yet to understand what effect the gendered nature of the content of education and our educational courses has on men's

overrepresentation in education, and we propose that we use work done on gender in feminist science studies to address this omission.

Background as portrayed in the publications and conferences of the majority of gender proportionality efforts employ one of two general strategies. The first has been described (usually by critics) as the "add-women-and-stir" method. Using the metaphor of plugging a leaky "pipeline," (Rosser, Sue V,1995) these programs and models concentrate on directly encouraging more women to enter science, technology, engineering and math (STEM) fields through camps, special classes, printed and internet-based advertising, and/or "girl power" media programming. The second strategy addresses the "chilly climate" issues recently highlighted by the landmark MIT study (Committee on Women Faculty in the School of Science, 1999). When applied to undergraduate education, chilly climate models encourage instructors to redesign engineering education using different classroom techniques more congruent with current managerial trends found in industry. These lean towards a focus on group work and interdisciplinarity, which have the added advantages through their political and material reputation as being purportedly more "women-friendly" than traditional methods. The new NSF publication "New Formulas for America's Workforce: Girls in Science and Engineering" (Program for Gender Diversity in Science Technology Engineering and Mathematics Education, 2003) provides a good summary of programs stemming from these models.

In recent years, many of the papers presented at the national ASEE conferences in the Women in Engineering Division have focused on innovative and often effective programs stemming from these two philosophical standpoints. Indeed, the proportion of women to men recruited and retained in most educational disciplines at most schools has improved dramatically over the last few years.

These are considerable advances in women's education – their support and growth need to be sustained and encouraged. However, there are other ways to think about gender in engineering beyond the simple metric of women's numerical participation – the educational community has largely overlooked these, I believe to its severe detriment. Until late in the 20th century, most work on gender was of the sex-differences ilk – analyzing the psychological, physical, mental, or other differences between the dichotomized categories of women and men (Scott, Joan W, 1986; Connell, Robert W, 2002). In the education context of this paper, many researchers have been absorbed by questions of differential aptitude for spatial reasoning,

mathematical ability, pedagogical temperament, etc., between genders (operationalized as "women" and "men") to explain men's overrepresentation in these fields (Benbow, Camilla Persson & Julian C. Stanley, 1980; Benbow, Camilla Persson & Julian C. Stanley, 1982; Kimball, Meredith M, 1989; Linn, Marcia C. & A. C. Petersen, 1986; Tobias, Sheila, 1993). These studies have entirely failed to consider the social construction of these categories, assuming that they were obviously "natural," characterizable, and distinct. Subsequent feminist research has challenged this categorization, and has called for a more sophisticated and accurate definition of gender.

In an influential paper published in a mainstream history journal in 1986, and which has had widespread impact on disciplines throughout the humanities and social sciences, Joan Scott argues that the definition of gender must take into consideration the fact that it is "a primary way of signifying relationships of power" (p. 1067) in Western society (Scott, Joan W, 1986). She writes that gender functions as a social force through culturally important symbols, through stories and metaphors which make use of those symbols to explain aspects of society, through the ties of kinship developed through and influenced by our labour market, educational system, and polity, and through "real" people's own subjective identities. This conceptualization is considerably different from how gender is analyzed in most engineering journals. Other work on gender in the humanities and social sciences has problematized the dichotomy of "male" and "female," arguing that gender identities are flexible within historical and social contexts, and that they are not even characteristics of individuals but are embodied in roles (sometimes multiple and conflicting roles) actively performed using socially relevant – and therefore contextually dependent – symbols.

Introduction to Feminist Science Studies

The growing field of feminist science studies is one area where gender is analyzed in the manner Scott advocates. Maralee Mayberry, Banu Subramaniam and Lisa Weasel define the field as incorporating "[a] body of work that applies feminist analyses to scientific ideas and practices [… in order] to explore the relationship between feminism and science […] the intersections between race, class, gender, and science and technology, […and the] implications of 'situated knowledges' (knowledge seen as a social activity embedded in a certain culture and worldview)." (p. 8) This definition may seem somewhat jargon-laden to engineers (what are 'situated knowledges' what does race or class have to do with gender, and how are these relevant to real science?) and is perhaps not accessible to many unfamiliar with women's studies and feminist literature. While feminist critiques of objectivity, and the struggles to

theorize concepts like voice, authority, identity, ways of knowing and positionality have influenced work in the social sciences, humanities, and education, (Mayberry, Maralee, Banu Subramaniam, and Lisa H. Weasel, 2001; Belenky, Mary F., Blythe M. Clinchy, Nancy R. Goldberger, and Jill M. Tarule, 1986; Hooks, Bell, 1994; Maher, Frances A. & Mary Kay Thompson Tetreault, 2001; Mayberry, Maralee and Ellen Cronan Rose, 1999; Mayberry, Maralee, 1998).

The physical and biological sciences and engineering have remained largely unaware and poorly informed by these advances. However, we in the field of engineering education, especially those of us concerned with making engineering a more equitable and socially responsible environment for all people, cannot afford to ignore the theoretical advances made in the humanities, such as those on gender, simply because they were not initially generated in engineering. It is not my intention for this paper to summarize all feminist science theory since the 1960's or earlier; however, a brief mention of several additional key arguments relevant to the field is necessary to progress with this discussion. At the heart of many feminist critiques of science is a concern about who participates in the development, process, production, and dissemination of science and engineering. (While "science" is the term most often used to describe the field, scholars certainly also study engineering and the engineering science practiced in academia and industry.) Analyzing the context and practice of science and engineering has resulted in intensely interdisciplinary study, both by feminists and others. Incorporating theoretical frameworks drawn from such sociological concepts as "the structure of occupations, the workings of institutions, the legitimization of erroneous belief, the class structure of science, the sociology of knowledge, or the microstructure of laboratory life" (Hayes, Elisabeth and Daniele D. Flannery, 2000) and from histories "focused on intellectual or social history, formal and informal institutions, economic history, or the history of individuals" (Hayes, Elisabeth and Daniele D. Flannery, 2000) to philosophy and literary criticism, what is often called "science and technology studies" is growing in reach and depth, and considers the topic of gender in science from many more angles than simply women's underrepresentation.

Feminist science scholars question who benefits from how science is practiced, how scientists produce theory about the natural/cultural/political/social world(s), how scientists determine what is worthy of study and what is not, and who does not benefit from these investigations. Simultaneously, they are concerned with what remains "unsaid" in science: along with many other scholars, Harding (Hayes, Elisabeth and Daniele D. Flannery, 2000; Harding, Sandra, 1991) has written extensively about the androcentric bias in biology and the social sciences, as

has Evelyn Fox Keller, (Keller, Evelyn Fox, 1992) who has criticized science's claims to objectivity and analyzed the effect of "gender ideology" on how science is done. Other scholars have analyzed other aspects of science: for example, Nancy Stepan (Stepan, Nancy Leys. 1986) and Anne Fausto-Sterling have written about the gendered use of analogies in the historical scientific literature to describe, for example, the "natural" elevated status of European men on the evolutionary scale compared to European women and people of colour. While mainstream scientists no longer subscribe to such extreme views, echoes of these practices remain in how sexuality (Fausto-Sterling Anne, 2001) and race (Spanier, Bonnie. 2001) are studied, and androcentric metaphors continue to be used throughout the sciences, particularly in biology (Shan, Gongbing and Christiane Bohn. 2003; Weasel, Lisa H. 2001; Oudshoorn, Nelly. 2000).

Feminist scientists and others have done a great deal of work in the biological sciences, and there is also a growing body of research on engineering and technology. Through a history of the development of technology and engineering, Ruth Oldenziel argues that technology itself became gendered through social disciplining of masculinity and femininity, resulting in the gendering of engineering (Martin Emily, 1991; Oldenziel Ruth, 2000); Judy Wajcman does similarly in the sociology of science, looking specifically at the gendering of technologies of labour and production, domestic technologies, reproductive technologies, and the built environment (Wajcman Judy,1991). Sherry Turkle writes about how online communities and internet worlds allow people to play with and problematize their own gendered identities – users' virtual identities are perhaps more flexible and contradictory than those of "real life," but, Turkle argues, are no less important or "real" for being virtual (Turkle Sherry, 1997).

This description of feminist science studies is, of course, very reductive and simplified – it is always difficult to summarize a vibrant and growing field in a few paragraphs. Let me then move on to how I believe feminist science studies are particularly relevant to engineering and engineering education, namely, for scrutinizing what "counts" as educational content and why.

The Connection to Education

We have argued elsewhere that what now constitutes the content of education was strongly defined by historical processes, which were themselves acutely influenced by gender (Turkle Sherry, 1997). We can see this particularly in the story of the development of home economics as a discipline by Ellen Swallow Richards, the first woman graduate from MIT, a professor of "sanitation chemistry" at MIT, and the founder of the home economics movement (Stage,

Sarah. 1997) Through various political maneuverings (such as the 1917 Smith-Hughes Act) home economics came to embody women's general education and "life's work" (Stage, Sarah. 1997) rather than a scientific professional field, even though many of the actual tasks ascribed to home economics could easily have been considered "science" or "engineering" tasks had they been in a different context. (In fact, Richards strongly lobbied to call home economics "domestic science" or "euthenics" to highlight the scientific nature of the developing field.) For example, nutrition can be characterized a combination of chemistry, biology, and food engineering except when in the context of feeding a family. Sanitation engineering is now its own discipline, but in the home it is morphed into basic hygiene and cleanliness. The characteristics of "hygiene" were adopted by medicine and biomedical engineering, except in the context of women's health and menstruation.

If, as suggested by this work, we accept that the content of engineering disciplines is not somehow inherently "natural," that is, that engineering and engineering science does not "spring from the earth" already earmarked as mechanical engineering or chemical engineering, we must begin to acknowledge that social processes, embodied by people acting in academia and elsewhere, formed the boundaries of what "counts" as engineering and what does not. We might extend this thought then to recognize that, until recently in the history of engineering, the majority of people who did this boundary-drawing were men – specifically white, Western, economically privileged men. The interests, concerns and skills of women from their own lived experiences, perspectives, and knowledge were almost never considered. Our final step, then, towards linking feminist science studies to the need to reexamine our engineering course content has been articulated by many, including Harding who writes that: "…[w]omen need sciences and technologies that are for women and that are for women in every class, race and culture. Feminists (male and female) want to close the gender gap in scientific and technological literacy, to invent modes of thought and learn the existing techniques and skills that will enable women to get more control over the conditions of their lives... How can women manage their lives in the context of science and technologies designed and directed by powerful institutions that appear to have few interests in creating social relations beneficial to anyone but those in the dominant groups?" (p. 5-6) This may be a sobering thought for many of us who are already experts at what currently counts as engineering. We most likely became engineers because we liked what was already considered engineering. The prospect that our subject of interest, which we may have studied much of our adult lives, which we have been questioned and challenged on through our undergraduate, graduate and professional careers, and which has taken up so much of our time, money,

energy, and other personal resources, is potentially damaging to the social position of women in the world can be a shock. At least, it was for me, at the beginning of my studies in feminist theories of science. After all, I had been learning that the ultimate aim of my work in engineering was to stay objective in my relationship to my subject of study (itself obviously and undeniably worthy of study, or so I thought).

After an initial period of considerable disillusionment, I found the work of scholars, including scientists, who argued that, even though it is not, and should not be, entirely objective and rational, the art and practice of science is worth pursuing, participating in, and improving (Harding, Sandra. 1991), While I do not expect this to generate a collective sigh of relief from the scientific world, I found this revelation personally sustaining and even galvanizing – what, then, should science and engineering look like? How would our vision for the future of engineering change if we took into consideration the criticisms of how science and engineering are practiced, for the benefit of whom, and using what as subject matter? This, then, is the culmination of my argument – to contribute to the monumental task of redesigning education to be more gender-neutral at multiple levels, we need to begin discussing how the content of our classrooms must change.

Recommendation: Redesigning Education Content in Classrooms
While the most worthwhile method (and likely most congruent method with feminist practice) for initiating and developing this redesign is through conversations and discussions with other committed instructors, I will include here a few ideas to prime the pedagogical pump. Bonnie Shulman argues (Haraway Donna, 1991) that mathematics, and the language of mathematics in particular, is considerably more influenced by social culture than its reputation suggests – she provides examples showing how "[q]uantification, comparison, and measurement are in themselves cultural activities, whose assumed values are not universally shared" (p. 414). She gives a series of wonderful ideas for improving the content of math classes by changing the purpose of math questions. In standard word problems, we can append questions that ask students to list what assumptions have been made. Finally, we need to emphasize that there are many valid alternative approaches to the same problem, and even more important, there is often more than one single correct solution. In fact, why must problems always be solved and made to give up their secrets? What if we also gave open-ended problems that invite students to imagine more of the story, in order to understand the situation? […] We owe it to our students … to provide them with experiences of the personal, intuitive, creative (and culturally

dependent) process of doing mathematics, rather than merely reading the codified axiomatic presentation that appears in most textbooks."

Through the recognition of mathematics as a culturally influenced discipline, the structure of math problems and course content is thrown up for reevaluation. What image of mathematics is being portrayed when classes are taught around solving distinct problems for a single solution? When the assumptions for certain processes are excluded, how does the scope of knowledge (through research and practice) become falsified? Other ideas for changing the content of our classes focus on making the process of doing science and engineering explicit. For undergraduates preparing to enter industrial jobs, questions about the development of technologies and their social influences can be raised:

- Who "discovered" a given technology first? What was their social situation in life?
- What resources did they have at their disposal to help them in their "discovery?"
- What was the historical and social context surrounding this work?
- Where have the benefits of this "discovery" been seen?
- Who has not benefited from it, and why not?

For graduate students, the process of research is worthy of discussion:

- Who pays for research and why?
- How are research questions influenced by the need to secure funding to pay for the investigation?
- What questions do not get asked because those influenced or affected by them cannot pay?

With respect to the current content of our engineering classes, we could ask ourselves:

- Why have we selected these topics to "cover" and discuss? Is it because they have been traditionally included, and if so, by whom, for whom, and for what purpose?
- How has the field changed?
- What are now the hot topics in our field, and why?
- What is important for our students to leave their university experience knowing, and why?

Conclusion

In this spate of above questions that we are suggesting for our own and our students' reflection, there is no mention of gender. However, Scott's definition of gender flows through each one, as the study of gender is fundamentally organized around studying relationships of power (Scott Joan W. 1986). Whether we teach safety engineering or fluid mechanics, materials

engineering or nanotech research, bridge building or polymer modeling, the content we choose to represent our fields is influenced by social context(s), which themselves are strongly influenced by gendered relationships of power. To make our classrooms truly gender-sensitive, the content cannot remain sacrosanct. We must take up the challenge issued by feminist science scholars to develop an engineering that considers gender a critical yet thoughtful category of analysis, both in our research and teaching.

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Impacts of Education on Muslim Women in India:
Hindrance & Resolution

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Abstract

Prophet Mohammad (s.a.w) said that "Muslim men should marry righteous and knowledgeable women because she is the woman who is going to raise your children. He also said that the ink of a scholar's is more sacred than the blood of a martyr and an hour's study to acquire knowledge is better than a year's prayer". None of the Islamic hadith's or books reveals that he was against women education. It is not mentioned anywhere in the holy Quran that women should not acquire an education or there should be discrimination between girls and boys. The Male Muslim leaders and scholars who want to dominate and rule the society have created their own rules for the women, children and the society. A mother lap is considered child's first school and she is the considered as a first teacher of her children. Women should not only acquire religious education but it is also important for them to have worldly education. Muslims in India are lagging far behind in education as judge against to other religious communities. There is an imperative need to tackle the troubles faced by Muslims women, so that they can add to the universe growth. Education extricates women from unawareness, increases self respect and help them to rule over their life and lead the development of their family. This article discusses the diverse factors that hinder the educational development of Muslims women.

Key words: Muslim women, Higher education, literacy, Illiteracy, Education.

Introduction:

"Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine that a child of farm workers can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another." - Nelson Mandela.

Muslims in India are lagging behind in education as compared to other religious communities. Education extricates women from unawareness, increases self respect and help them to rule over their life and lead the development of their family. The elders of the family should support the girl's education if they want their forthcoming generations to flourish in the

world. Daughters education is as important as sons, undeniably it is perhaps more essential to educate the daughters. It is rightly said that "If you educate a man you educate an individual & if you educate a female you educate a generation". Development of Muslim has been ignored by successive government. After independence they have to live in constant fear of attack as they have been under fire in the name of revenging some incorrect action taken by their ancestors in the past. Some political parties and government also supports or stands in favour of such movements. Such activities have targeted the community and especially Muslim women have to suffer a lot. Since childhood Muslim girls are groomed in such a way that they should not defend for their own rights, likes, dislikes and should not raise their voice against any injustice done to them. Thus at time of distress they are not able to protect their families as compare to other women of different religion. A female life is divided into three parts: Daughter, Wife and Mother and are always expected to be Innocent and well mannered daughter, beautiful and an obedient wife and lovely as well as an excellent mother. She is always expected to excel in all this three phase of her life, for which many times she has to sacrifice her dreams and self respect. Many Muslim leaders often quote that Islam does not support the girl's education. They should stay in veil and at home. "In 859 CE, Fatima Al-Fihriya Al- Quraishiya who was an Arab Muslim woman founded the oldest existing, constantly functioning and first degree awarded educational institution in the world, The University of Al-Quaraouiyine in Morocco" is the best example of Muslim women education and empowerment since ancient period. Not a single word about a girl child should not given an education or a discrimination between a girls and boys should be done is mentioned in Quran. The Male Muslim leaders and scholars who want to dominate and rule the society have created their own rules for the female, children and the society. Prophet Mohammad (s.a.w) was the proud father of four daughters and it is mentioned in the Islamic hadith that those parent who have three daughters are the luckiest couple in the world and will surely enter the paradise. It is rightly quoted that "When she is a daughter, she opens the door of paradise for her father. When she is a wife, she completes half of the religion of her husband. When she is a mother, paradise lies beneath her feet. If everyone knows the true status of Muslim women in Islam, even the men would want to be women".

Various factors that hinder the educational development of Muslims women are highlighted in the present study. The Indian constitution promise women of equivalent constitutional rights and opportunities in all meadow. There is an imperative need to tackle the struggle faced by Muslims women, so that they can add to the country's progress.

In India Muslim women belong to most disadvantaged category of group. The glitches of the Muslim women are far different and more multifaceted than the women belonging to other religions. They have been sufferers of exploitation and cruelty inside and outside their family. Illiteracy, traditional family values, unawareness of constitutional rights and civil liberties, family rigidness, poverty etc have made them more vulnerable and victim of mistreatment in many forms. Even government, bureaucrats and civil society have not paid much attention to the problem raised by women. Muslim intellect and community influentials are maintaining silence in women matters.

Some Previous Studies on Education of Muslim Girls:

Sachar Committee (2006) in their report revealed "several factors behind the backwardness of Muslim community of India, such as low socio-economic status of Muslims, higher poverty, lower literacy and educational attainments, higher unemployment rates, lower availability of infrastructure, participation in decision making and in civil services (including police, judiciary and in elected bodies) and above all a perceived sense of insecurity and discrimination". Kaur and Kaur (2012) in their research have revealed that "The basic factor that hinders the Muslims education is religious traditionalism. They pointed out that the backward mindsets of Indian Muslim, identity crisis after the partition of the country, feeling of alienation as a minority religion and the discrimination from the societies is other reasons. The main reasons for the stumpy rates of enrolment of girls' education in India are due to various factors such as: social discrimination, cultural barriers, relative isolation, high opportunity cost, lack of accessibility of schooling, distance from the habitation sites, high rate of poverty, familiar priority issue, struggle for livelihood, household works, responsibility to look after the younger sibling, early marriage, lack of self-confidence, lack of separate schools, lack of women teachers, limited coverage of incentive schemes, insufficient facilities in schools, shortcoming implementation, monitoring and evaluation of schemes" (Kaushal, 2013). Hasan (2003) revealed in his study that "bureaucracy and politicians play key role in keeping Muslims as disadvantaged category by neglecting poverty among the community. He also points out that some Muslims parents even refuse to provide education for their female children due to fear that it will create problem of finding a suitable match for marriage. It is believed that less educated men are reluctant to marry well educated women." Shinde (2012) in his research highlighted that "According to the Sunni scholar, IbnAsakir in the 12th century, there were various opportunities for female education in the medieval Islamic world. He wrote that "that time women could study, earn academic degrees (ijazahs), qualify as scholars (ulamā') and teachers (usthad). Female education in the Islamic world was inspired

by Prophet Muhammad's wives: Hazrat Khadijah, a successful business woman and Hazrat Aisha, a renowned Islamic scholar. According to a report attributed to Prophet Muhammad (s.a.w), he appreciated the women of Medina due to their desire for religious knowledge"

Muslim Women's Education Status in India:

India has made substantial improvement in education segment after independence. The literacy rate has increased to 74.04% in 2011 from merge 12% in 1947 but still the progress is not considered up to mark as compared to the other nations of the world. There is a huge gap between the literacy rate of male and female in India. The census of 2011 reveals that the literacy rate for men was 82.14% while for women it was 65.46%. An estimate suggests that India will achieve general literacy barely until 2060.In any socio religious community illiteracy is the main contributors to poverty. In India Muslims are in minority as well as the second largest population in the world after Indonesia. Muslim shows greater concentration at the primary level of education but a sharp decline is notice after the secondary level of education. Only 3.60% Muslims literates are graduates which are less than the national average of 6.7%.Only 4.4 % of Muslim male literates are graduated as compared to the national average of 7.6% and 2.4% Muslims female literates are graduates as compare to 5.4% national average. Less than 1% rural Muslim females have completed their graduation as compared to 4.3% urban Muslims female literates, with all religious communities' urban females' literates at 11.1%. Muslim community is the most backward community in the country. The dropout rate among the Muslims is 17.6 % which is greater than the countrywide standard of 13.2%.Out of 50 PG students and out of 25 UG students hardly one Muslim girl students can be seen in Premium College. Reservation policies framed by the government for the improvement of economically and socially backward classes has failed to uplift minorities like Muslims which now have become community more backward than SC & ST of India. Social, economic and cultural development of communities can be enhanced by education.

As per the census 2011, the literacy rates between the religious communities in India are discussed above and shown in below table. Muslim female's literacy rate is only 51.9% which is lower than all other religious communities, even poorer than the national standard of females i.e. 65.46%.

Literacy Rate of male and female among different religious communities: (in %)

Religion	Male	Female	Total
Jains	87.86	84.93	86.395
Christians	76.78	71.97	74.375
Buddhists	77.87	65.6	71.335
Sikhs	71.32	63.29	67.305
Hindus	70.78	55.98	63.38
Muslims	62.41	51.9	57.55
Others	59.38	41.38	50.38

Source: 2011 census

Reasons behind the stumpy literacy rate of Muslim Women

➤ **Poverty:** In India the root cause of many problems is poverty. People do not get food to eat so how they can spend money to purchase books. Poor parents with low income face difficulty to give school fees. They are force to prefer either essential daily need such as food, shelter and clothing or providing education to their children. Often due to financial crisis parents have to make choice among their children education where they prefer boy's education over girls because boys are considered as the earning member of the family. The midday meal scheme proposed by government to attract the student enrolments in school is a nice initiative but some managing authorities are not loyal towards their duties often provide an unhygienic food to children which results in food poisoning. Thus parents get scared of spending money on medicine and avoid sending their children in government school also.

➤ **Pessimistic mind-set towards girl's education:** One of the main causes behind stumpy women literacy rate among Muslim community is the negative feelings of parents towards the daughter and their education. In most of the families girls are not treated the same way as boys are. Boy child is always given priority over the girl child. Girls are not considered as the earning associate of their family as they will have to go away from their parent's house after marriage. Thus educating a girl means waste of money and time. Thus parents favour to educate their boys but not to girls. Some parents send their son in an English medium school while they give their daughters either Islamic education or send them in nearby schools whose medium of instruction is also in their own regional language.

➤ **Non availability of educational institute near residential place:** Generally rural areas and Muslims dominated areas in urban region lack easy accessibilities of school and

colleges near their residential places which is another reason for female illiteracy. Schools and colleges though government are situated at isolated distance from their villages or home, so parents are not willing to send their daughters at far distance from their residential place because of the security purpose as number of crimes against girls are increasing day by day. Thus parents are not prepared to send their girls to schools though government is creating efforts for making the primary education free.

➤ **Lack of adequate educational institutions infrastructure facilities:** In India many educational institutes do not have basic facilities and are in miserable condition. In many schools especially in rural areas only one teacher teaches all the subjects. There is no transportation facilities, benches, tables, chairs, clean drinking water facilities, play ground, black board, toilets etc. Even in rural area the school buildings are in pathetic conditions. Thus parent avoid sending their girls to school and teaches them household work, sewing, embroidery work etc.

➤ **Gender prejudices:** In many communities particularly Muslim discrimination between the girl and boy child is done since the inception of foetus in womb. Elders of the families always give blessings of delivering a boy to their daughters and daughters in law. When boy child is born celebrations are made in the family and sweets are distributed while girl's birth is considered as taboo. When female gives birth to a boy child her position in the in-laws family becomes strong and respectable because now she is considered as the mother of heir of the family. So, many families even those who belongs to upper middle class or richer class also believes that its useless to educate the girls because ultimately one day they have to get married, stay at home and have to take care of their kid.

➤ **Non availability of female educators:** In Muslim peoples generally are believed to possess a rigid and orthodox mentality. So, they either want their daughter to acquire an Islamic education or would like to send them in girl's school and school where female educators are available. Since in India, in many states due to communalism, the society and the residential places are divide as per the religion. So, in Muslim area neither good school or college nor female educators are available easily because of the low education rate of Muslim women.

➤ **Misinterpretation of Islam and its customs:** The teaching of Islam is often misinterpreted. Those belonging to the weaker and uneducated segment of society often believe to the words, fatwa's and preaching's of Maulana's or Islamic scholars instead of exploring the

truth by them self. For eg People says that Prophet Mohammad (s.a.w) said that Muslim men can do four marriages, but this is an incomplete sentence. He said that a man can do four marriages provided that he marry a woman who is widower, divorcees, orphan, physically handicap, prostitute etc to protect her and provide shelter to her and her children. In fact Prophet (s.a.w.) had eleven wives but all of her wives except one were either widowers or divorcee. Her first wife was fifteen years elder to him, was twice time widower and was already a mother of three children. So, the male dominated society have always manipulated and misinterpreted the teachings of Islam.

➢ **Lack of link between religious education and modern education:** In India there is no linkage between the Islamic education and modern education. Those who are acquiring Islamic education will not get admission directly in higher secondary school or higher educational courses. These students have to either start their modern education from an initial stage or have to hold back. Many time because of this reason girls who have acquire only Islamic education have to restrain themselves from further education.

➢ **Early marriage:** The educations of Muslim girls are affected by their early marriage. Among all the religious community, girls in Muslim community are married at a small age and have to discontinue their studies because of many reasons such as pregnancy, childbirth and household work, lack of support from husband, in-laws and parents. It is the basic mentality of people that girls are born only for the marriage purpose, doing household chores and cooking as well as producing kids. To get married the girls have to scarify their studies. Thus there are many girls who would regret to have touched the skies if given a chance to study.

➢ **Scarcity of highly educated groom:** In Muslim community often parents do not allow girls to pursue Higher education because of the fear of not getting suitable groom for their highly educated daughters. There are some highly educated girls in the community who are not getting suitable grooms. Thus they either have to remain unmarried or have to compromise. In some cases even highly educated Muslim males are not veiling to marry highly educated girls.

➢ **Lack of incentive schemes and scholarship:** Lack of government scheme for girl's education is the principal crisis in the encouragement of girl's education. Schemes which are already operating are not reaching the deprived groups on time. The official and the statistical data reveal that the government schemes are reaching the needy but that is not

true. Thus the present government schemes are not serving to improve the Muslim girl's enrolments in schools.

➢ **Large Family Size:** Muslim community generally have big family size which proves to be barrier to female education. Girl children are expected to take care of their younger siblings, grandparents and do all household chores. This trend of family stops girls from taking further education.

Recommendation:

"A blind person cannot witness the captivating beauty of nature, similarly an illiterate person remains blindfolded to charm of the world of learning and knowledge."

➢ Government should provide a free education to all the children of below poverty line families without considering the gender, caste and religious. The richest Indian should also take part in such initiative and help the government and they should come up with the school for the BPL children. Books, stationary, uniform, regular medical checkups and one time proper meal should be given to such children.

➢ Government should take an affirmative action to ensure maximum enrolment of Muslim women in school and grant financial aid to help Muslim women to pursue professional courses .There's right to education but Muslim area usually don't have similar facilities as that of another area. So government needs to focus on education of Muslim in more particular ways like building more schools and colleges in Muslim dominated areas.

➢ To reduce the illiteracy rate among Muslim women the provision of free education and reservation on merit base for Muslim girls in school, colleges and universities can play vital role.

➢ Government, non government organization, wakf board and community leaders should take purposeful measures to craft consciousness about the importance and necessity of education in society. This can help people understand need of education.

➢ Offering grants, subsidies and scholarships especially for women can reduce financial burden.

➢ It is one of our social responsibilities "To be a voice for the voiceless". For the education of girls we all need to raise our voice. There are numbers of Muslim girls who do not

know how to read or write. So, being a responsible citizen of the country it is our social responsibility to uplift the weaker segment of the society.

➢   Muslim women's if given a chance will shine in all fields of education. The crisis of illiteracy among the Muslim women should be tackle by the government, elected representatives, religious leaders and community influencers and they should take steps to guarantee that Muslim women's are educated. A handful of educated Muslim women who embrace positions as doctors, engineers, architects, journalists, professors, officers etc are evidence that Muslim girls, if given a break, would do extremely well in any field of education.

Conclusion:

"Nation's progress is impossible without trained and educated mothers. If the women of my country are not educated, about half of the people will be ignorant." –Napoleon. There is a huge gap between the literacy rate of male and female in India and particularly in Muslim community. Muslim women should come forward to protect their rights and fulfil their dreams. They should understand and realise that the vivacious cycle of poverty and their misfortune can only be vanished through education. Education will help them to earn respect in society and they can live a life of pride. In case of any misfortune that occurs in their life than only education will help them to live a financially independent and respectful life. Education helps them to guide the progress of their families, take controls over their own life, enhance confidence, liberate themselves from ignorance etc. Education is a beam that introduces morals in person's life and is considered as an influential device for the growth and empowerment of women. The government policy makers, Wakf board, NGO's ,community leaders and Muslims belonging to the richer class of the society should come forward and work together for the education of Muslim girls and also towards the quantity, quality and expansion of girls schools and colleges in Muslims dominated areas. There is an imperative need to tackle the struggle faced by Muslims women, so that they can add to the country's progress

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Higher Education for Women: Boon or Bane

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Abstract:

If you educate a man, you educate a person but if you educate a woman, you educate a nation. -Mahatama Gandhi

Education plays a vital role in the life of an individual and society. It is the key yardstick by which the growth and development of a country can be delineated. In the case of individual education helps to discipline the mind, sharpens the intellect and refines the spirit. Education is the nourishment of the mind with knowledge and as such it helps in the formation of an integrated personality of an individual (Nath, 2014). Inducement of social change is one of the fundamental functions of education and drawing on this belief the report of Indian education commission (1964-66) stated:

"The realization of the country's aspirations involves changes in the knowledge, skills and values of the people as a whole. If this „change in a grand scale" is to be achieved without a violent revolution there is one and only instrument that be used – Education".

Higher education means the education beyond the level of secondary education. It is often assumed that education imparted by the colleges or universities are higher education. But in fact higher educational institutions include Professional Schools in the field of Law, Theology, Medicine, Business, Music and Art. It also includes other institutions like Teachers" Training School and Technological Institutions. Moreover, institutions for training of highly skilled specialists in the field of economics, science, technology and culture of various types of higher schools are treated as Higher Educational Institutions.

In India, higher education had its roots in early time as well. In the 5th century BC Taxila was the earliest recorded centre of higher education in India although there is a debate with its status – whether it was university or not. In the modern sense of the term „University" the Nalanda University was the oldest University system of education in the World. With the establishment of the British Raj in India, the western education became ingrained into Indian society. From the year 1883 till, the independence both the number of colleges and the enrolment of students in India were found to be very low (Nath, 2014). However, now India occupies an important position in respect of higher education in the world. Comparing with other countries in the world, India"s position in the field of Higher Education system is third after the United States and China. After independence numbers of both the Higher Educational Institutions and number of students have been increasing(Nath, 2014).

Introduction:

Education is a basic component of social cohesion and national identity. It leads to an improvement in the depth and quality of public opinion, as well as to more active participation of the marginalized in the democratic process. Therefore it is important that both men and women get equal access to education. No society has ever liberated itself economically, politically, or socially without a sound base of educated women. Education has a direct impact on women empowerment as it creates in them awareness about their rights, their capabilities and the choices and opportunities available to them. Studies have indicated that there is a strong correlation between female education and several developmental indicators such as increased economic productivity, improvement in health, delayed age at marriage, lower fertility, increased political participation, and effective investments in the next generation. Dr. Radhakrishnan once said, "there cannot be educated people without educated women. If general education has to be limited to men or women, the opportunity should be given to women. From them it would most surely be passed on to the next generation."

Historically, in India, women have participated in all spheres of life with courage and gusto. Indian higher education system is no exception to it. Indian mythology is rich with stories of highly educated and evolved women. So much so that deity of learning that the Hindu's worship is a woman- Saraswati.

In Vedic times, there was no discrimination on the basis of gender in the field of studies. A particular mantra was prescribed in Brihadaranyakaupanishad to beget a learned daughter. In the same upanishad, we find references to Gargi and Maitreyiwho distinguished themselves in Brahmavidya, the highest knowledge. In the grihyasutras, there are several mantras to be recited by women. The commentary on Gobhilagrihyasutras, states that the female-folk should be taught, for without such studies they cannot perform agnihotra sacrifice. Both Panini and Patanjali refer to women admitted to Vedic study. Female students were also admitted to the study of *mimamsa* and the one who studied mimamsa-sutra of the sage Kasakritsna is called Kasakritsna. There were chhatri (lady students) and Upadhyayi (Lady teachers). This trend of liberal female education declined in the period that followed. The right of women for initiation to Vedic studies by way of upanayana seems to have receded slowly, though we find mention of learned women in the Ramayana and the Mahabharata(Kamat, 1980). By the time of the *smritis*, their education came to be limited to domestic and vocational studies only, by which they could become good housewives. According to Santoshkumar Das it was probably the early foreign invasions of India which may account for the exclusion of women from Vedic

studies. He states that, "In almost every nation of the world, in the primitive stages of its development, the early ideas about the inferiority of the female sex prevailed - When the people of Hindustan who had already attained to a high degree of civilization came in contact with their first foreign rulers, far less civilized than they, they might have adopted those rules concerning the position of women, which belonged peculiarly to an imperfect civilization". However, the study of the fine arts like dance, music, painting and practice of innumerable crafts continued. Vatsyayana enumerates duties of a housewife which included planting in her garden, rows of trees, flower and fruit plants and medicinal herbs, cooking, spinning, pounding, grinding, knowledge of wages of servants and their disbursement, the care and welfare of cattle, knowledge of constructing conveyances, looking after domestic pets, reckoning of daily income and expenditure and careful supervision of purchases and sales Vatsyayana also lists sixty-four arts which were to be mastered by women which included besides those given above, reading of books (pustaka-vachanam), preparing medicines, recitation of difficult slokas (durvachakayoga), knowledge of dramas and stories (natakakhyanaka - darsanam), knowledge of languages of different countries (desabhasha-vijnanam) and knowledge of science of physical exercise and development of body (vyayamikanamvidyanamjnanam).

Vatsyayana makes it clear that these accomplishments could also be vocational. "A woman gifted with these arts will by these means maintain herself well when her husband is in exile, when she is suffering from some great trouble or has become widowed or even when living in a foreign country".

It may be noted that all available material regarding education of women pertains to more or less three classes viz., women of royalty or nobility, the courtezans and the nuns. Hence Vatsyayana can be taken as an important source for our knowledge about the accomplishments of women of the middle class.

The courtezans occupied a special status in the society and cultivated various types of arts and crafts to distinguish themselves in their profession. In Dasakumaracharita, we get glimpses of education, the members of this class received. At a very young age, they were carefully instructed in the arts of dancing, acting, playing musical instruments, singing, painting, preparing perfumes and flowers, in reading, writing and expressing themselves with elegance and wit, even in outlines of grammar, logic and astrology. They were also taught to play various games with skill and dexterity, how to dress well and show themselves off [10].

This curriculum of studies is common with the one Vatsyayana prescribes for housewives in the 64 arts and does honour to the country which evolved a system including all the elements for a course of 'Home Science' which any modern women's university would have appreciated.

In the following centuries also, the courtesan class tried to keep up the tradition of accomplishments. In Damodara Gupta's Kuttanimatam (9th century A.D.), we find a refined *vesya* besides specializing in the books on science of sex, studied*natyasastra* of Bharata, treatises on art, music, vrikshayurveda (treatment of plants) painting, needlework, woodwork, metalwork, clay-modeling, cookery, playing instrumental music, singing and dancing".

This age did not lag behind in learned women. Vijjhika, Vikatanitamba, and Avantisundari contributed their mite in enriching Sanskrit poetry.

Women of Buddistic and Jaina faiths had comparatively more freedom to pursue the path of knowledge because womanhood was no bar to salvation as per their respective precepts. From Asokan times we find women becoming preceptors and nuns and even going outside India for teaching Buddhism. Among the women authors of the Therigatha (stories of nuns) 32 were unmarried women and 18 were married ones. According to Dr. Altekar, when such a large a number of women were leading a life of celibacy, in pursuit of religion and philosophy, it is but natural that the average level of intelligence and education among them must have been fairly high. Hiuen Tsang has observed that Rajyasri, the sister of Harshavardhana was of great intelligence and distinguished for her knowledge of Sammatiya school of Buddhism. She sat along with the king and seemed to appreciate the learned discourse of Hiuen Tsang on the Mahayana doctrine.

We hear of a large number of women in Jaina texts who distinguished themselves as teachers and preachers [16]. It is interesting to know that in the 14th century, in Gujarat, the university of Tapogaccha conferred various degrees on women like, Ganini, Pravartini, Mahattara etc. These titles or degrees mean a leader of a Gana, a worker, and a great lady respectively. In Karnataka, we have illustrious examples of queens and princesses who distinguished themselves not only in various fine arts but also in the field of administration. There were great patrons of learning like Attimabbe and Sovaladevi. In the days when sword reigned supreme, these women philanthrophists tried to spread education by giving numerous grants. Women connoisseurs of art and literature were quite common. There used to be learned

(vidagdha), skilful in the use of words (vakya-chature), witty and humorous (parihasavinodi), who could appreciate the import of, and sentiment of literature (sahityarasabhavajna), and expert reconteurs (kathana-kovida) women in the palace according to Manasollasa.

The Virasaiva movement set in motion liberating influences among which emancipation of women was one. The women apostles like Akkamahadevi, MoligeyaMahadevi, Viradevi, the reciter (uggadisuvakanne), Sivamayidevi, the reconteur of moral stories, and other Siva-saranes (saints), helped in the spread of education by imparting the spiritual message. They reached the poor, the humble and the illiterate. Their aim was to make the people aware of the highest products of the human mind, rather than make them read, write and cipher. Indeed culture, not literacy, was the highest aim of education in ancient India.

BasavaPurana of Bhima mentions various instruments played by women, like maddale, kahale, flute, tala etc [22]. A detailed survey of different temples of Karnataka reveal that, the educated and accomplished women are very well represented in the sculptures of different periods.

Domingo Paes who visited Vijayanagara in the 16th century attests the evidence of these sculptures by stating that there were women who could wrestle, blow trumpets and horns, and handle sword. Nuniz who came to Vijayanagara slightly later than Paes, observed that there were women in royal service who could wrestle and others who were astrologers and soothsayers, women who could write all the account of expenses that were incurred inside the gates and there were still others whose duty it was to record all the affairs of the kingdom, and compare their books with those of the writers outside. He further writes that there were judges, bailiffs and watchmen who guarded the palace and these were all women.

Doubtless, there existed an organised system of education which trained all these women for various occupations. We do not have evidence of public schools except the ones mentioned by Ibn Battuta (14th century A.D.), who had noticed 13 schools for girls along with 23 for boys in Honavar, like of which he "had not seen anywhere" (Kamat, 1980). He also refers to Muslim girls who attended Public Schools without observing purda. The mode of educating women in ancient and medieval Karnataka was mainly domestic. We come across expressions like OduvaHonnamma and OduvaTirumalamba signifying that there used to be staff to teach through reading classics, and other books. The existence of such teachers and halls in the

palaces provided instruction for the nobility and education on similar but modest lines must have existed for women of other classes.

This brief survey shows that women took in their stride the changing circumstances and adjusted themselves. In the Vedic age, they were equals of men. In middle ages their education became circumscribed; still those in the higher strata took advantage of education available (Kamat, 1980). Under the British era, it was only in 1854 the East India Company acknowledged women's education and employment. Initially this education was limited only to primary school level education and only the richer section of the society enjoyed this facility. Thus as it was confined only for a small section of people in society so the literacy rate for women increased from 0.2% in 1882 to 6% only in 1947 (Nath, 2014). It is very unfortunate to say that for centuries higher education for women has been neglected. In this connection I may refer the suggestions given by the University Education Commission in 1947. The report of the said commission revealed that they were against female education. In their recommendation they wrote "women" s present education is entirely irrelevant to the life they have to lead. It is not only a waste but often a definite disability" (Report of the University Education Commission, Government of India, 1948-49, Vol.(i), chapter XII) But in spite of this, it is fact that in post independence period the female literacy rate was 8.9%. Thus in 1958, the government of India appointed a national committee for the education of women. The committee submitted report in favour of women education. The government of India accepted most of the recommendations of the committee.

Since independence, the Constitution of India guaranteed equality to women in all spheres including education. Women have struggled to make their place in various sphere be it in army or sports or painting, entrepreneurship or lawyers, teachers and so on and so forth.However there is a large population among females who still lag behind. In spite of, women constitute 48% of the total population in India – the women literacy rate in urban area is 79.11% as against 88.76% males, and the figures are even lower in the rural situation where 57.93% women are literate as against 77.15% literate males(Parmar & Modi, 2016). There has been a phenomenal growth in enrolment of women students in higher education in the country. The share of girl's enrolment which was less than 10% of the total enrolment on the eve of independence has been increased to 44.89 % in the academic year 2012-13. The GER for both Male and Female has an increasing trend. The Gender gap in GER has also decreased during the period 2010 to 2013 (Parmar & Modi, 2016). The Women registration as a percentage of total enrolment in a State is the highest in Kerala (58.94) followed and the lowest

in Madhya Pradesh (36.39). The women constitute 44.89% of total enrolment which is positive sign and indicate about empowerment (All India Survey on Higher Education Report, 2012-13).

The over all development of a society depends on the development of its total members. But if half of its members are legged behind, obviously it will create hindrance to the development.

There is a pressing need for providing higher education to women as:

- Education will allow women to come forward and contribute towards the development and prosperity of the society and county for better development of nation.
- Proper financial empowerment and independence will only come through proper education and employment of women in every filed and area.
- Educating women will help in improving their quality of life.
- Educated women can looked upon with dignity and decency. They become a source of inspiration for millions of young girls and women who make them their role-models for social up-liftment and advancement in their career in society.
- Educated women are more knowledgeable of their rights for social justice.
- Women education is an essential to alleviate poverty. Women need to take equal burden of the huge task of eliminating poverty.
- Educated girls and women are conscious of the importance of health by health education, they are prepared to lead a healthy lifestyle.
- Women higher education provided to women would mean independence in decision making and economic independence. It would develop capabilities to discharge duties and responsibilities in the fields of social, economic, political and cultural grounds.

Apart from these providing higher education to women would boost their self-image and self-esteem, would provide Increased personal satisfaction, greater opportunities for the pursuit of goals, more respect from others, more meaning, variety and purpose to their lives and enhanced social and personal growth and development(Dumbauld).

In 21st century education is widely recognized as the new opening for economic security, safetyman opportunity particularly for girls and women. Women's development is a pre requisite for all the round development of the society. In a package of developmental inputs available to community, education should form an effective means to improve the physical quality of life of the masses. In India education of women is necessary because an educated

woman has high skills, the self-confidence and the information, An educated women wants to become a better paternal, worker and citizen for the overall development of India. When woman is financially in dependent she has the ability to live life on her own terms.

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Equity and Equality in Women's Education

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Abstract:

Gender Equity and Equality has been debated ever since women launched the suffragette movement in the West. Traditionally, women have been considered the weaker sex to be relegated to domestic work, but over the last couple of decades there has been an increasing participation of women in the workforce, politics, business and education. Women are now demonstrating their capabilities in no uncertain terms and this transformation has been slow and steady. The unfortunate part is that despite many women making forays into diverse areas, there is much more that needs to be done as most rural women are still struggling for an identity in a predominantly male dominated society. This paper therefore explores the concept of Gender Equality and Equity in the 21st century through an empirical study.

Key Words: Equity, Equality, Empowerment, Sustainable Development

Introduction: Barrack Obama, the former President of the United States had rightly stated, "The best judge of whether or not a country is going to develop is how it treats its women. If it's educating its girls, if women have equal rights, that country is going to move forward. But if women are oppressed and abused and illiterate, then they're going to fall behind."

According to the United Nations Millennium Campaign, to halve world poverty by the year 2015, women work two-thirds of the world's working hours. The overwhelming majority of the labour that sustains life – growing food, cooking, raising children, caring for the elderly, maintaining a house, hauling water is done by women, and universally this work is accorded low status and no pay. The ceaseless cycle of labour rarely shows up in economic analyses of a society's production and value. It is precisely because of this fact that one of the U.N Millennium Development Goals was to promote gender equality and empower women.

Some other shocking statistical figures reveal that women earn only 10 percent of the world's income, they own less than 1 percent of the world's property and most importantly women make up two-thirds of the estimated 876 million adults worldwide, who cannot read or write; and girls make up 60 percent of the 77 million children not attending primary school.

We are now in the 21st century and ostensibly the world has moved forward and globally everyone talks of progress on all fronts, yet the above statistics present a totally different picture with empowerment still a distant dream for the majority of the women.

What is Gender Equality? Gender equality, equality between men and women, entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

In order to ensure sustainable development, it has become imperative to recognize the importance of the two sexes (male and female) as complementary biological entities and moreover, to respect full equity and equality of each of the two genders, i.e., of the social roles that men and women assume in their lives.

The UNESCO Agenda for Gender Equality lists the following:
- Promote education for women's self-empowerment at all levels and in all fields; • Encourage the equal access to knowledge in all fields, notably within science and technology;
- Support to women's human rights by implementing the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and other normative instruments, and through "legal literacy" for girls and women;
- Promote the attainment of gender parity, women's full citizenship and equal participation in policy-making, and the elimination of stereotyped roles and expectations;
- Foster partnership and dialogue, and develop a new gender contract, underlining the long term gains from the social transformation towards gender-sensitive societies (e.g., in fighting poverty and exclusion); • Mainstream a gender perspective in the conceptualization, implementation and evaluation of policies relating to development, peace and security;

- Collect and analyze gender-specific statistical data and develop appropriate indicators and guidelines to assist Member-States in monitoring progress made towards more gender sensitive societies;
- Encourage women's creativity and freedom of expression by supporting their cultural activities, research, training, capacity-building, networking, exchange of information and women's NGOs;
- Support a pluralistic and editorially independent media by favouring the broad and active participation of women in decision-making and by encouraging more diversified and nondiscriminatory images of women;
- Assist in building a culture of peace in the minds of women and men by recognizing women's capacity for leadership and non-violent conflict resolution.

Gender Equality v/s Gender Equity: There is a common misconception that equity and equality mean the same thing and that they can be used interchangeably, especially when talking about education. But the truth is **they do not and cannot.** Yes, the two words are similar, but the difference between them is crucial.

Equality has become synonymous with 'levelling the playing field' so let's make equity synonymous with 'more for those who need it'. When we say equity, we refer to the qualities of justness, fairness, impartiality and even-handedness. When we talk about equality, we are talking about equal sharing and exact division. If women demand they should be treated in the same way as men, it would not be possible. Equality would not be possible because women and men are different, and cannot be treated in exactly the same way. However, if they demanded equity in how the world treats them, it would be a genuine demand, because now they are demanding that they be given the same rights as men have as human beings. It is equity that is desirable, not sameness. Equality equals quantity, whereas equity equals quality.

Equality between women and men or gender equality promoting the equal participation of women and men in making decisions; supporting women and girls so that they can fully exercise their rights; and reducing the gap between women's and men's access to and control of resources and the benefits of development is still out of reach for most women worldwide.

WHO defines gender equity as 'fairness and justice in the distribution of benefits and responsibilities between women and men', and indeed the term gender equity seems often

juxtaposed to social justice. In general, one receives the impression that while gender equality is used to refer to the overarching canopy of equal rights and opportunities, together with corresponding lack of gender discrimination in all spheres of human activity, gender equity has a more narrow application and strongly economic or rather, material connotations. In other words, gender equity appears to be one of the many building blocks on the path to achieve gender equality. For example, in Equality for Women published by the World Bank, equity is used primarily to refer to numeric indicators of equality as crystallized by the Gender Equity Index (GEI) which covers indicators across the fields of education (social dimension), income and share of job market (economic dimension), and share of members of parliament and high-paid jobs (political dimension).

Indeed, there seems to be a conscious move away from the loaded term of gender equality and towards gender equity as a more value-neutral and useful concept.

Gender equality is generally taken to encompass a broad spectrum of rights and opportunities, and thus is attractive to institutions, for this very reason it may provoke the hostility of scholars who wish to focus on specific aspects of gender relations in development. In contrast, the term gender equity has specific socioeconomic underpinnings which could lend it a sharper, more concentrated and less value-laden beam, which is why scholars exploring issues as diverse as the tension between universalism and cultural relativism, to the impact of specific land reforms on gender relations in rural China, have preferred the term gender equity to equality.

Gender Equity puts the focus on fairness and justice regarding benefits and needs for women and men, girls and boys. Equity is used for example within the education, health and humanitarian sectors referring to the equal distribution of resources based on the needs of different groups of people. Gender equity in this context refers to the fact that a gender analysis of these needs is necessary, as they in many respects may be different for women and men, boys and girls.

Gender equality thus includes all aspects of gender equity.
This paper is based on an empirical study by the author.

Methodology: Survey and Data collection based on questionnaires.

In an effort to assess 'Gender Equality and Equity' a sample survey of 100 women was conducted in the city of Bangalore. The sample consisted of the following:

Housewives, Unmarried Working Women, Married Working Women and Widows

The sample distribution was as follows:

Table 1

No.	Sample	Size	Percentage
1	Housewives	25	25
2	Unmarried Working Women	30	30
3	Married Working Women	30	30
4	Widows	15	15
	Total	100	100

The above samples were selected to give a holistic perspective of the issue under discussion as each group faced their own unique challenges as far as Gender Equality and Equity are concerned.

UNESCO's three-pronged approach to women's empowerment and gender equality consists of:

- **Mainstreaming a gender perspective** in all policy-planning, programming, implementation and evaluation activities;

- **Promoting the participation of women at all levels and fields** of activity, giving particular attention to women's own priorities and perspectives in redefining both the goals and means of development; and

- **Developing specific programmes and activities** for the benefit of girls and women, particularly those that promote equality, endogenous capacity-building and full citizenship.

Using the above strategy as a reference point, two questionnaires (Annexure 1 & 2) were constructed to gather data on whether women feel empowered and equal in all walks of life.

The survey cut across all classes, ages and communities.

The Findings:

As per Questionnaire 1:

Demographic Details: Responses to Question 1 & 2 are given in Table 1.

Response to Question 3:

Table 2

Sl. No.	Age Group	Number
1	18-25	20
2	25-35	35
3	35-45	30
4	45-55	15
	Total	**100**

It was observed that 75% of the women did not own property. 65% were not financially independent as they gave their salaries either to their spouses/father. 20% did not possess a PAN card. 70% did have a bank account of which 30% had a joint account with spouse/son/daughter/parent. All were registered voters with bonafide voter ids. Hardly 40% had taken any initiative or leadership. About 35% had dependents – children/parents.

52% were graduates while 33% had either passed SSLC or PUC. 9% had completed their post graduation whereas 6% had not completed schooling.

Table 3:

Educational Qualification	Number
Not even SSLC	06
SSLC & PUC	33
Graduate	52
Post Graduate	09
Total	**100**

As per Questionnaire 2:

There were a total of 16 statements. The responses were as follows:

82% of the sample had experienced gender discrimination while 85% felt that they were not paid as much as their counterparts. Most statements elicited a strong negative response, (see Table 4) which indicates that 'Equity and Equality' are still a distant dream for most women.

Conclusion: According to the Human Development Report 2011, India ranks 129 out of 146 countries on the Gender Inequality Index, below Bangladesh and Pakistan, which are ranked at 112 and 115, respectively.

Education can play an important role in redefining gender norms in India. Around the world, there have been numerous excellent examples of education changing people's way of viewing the world and leading to new forms of behavior, ways of relating with others and ultimately social norms. Indeed, there have been decades of academic research on this topic, so much so that entire subfields of education theory and practice have developed. Empowering women is also an indispensable tool for advancing development and reducing poverty. Empowered women contribute to the health and productivity of whole families and communities and to improved prospects for the next generation.

Gender Sensitivity must become part and parcel of the education system right from school to Institutes of Higher Education. Legal and Social Awareness of Women's Rights must be made mandatory for all sections of society through aggressive campaigns by the government, NGO's and other agencies. The Judiciary, The Police Force and all public sector companies must sensitize the men to women's issues. Films and Books must stop portraying stereotypes for women. In the ultimate analysis as Emmeline Pankhurst says, "We have to free half of the human race, the women, so that they can help to free the other half."

Table 4:

No.	Statements	Responses in %				
		A	SA	D	SD	NC
1	I have never felt that I have been discriminated because of my gender.	10	3	35	47	5
2	I am paid as much as my male counterparts.	5	0	35	50	10
3	I feel empowered as I am treated fairly by those around me.	6	2	34	54	4
4	I am allowed to take independent decisions as far as my career and financial management is concerned.	5	2	55	48	0
5	I lead my life as per my wishes.	5	0	59	36	0
6	I have never had to face any kind of domestic violence	5	0	40	40	15

	or abuse.					
7	I have never faced any harassment at my workplace or in my social environment.	5	0	45	35	15
8	I have never been exploited in any manner.	3	0	60	20	17
9	I have full control over my finances.	5	0	46	44	5
10	I have had the freedom of choice in all respects.	5	0	55	35	5
11	My feelings have always been taken into consideration by those around me.	15	0	40	40	5
12	I have never had to compromise on my personal values and goals.	10	0	60	25	5
13	I am an independent woman in all ways.	5	0	60	30	5
14	I have been given equal rights in my parents' property.	4	0	70	26	0
15	People respect me for the person I am.	30	0	50	20	0
16	I feel the laws are fair to women.	5	0	65	30	0

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- http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/4349.pdf
- **www.rightto-education.org.**
- http://www.womenseducationproject.org/
- http://www.ungei.org/whatisungei/index.html

Annexure 1:
Questionnaire 1

Demographic Details
Please answer the questions correctly and honestly.

1. Are you single/married/widowed/divorced?

   _____

2. Are you a housewife/salaried/self employed/dependent/any other?

   _____

3. How old are you?

   _____

4. Do you own any property?

   _____

5. Are you financially independent? Do you have a PAN card?

   _____

6. Do you have a bank account?

   _____

7. Are you a registered voter? Do you have a voter id?

   _____

8. Have you ever taken leadership or initiative?

  _____

9. Do you have dependents? How many?

  _____

10. State your educational qualification: SSLC/Degree/Post Graduate/Doctorate

  _____

Annexure 2:
Questionnaire 2

Instructions: Read all questions carefully before ticking your response. Your responses will be confidential and will be only used for statistical purposes.

A = Agree, SA = Strongly Agree, D= Disagree, SD = Strongly Disagree, NC = No Comments

No.	Statements	Responses				
		A	SA	D	SD	NC
1	I have never felt that I have been discriminated because of my gender.					
2	I am paid as much as my male counterparts.					
3	I feel empowered as I am treated fairly by those around me.					
4	I am allowed to take independent decisions as far as my career and financial management is concerned.					
5	I lead my life as per my wishes.					
6	I have never had to face any kind of domestic violence or abuse.					
7	I have never faced any harassment at my workplace or in my social environment.					
8	I have never been exploited in any manner.					
9	I have full control over my finances.					
10	I have had the freedom of choice in all respects.					
11	My feelings have always been taken into consideration by those around me.					
12	I have never had to compromise on my personal values and goals.					
13	I am an independent woman in all ways.					
14	I have been given equal rights in my parents' property.					
15	People respect me for the person I am.					
16	I feel the laws are fair to women.					

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Empowering Women through Employment

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Abstract

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women; education, employment, entrepreneurship, entitlement to property and political participation are a few factors which would undoubtedly go a long way in empowering women. The proportion of India's total female population that is economically active among the lowest in the world. Employment, whether working for a salary or some form of self employment, even running one's own business would surely empower a woman.

Women and men don't have the same relationship to money. For one thing, women are likely to have less of it. While the wage gap between men and women , women still earn much lesser than men; why do so many women delegate their financial security to a spouse or a significant other and allow divorce or death to plunge them into poverty?! Often, women have been considered to be inferior in managing the household's finances. It is true that a vast majority of women have started earning independently and are even bread winners, but do they make financial decisions at home?!

This paper is an earnest attempt to study the extent to which employment and earnings have liberated and empowered the present day women; to analyse in detail the relationship between the various demographic variables such as age, marital status, education, occupation, experience, income, husband's education, profession and income, family size, savings, preferred borrowing, investment and the financial empowerment and freedom of women. Working women with independent earnings have been picked up as samples consciously including women from various income levels so that the analysis would give better results.

Some findings were quite interesting; some responses were unanimous; "Women and money" is a crucial and critical area warranting much research right now.

Keywords: Women empowerment, money, employment, earnings

Introduction:

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women; education, employment,

entrepreneurship, entitlement to property and political participation are a few factors which would undoubtedly go a long way in empowering women. The proportion of India's total female population that is economically active among the lowest in the world. Employment, whether working for a salary or some form of self employment, even running one's own business would surely empower a woman. "Women and money" has been a touchy subject throughout.

Though women need to go a long way in empowering themselves, it is true that some distances have been covered. We see women working everywhere; the quintessential Indian male, in spite of not feeling not very happy or enthusiastic about sending his wife to work, still we see he does condescendingly drops her at her workplace, even helps her in cooking and cleaning; all because her pay cheque contributes to the family's expenses and EMIs. The husband grudgingly puts up with a working wife as he is also fond of his new car, bigger than his neighbour's, bought with a bigger loan.

A McKinsey report revealed that pushing gender equality can deliver a sizeable additional economic growth and could add Rs 46 lakh crore ($700 billion) to India's GDP in 2025. Yet another reason why women and their finances deserve to be in the spotlight.

Why do so many women delegate their financial security to a spouse or significant other and allow divorce or death to plunge them into poverty? Why do so many women spend more than they earn and become mired in debt? The financial issues of Indian women differ considerably from that of their Western counterparts. Though we see women participating in the workforce, being economically active, how do they fare when it comes to managing their personal finances? This paper is an earnest attempt in that direction.

Statement of the Problem

Women have a complex relationship with money. While a woman likes money and spends it like any other rational person, she also prefers to let the man in her life manage it for her. Women are also usually more risk averse compared to men. Of course, there are exceptions. But, women in general and in India especially are hesitant to manage money. A woman can either be a homemaker, a working woman who is married, a single working woman or a single mother. Whatever be the case, it is absolutely critical that women understand money management and participate actively in financial decisions. Improving financial literacy among women is one thing; even those women who possess the knowledge do not dare to

decide in spite of contributing a huge share to the family's coffers. Hence, it was decided to undertake a study to analyse the financial literacy levels among women having their own income, to gauge if their income has emancipated and empowered them, compile the findings and to suggest measures to ameliorate their status by enhancing women's financial capacities.

Objectives

In order to gain a better understanding of the awareness level of women's personal and the family's finances, the importance of savings and investment and various avenues of borrowing among women both working as well as running their own businesses, the following objectives were framed for the present study:

1.   To observe the relationship between the various demographic variables such as marital status, age, education, nature of job, experience, income, husband's education, husband's profession, husband's earnings, family size, savings' percentage, spending priorities, borrowing and investment with the happiness level of the women in working and earning independently.

2.   To analyse the association between women making financial decisions at home and the various demographic variables such as marital status, age, education, nature of job, experience, income, husband's education, husband's profession, husband's earnings, family size, savings' percentage, spending priorities, borrowing and investment.

3.   To observe if the association is significant using Chi square test.

4.   In case of a significant association at 5 percent level, to further analyse the causes of the strong association using correspondence analysis.

Research Methodology

A questionnaire listing out a woman's different demographic variables, totally fourteen - marital status, age, education, nature of job, experience, income, husband's education, husband's profession, husband's earnings, family size, savings' percentage, spending priorities, borrowing and investment was prepared with just ten simple questions to be answered on a 5 point Liker scaling. The respondents were asked to mark agree, strongly agree, neutral, disagree or strongly disagree assigning scores for each response.

The following were the ten questions:

1. I am happy that I am working and earning independently.
2. I make financial decisions at home.
3. My husband/parents/in laws/children don't interfere in my finances.
4. My family is supportive of my job.
5. Financial independence will empower women.
6. I own immovable property (land/house) in my name.
7. Women and are less interested in financial issues than men.
8. Women are better in long term/short term money management.
9. I would prefer to have some personal savings.
10. Financial decisions lead to stress in the family.

The questionnaire was also translated into simple Tamil, the local language to enable women who do not know English to answer. A total of 200 questionnaires both in English and Tamil were prepared and distributed among women who had some form of independent earnings; their responses were collected, tabulated and analysed giving deep insights.

Sampling design

No particular technique was employed in selecting the samples from the population. The population to be studied was the women folk working and earning, being economically active, particularly the Indian working women. As the population was very huge, convenience was the underlying principle in sampling. But some amount of stratification has been there as care was taken for the sample to be representative of the various income levels, education levels and age groups. Questionnaires were carefully distributed among the high income, middle income and also low income women; in fact, that was the main reason for also distributing questionnaires in Tamil. For a few women who could not read, their responses were recorded by the surveyor.

Hypotheses

Based on the objectives of the study, the following hypotheses were framed:

1. Null hypothesis – H_0 was assumed there exists no significant relationship between the various demographic variables and the first statement, viz., "I am happy to be working and earning independently".

2.   The next null hypothesis was that the association between the demographic variables of the earning women and the second statement, "I make financial decisions at home" is also not significant at the 5 percent level.

Findings and Analysis

The respondents were more than happy to share their views on financial empowerment of women and were very cooperative in disclosing information about their own family's financial details. Out of the 200 questionnaires, a few were incomplete with some details missing. Finally, out of the 200 questionnaires, 170 respondents' views were compiled, data entered and analysed.

The data was analysed using SPSS 20 version. Chi square test was run to determine the significance of association between the demographic variables and the statements expressing the women's financial awareness and freedom. Wherever, a significant relationship was found, further research was done employing the correspondence analysis method.

Happiness in earning independently and demographic profiles
TABLE I
Chi-square Test: Happiness in earning independently and demographic profiles

Demographic Profiles	Value	df	p-value	Null Hypothesis
Marital Status	6.427	6	0.377	Accepted
Age	21.917	9	0.009*	Rejected
Education	5.718	9	0.768	Accepted
Nature of Job	3.813	6	0.702	Accepted
Experience	14.772	9	0.097	Accepted
Income	6.052	9	0.735	Accepted
Husband's Education	7.283	12	0.838	Accepted
Husband's Profession	13.662	12	0.323	Accepted
Husband's Earnings	15.141	12	0.234	Accepted

|				
Family Size	11.357	6	0.078	Accepted
Savings percentage	13.951	6	0.030*	Rejected
Priorities	17.585	9	0.040*	Rejected
Borrowing	13.060	9	0.160	Accepted
Investment	9.551	12	0.655	Accepted

* Significant association exists

H_0: There is no association between happiness in earning independently and demographic profiles

Table I shows the chi square results between a woman's happiness in working and earning independently and her demographic profiles. The chi square value was found to be significant in the case of three variables, viz., age, savings and priorities. The results suggest that there is a strong relationship between happiness in earning and age, savings and gender. To explore the association further, correspondence analysis is applied.

Figure I demonstrates the relationship between the age factor and a woman's happiness in earning independently.

FIGURE I – Association between age and happiness in earning independently

Row and Column Points
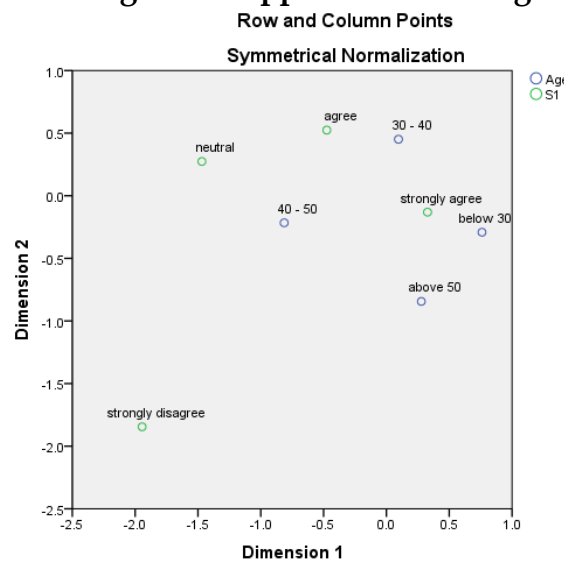
The figure shows that women below 30 and those between 30 and 40 strongly agree that they are happy to have their own income, whereas middle aged women between 40 – 50 years, tend to remain neutral. It is interesting to note that we don't have women disagreeing with the statement that earning independently gives them happiness.

Figure II shows the association between the savings percentage of a household and the woman's happiness in earning independently. Chi Square test stands to analyse the relationship between the various demographic variables and each statement that is used to measure the financial empowerment of women. By running the chi square test we identify the variables which are strongly associated with the statements. When the 'p' value is less than 0.05, we find there is

FIGURE II – Association between savings and happiness in earning independently

Row and Column Points

Symmetrical Normalization
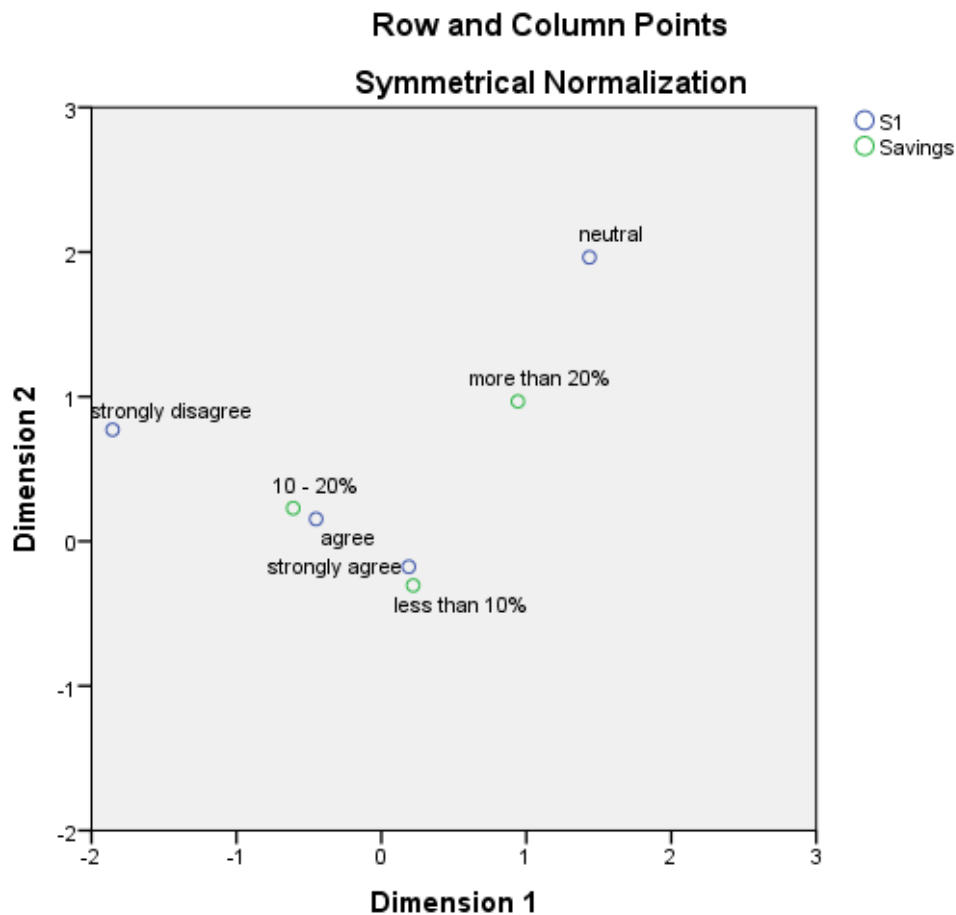
significance, and consecutively we analyse those variables which are statistically significant using Correspondence analysis.

From Figure II, we can comprehend that those earning women who save 10 to 20% of their income and those women who are able to save less than 10 %, both categories either agree or strongly agree that they feel very happy in earning independently, whereas those who are able to save more than 20% remain neutral and those who strongly disagree, those who don't feel happy in earning independently, their case warrants further attention.

Figure III shows the association between the employed women's happiness and their priority spending. Originally the question was to rank the order of their preferences, among buying gold, owning a house, chit funds and investing in the equity market. The findings were quite interesting; most women preferred owning a house as their first priority. Those women who did

FIGURE III – Association spending and happiness in earning independently

Row and Column Points
Symmetrical Normalization
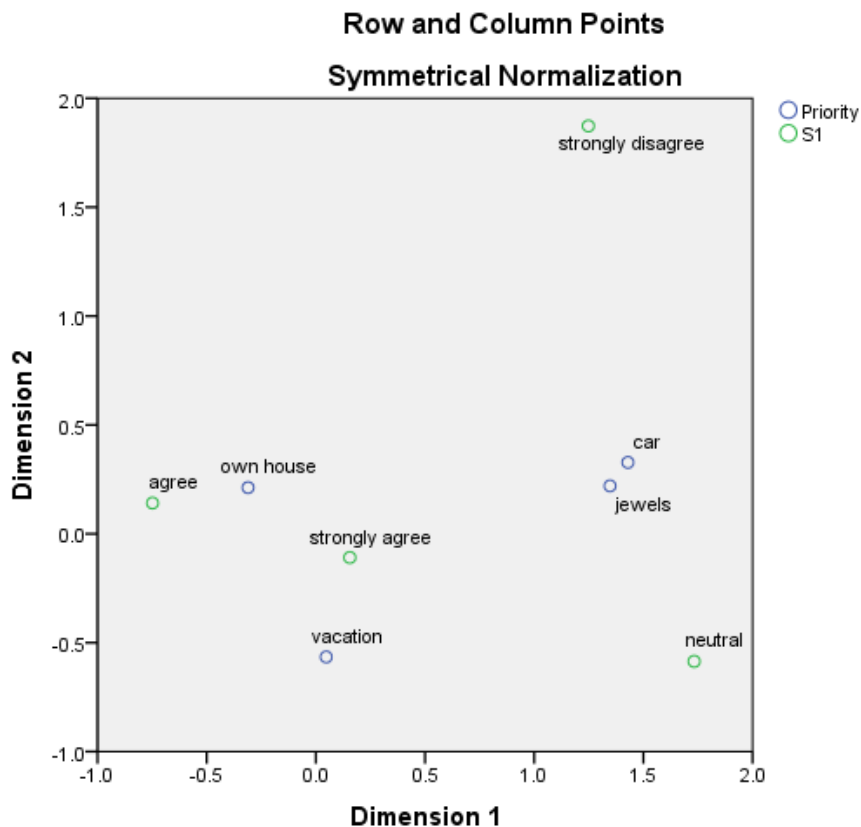
prefer a own house agreed and strongly agreed that they were happy to have their own earnings; but those who preferred jewels and car did not strongly feel so. Very few women seem to attach importance to vacation spending. Hence we can clearly see the strong association between spending priority and the women's happiness levels in working and earning independently.

Making independent financial decisions and demographic profiles

Next, we come to an important aspect; the second statement was "I make independent financial decisions at home". Association between this statement and the various demographic profiles was tested by running through SPSS. The Null hypothesis was assumed that there exists no association between making independent financial decisions at home and the demographic profiles of the women surveyed. It was seen that in the case of marital status, age, nature of job, experience, income, family size, savings' percentage, spending priorities, borrowing and investment the 'p' value was found to be much more than 0.05 and hence the null hypothesis was duly accepted.

TABLE II
Chi-square Test: Making independent financial decisions and demographic profiles

Demographic Profiles	Value	df	p-value	Null Hypothesis
Marital Status	10.946	8	0.205	Accepted
Age	8.171	12	0.722	Accepted
Education	29.721	12	0.003*	Rejected
Nature of Job	14.565	8	0.068	Accepted
Experience	8.121	12	0.776	Accepted
Income	16.236	12	0.181	Accepted
Husband's Education	38.639	16	0.001*	Rejected
Husband's Profession	32.155	16	0.010*	Rejected
Husband's Earnings	28.403	16	0.028*	Rejected
Family Size	5.708	8	0.680	Accepted

Savings percentage	9.179	8	0.327	Accepted
Priorities	19.043	12	0.087	Accepted
Borrowing	13.790	12	0.314	Accepted
Investment	9.000	16	0.913	Accepted

* Significant association exists

H_0: There is no association between making independent financial decisions and demographic profiles

But in the case of a few other variables such as the surveyed woman's education, her husband's education, husband's profession and husband's earnings, we see that the 'p' value is less than 0.05 and hence the null hypothesis is rejected. We conclude that there is a strong association between these four demographic variables and the women making independent financial decisions in their families. Once the association is found to be significant, we proceed with correspondence analysis to research into the causes and factors of the strong association.

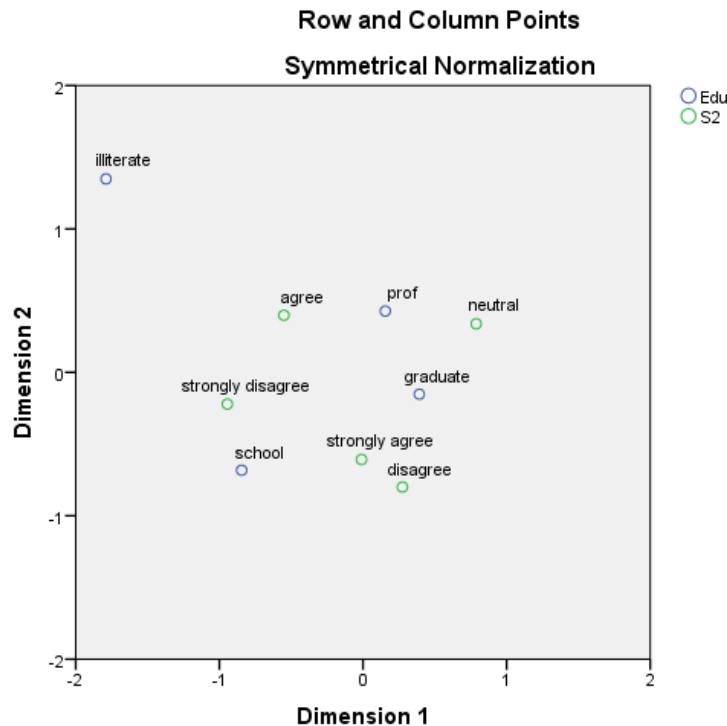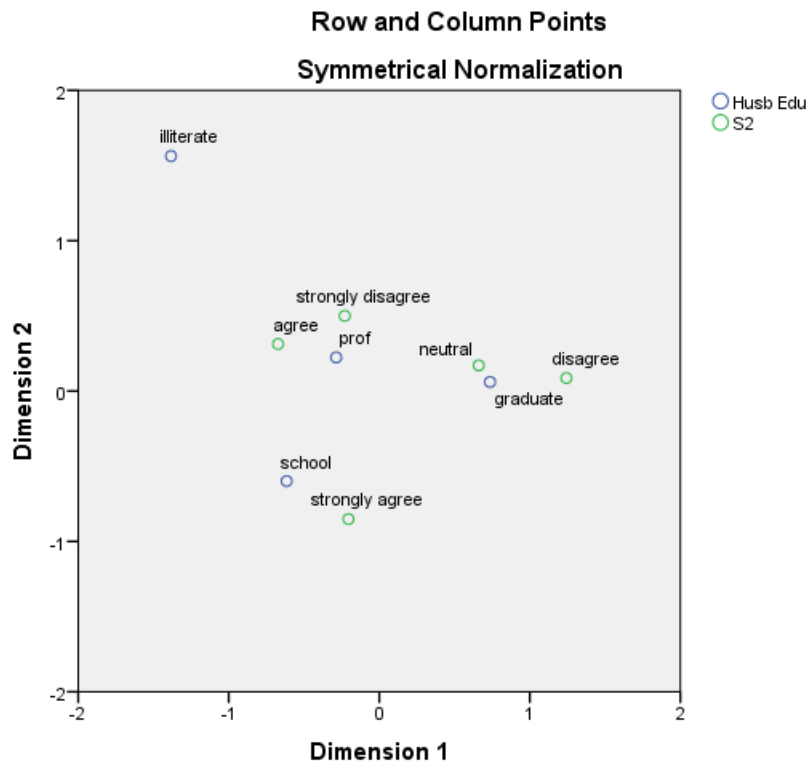**FIGURE IV – Association between education and making financial decisions at home**

Figure IV very clearly demonstrates the strong relationship between a woman's education and her capacity to make independent decisions at home. Those women who are graduates and professionals make financial decisions at home. From the figure we see the illiterates being pushed to the farthest corner. Education by itself equips a woman and strengthens her to make financial decisions, being educated, the education also gives her the required knowledge to analyse and make wise decisions. Besides the knowledge, education also gives the woman the necessary confidence to decide financial matters such as buying a house, investing in shares, buying gold, saving for children, investment, etc. Educating a girl child no doubt liberates her, especially the financial side.

Figure V draws the association between the women's husbands' education and their financial decision-making capacity. Once again we see here the illiterate husbands are left in the farthest corner. Those women who are married to graduate and professional husbands are seen to be making financial decisions in the family.

FIGURE V - Association between husband's education and making financial decisions

Row and Column Points
Symmetrical Normalization

The underlying point is that when the husband is well educated he is not intimidated or does not suffer from any negative complex, when his wife makes independent financial decisions at home.

FIGURE VI demonstrates the association between a husband's profession and his wife making financial decisions at home may be for the family's requirements, children's needs or for her own safety and future. When a woman is able to make financial decisions independently it implies that she is informed and aware as to how to take charge of her finances. The husband when he is well employed he does not get much intimidated by his wife deciding on financial issues as compared to other less fortunate men who are not that very well employed. But, in conservative populations such as the Indian society, we see there are so many norms imposed by the society itself. Most times, we see that the woman herself is not comfortable handling finances and prefers her spouse to do. Other cases are more pathetic, where the ATM card of a woman earning more than a lakh per month is only used by the husband, the wife not even aware of the transactions in her account.

FIGURE VI - Association between husband's profession and making financial decisions

Row and Column Points

Symmetrical Normalization
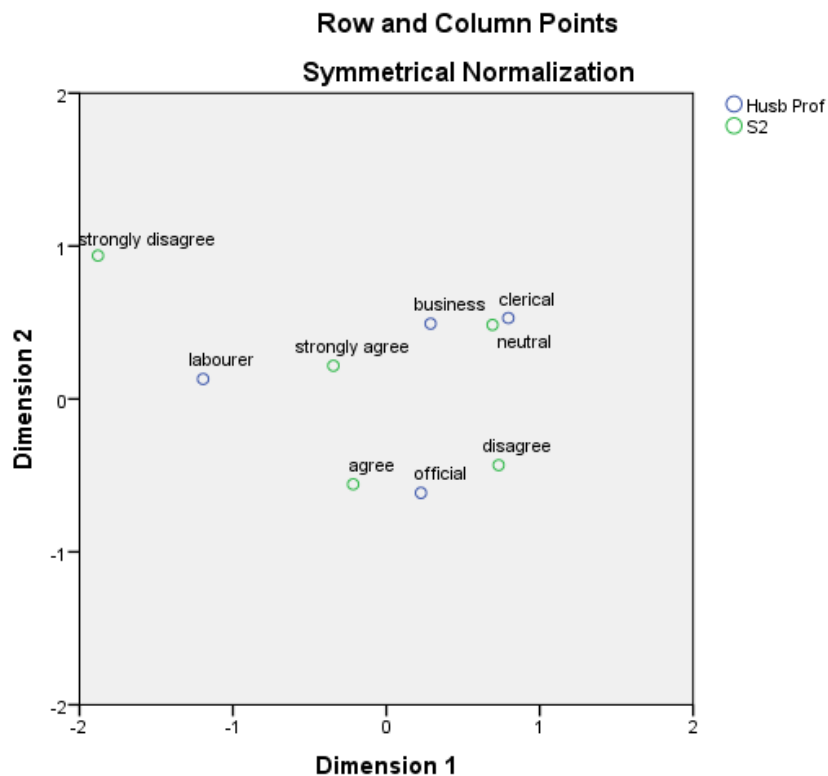
Those women whose husbands are into business and do official work seem to be making independent financial decisions at home; whereas the women whose husbands are labourers strongly disagree to the statement, implying that they do not make any financial decisions at home. When it comes to making financial decisions, the husband's profession also has a very strong influence.

FIGURE VII depicts the relationship between a husband's earnings and his wife's financial decision making in the family. Even those women whose husbands' earnings are between Rupees 5000 and 10000 per month say that they make financial decisions at home. Women whose husbands earn more than Rs. 50000 and less than Rs. 5000 are spread wide apart. They seem to be more neutral and somewhat agree. Financial decision-making among women tends to be highly associated with their husbands' earnings.

FIGURE VII - Association between husband's earnings and making financial decisions
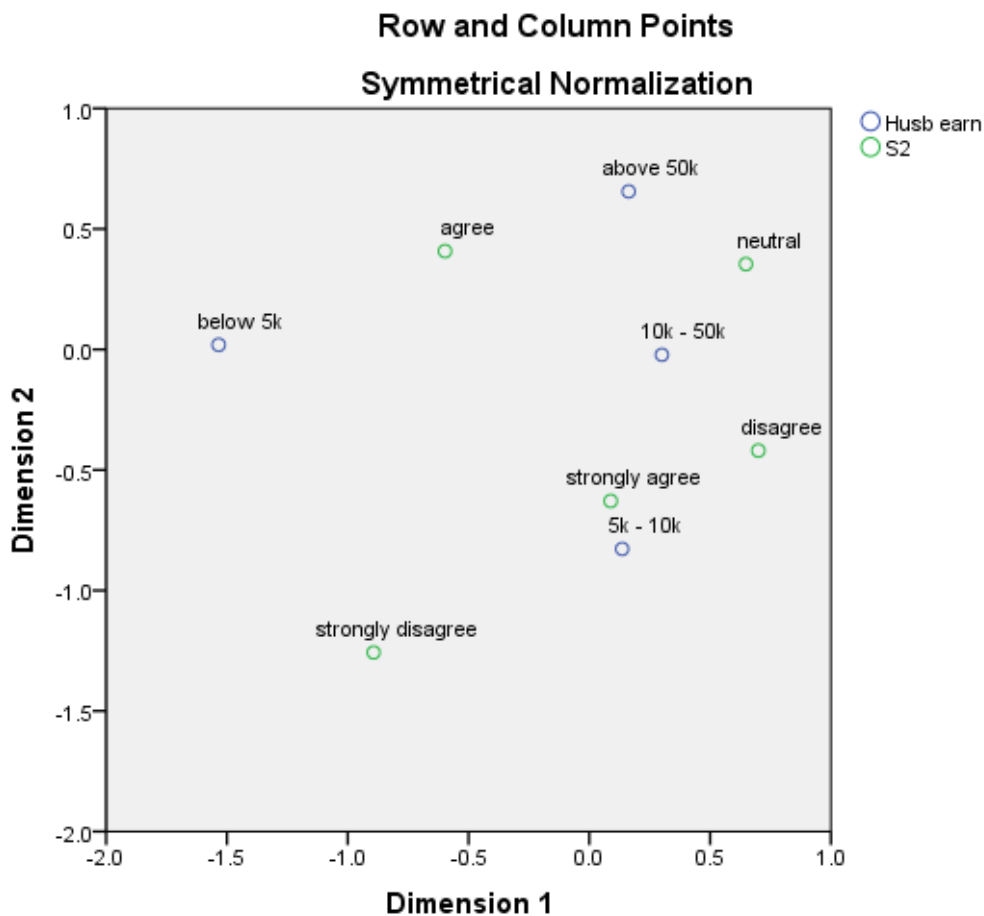
From the above figure it is clear that the association is significant, warranting further analysis. Depending upon their husbands' income levels, we find that the financial decision making capacity of the woman varies.

Conclusion

Almost all respondents were happy with the survey. In fact, in addition to the questions asked, the women were coming forward with much information and views on the subject. Those women working in the academic sector, in schools and colleges were delighted to see a questionnaire that could be completed in less than five minutes. Many of the lower income women were eagerly asking whether they would get any benefits like low cost loan facilities by answering the questions. It was a very demanding and challenging study for the researcher.

On an overall analysis it can be said that women are happy to be earning independently, on their own, however big or small. Making financial decisions still seems to be a distant goal for many women. And it is a sad reality that the woman's family interferes much in her financial decisions, even in decisions which are in no way related to them. Some change has been happening on the domestic front, men are coming forward to help women with the household work. Almost all women seem to endorse the view that financial independence will empower women. Despite all the big talk we see that majority women don't own properties in their names. Women also tend to be less interested in financial issues than men. Women are better money managers, said most women. There was a over whelming response when asked if they would like to have some personal savings. The majority answered positively. The final statement that financial decisions cause stress in the family evoked mixed responses; many chose to remain neutral; some agreed and others disagreed.

The association between the demographic variables and the first two statements, women being happy with their earnings and making financial decisions alone were studied due to time and other limitations. When the association was significant, further analysis was done to provide deeper insights and the findings have been discussed in detail above.

Limitations of the study

Time factor was the major constraint in the study. With better resources, especially time and money, a much more comprehensive and exhaustive survey comprising of working and earning women from different walks of life could have been interviewed. Though the questions were also in Tamil, it was felt that instead of asking the respondents to fill in some

cases it would have been better for the surveyor to enter the responses, especially for women with lesser education levels. In fact, few questionnaires were filled by the surveyor because the respondents were illiterate but earning their livelihood. In spite of all the limitations, it can be said that the survey was a success and provided good results.

Scope for further research

The survey by itself was a compelling and a demanding one providing thought provoking responses. When the tests were run, much more striking results were seen. "Empowering women through employment" is all by itself a very intriguing and provocative subject. So many studies have been done on the subject in the past and we have a vast plethora of literature on the topic of "Women and money". Nevertheless, the scope of the subject is so very wide that further research could be done in areas such as:

➤ Comparative studies of financial literacy of Indian women with the women of the world
➤ Research among women who work for money and home makers who are productive, but whose labour is unaccounted for
➤ Comparing the opinions of women workforce from different countries
➤ Surveying men about the financial literacy of the women in their families
➤ Conducting a study of employers who employ women
➤ Surveying policy makers and activists on their views on empowering women financially.

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Gender Sensitization and Education

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Abstract:

Gender Sensitization is one of the basic requirements for the normal development of an individual. Without being sensitive to the needs of a particular gender, an individual may refrain from understanding the opposite gender and in some acute cases even him or herself. The need for this sensitivity has been felt and realised through times immemorial and in almost all kinds of human existence, across the globe.But somehow in the recent times, a much stronger need is felt and realized to talk and discuss about this sensitive topic both on a personal and professional front. Particularly in a country like India, with the vast diversity existing in terms of its customs, traditions, rituals, social values, family beliefs and individual perception, the need for a more systematic, well planned and more professional approach is desired to inculcate this sensitivity and primarily highlight the contribution of both the genders in creation and development of a well balanced society. Gender encompasses socially constructed and culturally based roles of women and men with a view to understand how unequal power relations between them are shaped and operate. Gender and its accompanying power relations are built in all institutions of society be it family, educational institutions, work place, religious systems, beliefs, norms etc. Gender relations do not operate in a social vacuum but are products of the ways in which institutions are organized and reconstituted. This paper explains the need of gender sensitization in educational institution and following the process of gender sensitization programs we will be able to bring social change relating to women.In educational institutions like school colleges teachers are the active players in classroom and has to deal with various gender related issues .

Keywords : Gender , Gender sensitization,Education,Students

Man is a social animal.This is a common sentence taught in grammar classes.Here, man means all humans not only people of masculine gender.Gender sensitivity is not about pitting women against men. On the contrary, education that is gender sensitive benefits members of both sexes. It helps them determine which assumptions in matters of gender are valid and which are stereotyped generalizations.Gender awareness requires not only intellectual understanding and effort but also sensitivity and open-mindedness to change one's views and limited perspectives and values. It opens up the widest possible range of life options for both women and men and builds their capacities to be more wholesome and humane.

The concern for gender equality in and through education, especially in classroom spaces,is critical because of the negative and far-reaching implications that gender disparities and inequities (reflected through biases, stereotypes and discriminatory practices) have for educational institutions. Education is a major force that will help trigger change but this will occur only when teachers and learners are assisted in adopting classroom initiatives that reflect new images based on a positive gender equity ideology. Gender equality as astrategy has great potential to create desired change because it has the capacity to address both the practical and strategic needs of boys and girls, of nations and the world at large. In this regard, teachers are strategically positioned to act as agents of change in order to achieve gender equality, especially through what they teach, how they teach and how they role model their own attitudes, beliefs and practices in the classroom and beyond.Indeed, teachers do not come into classrooms as gender-neutral persons. They are likely to have internalized a patriarchal gender ideology through their upbringing and years of socialization in both formal and informal settings. Teachers' patriarchal worldviews impact on the hidden curriculum that is often as influential in classrooms as the official curriculum.Frequently it is the hidden curriculum which ensures that gender differentiated practices,procedures and processes occur in classroom spaces and school structures where gender- friendly policies and curricula already exist .

Gender is a construct that owes its creation to a number of social institutions. Some of these include family, educational institutions, judiciary, religion, etc. In recent times, the media has emerged as a powerful constitutive agent of gender-related ideas and notions. Before we look at the process of how gender is constructed let us briefly focus on the term ‚'gender'. Gender, unlike sex which is based on biological division and is specific in character,is more amorphous in nature and is subject to change with reference to context and time.That is why the concept of gender varies from context to context.

 The construction of gender is largely done by dominant groups who assign roles and responsibilities and give opportunities to, and have expectations of, males and females — separately. For instance, it is society that suggests that girls should play with dolls and boys cannot and should not do so. In this process of socialization, education and educational institutions play a central role. For instance, stereotypes pertaining to responsibilities, roles and opportunities, to which we are initially exposed in family settings, are endorsed at educational institutions. So schools are places where the socializing process is reinforced and given legitimacy and authenticity. The social knowledge relating to gender is constructed,

validated and perpetuated by schools through textbooks, pedagogy skills, assessment and the academic milieu.

A considerable amount of research has been done on textbooks that represent female characters as weak, dependent and stereotypically shy, and confined to the home whereas the male characters are shown as strong, independent, innovative, outgoing and responsible for the outer world. The authenticity of the printed word in the shape of a textbook is further enhanced when these stereotypes are backed up and legitimized by the teacher in class. The assessment system approves of certain agreed upon answers and disapproves of non-conformity with fixed stereotypes. The school milieu also plays an important role in the formation of certain gender stereotypes. Thus schools are disseminating stereotypes favouring the patriarchal system in society.

A large number of families in the subcontinent still believe that there is no need to send girls to schools. Similarly, a sizable proportion of the population believes that girls should only be exposed to primary education. The argument given in favour of this, in our society,is that since girls need to be married off there is no need to send them for higher education.This attitude is changing somewhat though and we see a growing number of girls going to school.

While we strategize to reduce gender gaps in society, it is crucial to keep in view that gender is not just an idea and concept which should be dealt with only at a theoretical level. Besides being a concept, gender is a tangible factor in our behaviour. We make gender something real in our social interaction, through our attitudes and in practice. So the strategy should not be confined to theory alone, it should also be reflected in our daily life.For instance, it is not sufficient to include concepts of gender equality in the curriculum,it is also crucial that teachers show by example that they genuinely believe in gender equality. The fact is that a majority of educational institutions perpetuate gender-biased stereotypes. But it is these same institutions that can encourage students to challenge the stereotypes and resist the hegemonic designs of dominant groups.

The barrier between men and women are crumbling down and society slowly gets over perennial problem of adjustment between them. With process of gender sensitization men tend to rationalize their behavior by shedding their egos as far as gender relations are concerned .Instead of complaining or reacting to the behavior of women men learn to exercise patience and restraint, and take the things in positive way. The will help the women in gaining

the importance and recognition at society's and domestic sphere when their decision will be taken into account.

The gender sensitization process enable the teacher to become instrument of change as far as status of women is concerned. To what extent have they become action oriented and alert to see that women are neither being neglected nor discriminated against and they get their due status in society. Conscious efforts are made to create a favourable climate that allows nurturing and flourishing of women's talent and provides more flexibility and freedom to women.. Their perspective will help us to gather the information about their construction of social world related to gender issues and we will be able to see the impact of internalized notions of gender in the process of socialization from their childhood to present age. This will also help us to understand the common points of consensus in relation to gender concepts. The very aim of gender sensitization programme is to bring definite orientation in the thinking, practices and approach of individuals concerning gender. The gender sensitization process that individuals, particularly the men undergo involves four stages namely change in perception, recognition, accommodation and action.These changes take place in response to certain interventions i.e. gender sensitization programme .The focus of study will be to judge effectiveness of gender sensitization programme and to what extent we are able to sensitize teachers with reference to existing gender issues at present. Gender sensitization process requires time to develop an understanding of the related issues and problems associated with it.

Conclusion

Gender has been accepted as a category in the formulation of policy and curricula framework in India. ―Gender , Equality and Empowerment of girls have been used as □key words in education document for long .Gender has primarily been viewed :   As an isolated□As concerning only girls and women (a biological category)   In terms of provision of equal facilities□category, not related to other issues

A focus on _Equality has led to strategies focusing Increasing representation of these notions of gender in educational□on: □ ―Sensitive portrayals of discrimination that girls/women face □material □Portraying positive role models and enacting role reversal of stereotypes   The formal or sameness approach□Neutralizing text of any gendered references that focuses on equal treatment rather than equality of outcome

Thus we can conclude that gender sensitization through education can be as a forceful, effective and primary tool to bring change in the thought process of students through formal school education. The main focus should be on breaking the stereotypes and set patriarchal notions prevalent in the society. The time has come for women to rise up and force the patriarchal society to underline the importance and necessity of the role played by women in cultivating a strong , rational and progressive society.

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"Education of Indian Women" from Ancient to Modern Era

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Abstract:

We live in a society where the upbringing of children still depends largely on the mother. What good are we going to pass on to the next generation if that mother is illiterate? For the development of any country women's education is playing very vital role and India is not exception of it. It's equally important to take care of health of woman. Countries social and economic development is highly depends on women's education. If we really evaluate last 70 years after India got its independence, only in last two decades we can see progressive efforts for developing women as a whole in India. An educated woman has capability to handle her home and professional life. They can effectively contribute in controlling the population of India not by force but by wisdom. The women education in ancient India was quite good but in the middle age it was deteriorated because of many restrictions against women. However, again it is getting better and better day by day as modern people in India understand that without the growth and development of women, the development of country is not possible. It is very true that equal growth of both sex will increase the economic and social development in every areas of the country. Women should be given equal opportunity in education like men and they should not be isolated from any development activities. Women covers almost half population of the country means if women are uneducated the half country is uneducated which bring poor socio-economic condition. Through the women education the social and economic development will be faster in India. To spread the importance and improve the level of women education all over the country, countrywide national propaganda and awareness programme are very necessary. Female literacy rate as per the 2011 census is 65.46%, women's education in India is still a point in question. It is still below the world average of 79.7%. This paper is effort to understand reasons for poor literacy among Indian women, it will allow to the society and government to create better society.

Keywords: Girl's Enrolment; Female Literacy Rate; Women Empowerment

Meaning Of Women Education:

Women education refers to every form of education that aims at improving the knowledge, and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education. Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women.

Significance of Women Education In Country:

Education is one of the main components for all developments and a powerful tool to form knowledge- based society in this post-modern world. It has become an imperative concept that education is most essential for individual growth and societal developments, which is now been accepted unanimously and universally. Educating girls and women is of upmost importance for the world as a whole. When we consider the entire human population, the percentage of educated women is at much lower level than men. Following are the clear benefits any country will have if women's are educated and India is not exception.

1. **Economic development and prosperity:** Education will empower women to come forward and contribute towards the development and prosperity of the country.

2. **Economic empowerment:** So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.

3. **Improved life:** Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would improve a lot, if we take a broad outlook in the field of female education.

4. **Improved health:** Educated girls and women are aware of the importance of health and hygiene. Through health education, they are empowered to lead a healthy life-style. Educated mothers can take better care of both herself and her baby.

5. **Dignity and honor:** Educated women are now looked upon with dignity and honor. They become a source of inspiration for millions of young girls who make them their role-models.

6. **Justice:** Educated women are more informed of their rights for justice. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced-prostitution, child-marriage, female foeticide, etc.

7. **Choice to choose a profession of her choice:** Educated women can prove be highly successful in the fields of life. A girl-child should get equal opportunity for education, so

that, she can plan to become a successful doctors, engineers, nurses, air-hostesses, cook, or choose a profession of her choice.

8.   **Alleviate poverty:** Women education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be much social and economic changes unless girls and women are given their rights for education.

Data Analysis Of Women Education In India:

Women's education in India is still perceived as an unnecessary indulgence in many parts. The data clarifies that Kerala tops the charts with 92.07% female literacy (and 94.00% overall literacy), Bihar scores much lesser with 51.50% of female literacy (and 61.80% overall literacy).

In 2015 3.7 million eligible girls were out of school and in rural areas girls receive an average of fewer than four years of education. In a country where 21.9% of the population is below its official poverty limit, it does not come as a surprise that poverty is the major obstacle that limits education for girls. But poverty is not the only thing that is disrupting the fundamental right of education amongst Indian girls there are many more contributing factors such as the distance of schools from the corresponding villages, lack of sanitation facilities in schools, shortage of female teachers, gender bias in curriculum, absence of support from their respective families and this list is never ending. There's a common belief among rural households that girls should stop schooling after reaching puberty because more often than not they are teased by boys throughout the long walk from their home to school. India has the highest number of child brides in Asia and inevitably there is this dogma surrounding young girls that educating them is a waste of time and money as they are born only to be married off and manage the household. In rural households and especially amongst the poor, the girl child is a valuable resource for housework and in the fields, an additional hand that cannot be wasted away through an education with almost invisible gains and far too heavy a price that most rural and poor families cannot afford to pay.

As a result, a large gender gap emerges which was highlighted in the 2011 census that showed the male literacy rate to be 82.14%while for females it lags behind at 65.46%. Although getting the girl child to enrol in primary schools seems to be most problematic, once enrolled, girl children are more likely to continue their primary education. At the secondary level of education, girls tend to drop out more than boys, again posing a challenge to retain the girl

child for secondary education. In our so-called 'modern India', estimates show that for every 100 girls in rural India only a single one reaches class 12 and almost 40% of girls leave school even before reaching the fifth standard and more than 15% children in schools can't read a simple story in Hindi, our national language.

The differences between the positions of men and women in the society will not lessen; leave alone disappear, as long as there are differences between the education levels of men and women. We must realize that going to school is one thing, on the other hand, the quality of education that one gets is another. Within government schools- overcrowded classrooms, absent teacher, unsanitary conditions are common complaints and can cause parents to decide that it is not worth their child going to school. A 2010 report conducted by the National Council for Teacher Education estimated that an additional 1.2 million teachers were needed to fulfil the RTE act requirements and merely 5 % of government schools complied with all the basic standards and infrastructure set by the act. Moreover40% of classrooms had more than 30 students and over 60% didn't have any electricity and over 21% of the teachers were not professionally trained. Although much work has been done to improve the state of education in India, we are still a long way off from attaining standards comparable even to other developing nations.

India is ranked 105 amongst 128 countries in its Education for All Development Index. There is much work to be done to enhance education in India; particular attention is warranted to women's access to education. An attempt has to be made to remove the social, psychological and structural barriers, for the participation of the majority of women in education. Even though the Government and various voluntary organisations are engaged in several attempts to sensitize the local population to the need for women education, unless parents of the girl child see value and merit in sending the girl child to school, they will resist doing so and instead prefer to use her help in household chores or agricultural activities. It is absolutely vital that we incorporate the belief among women that they must stand on their two feet and the only feasible way to achieve this is through education and its proper utilization. One way to make the families more interested is by making the school come to them rather than sending their girls to school far away from home by implementing more mobile schools across rural India. Following mentioned factors are quite significant for framing policies for budget for women's education
a)   Undernourishment and malnutrition of the girl child
b)   Sexual harassment and abuse at early age

c) Lower socio-economic status of parents
d) Infections and low immunity power at childhood
e) So many social restrictions and taboo in their life
f) Forced to follow orders of elders in family whether at home of parents or parents-in-law
g) Allowed to get only limited education

PSYCHOLOGICAL CONSIDARATION:
Affordability & Priority:
When the parents cannot afford education for their kids, the son is always given preference over the daughter, if at all they try and send them to school. The daughter stays at home and cooks, cleans, and helps her parents in doing the chores, or she might even be employed as a helper somewhere, which is child labour and illegal as per law. If both the kids are sent to school, and if there is a personal or financial issue where they cannot afford the education of both the kids, it is mostly the daughter who would be first pulled out of the school. The school dropout rate amongst adolescent girls stands high at 63.5%.

Feelings of unsafe atmosphere at Higher Education:
If the daughter wants to go for higher studies it becomes a matter of discussion among parents, relatives, neighbors, (along with long lost aunts) on if there is a need for the same! If the son wants to go for higher education then it is seen as an achievement and opportunity for the boy to settle well and would be lauded among the same set of people.

Social & Cultural Expectations from women:
It is a well-known fact that most Indian families spend more on their daughter's wedding when compared to her education. And the daughters-in-law are mostly expected to take care of the family rather than continuing their studies or having a steady career. Because of this reason, women are said to have jobs and not careers the chances are that her own daughter might become an illiterate mother one day, thus continuing the vicious cycle.

Financially family gets help from son:
The common perception is that the girls of the family will get married one day and would not contribute to the financial needs of the family. But what we are not able to understand is that the upbringing and empowerment of future generations is left to illiterate mothers. This is like a chain reaction wherein the next generation of daughters, mostly from the rural areas, are treated the same. In a poverty stricken family, every hard earned rupee would be spent on the

needs and education of the son without any questions. Though the daughter shows better prospects of shining well in studies, it is unfortunate that who goes to school is decided based on sex rather than their capability.

EDUCATION IN ANCIENT INDIA:

It is quite surprising to note that women of India were getting all kind of importance in the ancient era, they were far more independent and superior in all the aspects as compared to the women of 21st century, they were getting highest respect among the society due to their knowledge, & command.

Gargi participated in debate with Yajnavalka on philosophical issues. Lilabati was a great mathematician of ancient India. Thus we find that ancient society was not conservative to provide education to women and that many of them attained to great proficiencies in learning. The ancient women had equal rights with men in respect of education. The Upanayana (Vedic initiation) of girls should have been as common as that of boys. In the Vedic period the women not only enjoyed privileged position but also possessed high standard of morality. They had contributed positively to the educational system. The number of women who used to receive general literary and cultural education must have been fairly large. For a long time family was the only educational institution, and even boys used to receive education only from their fathers or elders. The same naturally was the case with girls. But in later times a class of women teachers came to being (Upadhyayani). There was no purdah custom in Hindu society down to the 12th century, and so there was no difficulty for women in taking to the teaching profession. Lady teachers may probably have confined themselves to the teaching of girl-students. Panini refers to boarding houses for lady-students, chhatrisalas, and these probably were under the care of lady teachers.

Co-education was also prevalent in ancient India in mild form. Sometimes boys and girls were educated together while receiving higher education. From the 'Malatimadhava' of Bhavabhuti, written in the 8th century A.D., we learn that the nun Kamandaki was educated along with Bhurivasu and Devarata at a famous centre of education. In the 'Uttara-Rama-charit also (of the same author) we find Atreyi receiving her education along with Kusa and Lava.It is difficult to determine the exact extent of education imparted to women during the early Vedic period in India.

Upanayana ritual was obligatory for girls, and this must have ensured the imparting of a certain amount of Vedic and literary education to the girls of all classes. But female education

received a great set-back during later Vedic period primarily owing to the deterioration of the religious status of women. Upanayana began to be gradually prohibited to girls and by about 500 B.C. it had already become a formality. The discontinuance of Upanayana was disastrous to the religious status of women and they were declared unfit to recite Vedic Mantras and perform Vedic sacrifices. Thus Vedic education was prohibited to women. With the advent of foreigners the Brahmanical society became rigid and conservative. The pandits adopted measures of defense. For this the women lost their freedom. They were confined within the home. In the changed situation the right to study came to be denied to women.

The dancing girls in the South who often were attached to temples (devadasis) received some education, particularly in dancing and music. They were famous for their wit and cleverness. These semi-prostitutes learnt to read, sing and dance. These prostitutes sometimes worked as spies. The education of prostitutes is a very ancient custom in India. The Arthasastra of Kautilya refers to the education of the prostitutes. Buddhism no doubt had its effect on the education of women. The Buddhist monastic order included not only monks but also nuns (bhikshunis). But it was only with the greatest reluctance that the. Buddha consented to this arrangement. In this he no doubt reflected the opinions of his time which were against the independence and education of women. His aunt, Mahaprajapati, expressed her desire to join the order, but he refused thrice. At last, at the fervent appeal of Ananda, his first and favourite disciple, the Buddha yielded. He, however, expressed his sorrow and opined that the admission of women would ruin his work. The nuns were made closely dependent on the monks, and could only be admitted by them. There are ample evidences to show that the Buddha, like Manu, shared the low opinion of women. It is true that Buddhist nunneries did not spread to a desirable extent. Their number was very few. The cause is very simple. The Buddhist movement gave only an indirect impetus to female education. Nunneries had gone out of vogue by the 4th century A.D. Chinese pilgrims of the 5th and 7th centuries. A.D. do not refer to them at all.

INFLUENCE OF MANUSMRITI ON INDIAN CULTURE & EDUCATION:
With the code of Manu (200 A.D.) (Manusmriti or Manusanghita) her dependent position was firmly established. According to Manu, "by a girl, by a young woman, or even by an aged one, nothing must be done independently'. Manu further opines that "in childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons", a woman must never be independent. "Day and night must women be kept in dependence by the males of their families. Her father protects her in childhood, her husband protects her in youth, and

her sons protect her in old age; a woman is never fit for independence". Thus, at the time of Manu, women were in low esteem and were not allowed to study the Vedas. Early marriage had become by now the custom. The mischief caused by the discontinuance of Upanayana was further enhanced by the lowering of the marriageable age. In the Vedic period, girls were married at about the age of 16 or 17; but in the later Vedic period (from 500 B.C to 500 A.D.) girls were married at the age of 8 or 9. Early marriage of girls gave a death-blow to female education. Though in society, as a whole, female education received a great set-back during this period, it continued to receive attention in rich, aristocratic and royal families. Girls in these families were given a fairly good literary education but surely not Vedic literature. The only education a girl of an ordinary family received was one which fitted her to fulfil her duties in the household of her husband. Her duties mainly confined to rearing up her children, keeping everything clean, preparing food for the members of the family and looking after the household utensils. Thus, the education of girls was entirely domestic. They used to receive education at homes. Women in India were deprived of educational privileges for centuries, but there were always some exceptions to this general condition. Raja Ram Mohan Ray and Iswara Chandra Vidyasagar were some famous social reformers during the British rule in India who paid their attention towards the women education.

INDIAS POSITION AS COMPARED TO OTHER UNDERDEVLOPED COUNTRIES:

Data from new research on female literacy show that India's school education system is under-performing in terms of quality when compared to its neighbours, Pakistan, Bangladesh and Nepal. The research studies changes in female literacy over a number of schooling years.The proportion of women who completed five years of primary schooling in India and were literate was 48 per cent, much less than 92 percent in Nepal, 74 per cent in Pakistan and 54 per cent in Bangladesh. These findings, which are part of a forthcoming background paper, were released in a blog-post by New York-based International Commission on Financing Global Education Opportunity (or Education Commission) last week. Justin Sandefur, one of the authors of the paper, said, "This is a simple but powerful signal that India's education system is under-performing." The data also revealed that, female literacy rates went up by one to 15 per cent after completing two years of schooling. Corresponding numbers for Pakistan and Nepal were three to 31 per cent and 11 to 47 per cent respectively. "This implies that schooling is roughly twice as productive at generating literacy for women during the early grades in Pakistan when compared to India. Or, it could also mean that Indian schools are much more lenient about promoting students who cannot read," Mr. Sandefur said.

Present century women are going to get equal rights in the all the fields, The Indian society in general & government in particular has established a number of institutions for the educational development of women and girls. India has also signed a number of MOUs in several international conventions that aim to ensure the rights of women as well as for right to education. These educational institutions aim for immense help and are concerned with the development of women in all sectors. In the modern era, women in India have come a long way. Indian women are given paripasu right with man in addition government is using all the technological methods to spread women education in the country The feminist ideas has, however, led to the marvelous development of women's condition in the society throughout the world in recent the times. Gender discrimination, the main obstacle for women, still persists in India and lot more needs to be done in the field of women's education India. The gender literacy gap is a simple indicator for male and female literacy. While the male literacy rate was 9.8 per cent and female literacy rate was 0.7 per cent according to 1901 census in India. Last year census year report is the male literacy rate is 82.14 and female literacy rate is 65.46 according to 2011 census in India. Girl's school enrolment is low over the year from 1951 to 2010 as compared to men in India. Following are certain notable factors in India which is not permitting the Indian women to go for education.

DHS DATA ANALYSIS:

For this research, the authors devised a way to measure the quality of education around the world, with a specific focus on girls, using data from nationally representative Demographic and Health Surveys (DHS) — one of the most comparable data sources on living standards in the developing world. "We used data from all countries with DHS data that included the literacy measure," Mr. Sandefur said. Around the world, female literacy rates are improving. However, it is not clear if that is because of improvement in school quality, the study says. India ranks low in global indices of female literacy as well. If countries are ranked by the earliest grade at which at least half of the women are literate — a proxy for quality of learning — India ranks 38th among the 51 developing countries for which comparable data is available. Indonesia, Rwanda, Ethiopia and Tanzania — all rank higher than India. Ghana is placed at the bottom. According to this study, just seven per cent of female students in Ghana can read after attaining their sixth grade.

Over the years, most countries studied made improvements in the number of girls finishing primary school, which should lead to more literate women. But for girls who don't finish

primary school, the trend is not encouraging: researchers found that little to no progress has been made in increasing basic literacy for the girls who drop out. The report notes, "Millions of women have spent multiple years in school and emerged unable to read a simple sentence" and "it's not getting much better over time." Adult female literacy by highest grade attained

Grade	No schooling	2nd grade	4th grade	5th grade
Nepal	11%	47%	80%	92%
Pakistan	3%	31%	57%	74%
Bangladesh	1%	8%	36%	54%
India	1%	15%	33%	48%

The table shows % of females literate who have studied upto that grade. For instance, only 15 per cent of Indian women who studied till Class 2nd can read a sentence (or literate).Countries are ranked by the earliest grade at which at least 50% of women are literate. India ranks 38th among 51 developing countries.

Country	Rank
Nepal	3
Pakistan	8
Bangladesh	24
India	38

(Source: Education Commission; DHS rounds since 2000)

STATE & CENTRAL GOVERNMENT CONTRIBUTION:
India has 3.8 million girls still out of school, and unsafe and ill-equipped school environments are a further deterrent for parents to send their girls to school. According to India's 2011 census, 53 percent of households and 11 percent of schools had no toilets. This is a significant safety hazard for girls and women and gives them no other choice but to expose and relieve themselves in unsafe and public places. What is the government of India doing to address this problem? Access to education has been one of the most urgent and important demands of theses women's rights movements. It gives awareness to the women in the

society as India has been in many dimensions of educational disparities in the society in common and also in general. The current administration has made some positive moves by announcing a Beti Bachao Beti Padhao campaign—the Save Daughters, Educate Daughters campaign. Coupling girls' safety and their education is both insightful and intelligent, provided there is a deeper realization of what this entails. The interim budget has allocated 100 crore rupees (1 billion rupees) specifically for this campaign, and another 50 crore rupees will go toward women's safety in public transport and 150 crore rupees toward women's safety in large cities. While girls' education has received some attention as a result of global advocacy, a wider view of education is needed and should undoubtedly include the physical, social and political circumstances in which girls are living. Several steps need to be taken in order to give concrete shape to the Beti Bachao Beti Padhao campaign and educators in India have an important role to play. First, education should include gender studies in the core curriculum of schools so that students examine gendered social norms critically and learn to develop egalitarian constructions of masculinity and femininity. Boys and young men must be educated in schools to value and respect women and girls, take responsibility for the increasing violence against girls, and respect girls' rights to their own bodies. Girls must be empowered by their education to speak up when they are abused, protest unwanted advances and protect themselves, and to demand their right to bodily integrity and respect in and outside of their homes. Educators must address communities and teach them to value their daughters for more than the sexual, domestic and reproductive labor they provide. Next, immediate action must be taken to provide the infrastructure required to ensure the safety of girls and women on the streets, in schools and other institutions. This means adequate and separate toilets in schools and elsewhere. To his credit, Prime Minister Narendra Modi addressed the issue of women's safety specifically in his address to the Nation on August 15th, India's Independence day. He urged parents to focus on the upbringing of their sons, promised separate toilets for girls in all schools, and urged big corporations to direct their social responsibility funds to this end. Within a week two large corporations, Tata Consultancy Services and Bharti Enterprises, responded with contributions of 1 billion rupees each there are many reforms and strategies by the government towards the betterment of women education in India. But it is time to think about the simple measures we can take in our daily routine to contribute for women's education in India. It starts from every home; following programmes are in implementation as on today.

1. Sarwa Shiksha Abhiyan
2. Indira Mahila Yojana

3.   Balika Samridhi Yojana

4.   Rashtriya Mahila Kosh

5.   Mahila Samridhi Yojana

6.   Employment and Income Generating Training-cum-Production Centres

7.   Programme of Development of Women and Children in rural areas

8.   Short Stay Home for Women and Girls

CONCLUSION:

Until the middle of nineteenth century, girls and women were educated only for traditional household works. Now, the society is witnessing changes in the role-status of women. There is greater emphasis on education girls and women in the same way as we educate boys and men. The modern-day parents want to fulfill the aspiration of their children without gender parity. The educated women should insist on exercising their civil, social, political and economic rights. This will help improve the overall condition of women in the society. We can hope for better days while all women of our country will be enlightened and educated. Women education have been improved in all the urban and rural areas of the country however in the rural areas extra programmes of development of women have been included. In order to improve socio-economic status of women in the rural areas, awareness programmes are run to develop income generating activities. Both man and woman covers the half half population of the country. They are like two sides of the coin so need equal opportunity to participate in the country development. One cannot exist without other because women are everything as they give birth to the future generation. If they would be well educated they would give rise educated future generation and thus healthy social and economic condition in India.

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Gender Differences in School Adjustment, Learning Orientations and Scholastic Achievement of Rural Students

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Abstract

Female enrolment has increased rapidly since the 1990s; however, there is still a substantial gap in upper primary and secondary schooling. Drop-out rate and poor attendance of girls are higher as compared to boys. Once girls are able to get enrolled in school, they are rather more likely than boys to continue their education with more success (UNESCO, 2004). Education has the potential to contribute to alternative socialization, challenging conventional gender ideologies and allowing women the use of knowledge to empower themselves in diverse ways. The present study was undertaken to find out the differences in School Adjustment, Learning Orientations and Scholastic Achievement among boys and girls. The sample consisted of 286 boys and 272 girls (total 558 students) studying in 5th to 9th standard from schools in the rural area, Pune, Maharashtra state. School Adjustment Inventory developed by Jnana Prabodhini's Institute of Psychology, Students Learning Orientation Profile developed by Indiresan and teacher-made Scholastic Achievement Test were used for data collection. Independent 't' test was performed to see differences in gender. The results revealed significant differences on school adjustment, as compared to boys, girls showed higher mean. Significant differences were also found in favor of girls on four learning orientations- Personal development orientation (PEDOL), Intrinsic orientation in Learning (INOL), Involvement in Learning (INVOL) and Extrinsic Orientation in Learning (EXOL). There was no significant difference found in Scholastic Achievement between girls and boys.

Key Words: School Adjustment, Students' Learning Orientations, Scholastic Achievement, Gender

Introduction

Female enrolment has increased rapidly since the 1990s; however, there is still a substantial gap in upper primary and secondary schooling. Drop-out rate and poor attendance of girls are higher as compared to boys. Once girls are able to get enrolled in school, they are rather more likely than boys to continue their education with more success (UNESCO, 2004). Education has the potential to contribute to alternative socialization, challenging conventional

gender ideologies and allowing women the use of knowledge to empower themselves in diverse ways.

Research on gender differences in school adjustment has revealed that girls are better adjusted as compared to boys. Students who adjusted better in school usually value what they are learning, are positively involved in classroom activities and receive high grades (Kiuru, et al. 2009) and those who poorly adjusted dislike their teachers, have complaints about school may express a desire to withdraw from school. Poor school adjustment leads to low academic achievement, behavioral problems, discordant educational aspirations and even school dropout (Raju & Rahamtula, 2007; Vasalampi et al. 2009). So for better adjustment educationists need to know what they can do to help their students adjust and benefit from school (Mizelle, 1999).

According to Ormrod (2008) motivation has several effects on students' learning and behavior. Students' active involvement in the learning process increases when they trust their own abilities and have high self-efficacy; they value the tasks and feel responsible for the learning objectives (Miller et al., 1993; Zimmerman, Bandura & Martinez-Pons, 1992). Low motivation, self-efficacy, expectancy patterns, achievement anxiety, and learned helplessness are found to be inhibiting female achievement (Meece et.al, 2006).

Various factors play an important role in students' academic achievement. Not only personal factors (intelligence, interest, personality etc.) but environmental factors (family and school environment) also are important in determining the academic performance of students in India (Khan, 2005). Gender research has revealed that boys and girls begin school with different views of their abilities and interests (Eccles et al., 1993; Jacobs et al., 2002). Therefore, gender differences in school adjustment, learning orientations, and school achievement are included as study variables in the present study.

Objective

To find out the differences in School Adjustment, Learning Orientations and Scholastic Achievement among boys and girls.

Sample Method

The sample consisted of 286 boys and 272 girls (total 558 students) studying in 5th to 9th standard from schools in rural area. The sample was drawn from Pune District of the Maharashtra state using incidental sampling method. Table 1 presents the sample

distribution.

Table 1: Gender-wise and standard-wise sample distribution

Standard	Girls	Boys	Total
5	44	56	100
6	55	56	111
7	62	58	120
8	58	61	119
9	53	55	108
Total	272	286	558

Tools

Following tools were used to assess students' scholastic achievement, learning orientation and school adjustment.

1. School Adjustment Inventory (SAI)

This inventory is developed by Khire & Rajguru (2012) at Jnana Prabodhini's Institute of Psychology. It measures students' adjustment to the school environment, schoolmates, teachers, etc. The questionnaire contains 57 questions and student has to select a proper alternative for the answer. Test-retest reliability (r=.71) and validity of the test was established.

2. Students' Learning Orientation Profile (SLOP)

It measures seven factors of the students' orientation for learning: Personality Development Orientation in Learning (PEDOL), Assessment Domination Orientation in Learning (ADOL), Intrinsic Orientation in Learning (INOL), Apathy towards Learning (APAL), Involvement in Learning (INVOL), Extrinsic Orientation in Learning (EXOL) and Significant other Orientations in Learning (SIGOL). This is a standardized test with satisfactory reliability and validity. Split-half reliabilies for the seven scales range from .58 to .80. The item-total correlations are all high and significant indicating the internal homogeneity of the scales (Indiresan, 1991).

3. Scholastic Achievement Test (SAT)

Scholastic achievement test is multiple choice and open-end test. It is a teacher-made test, included two subtests language and maths for high school students. The separate test developed for 5th to 9th Grade. The scores on this test indicate the basic achievement of

learning skills in Language and Maths. The tests evaluate the minimum achievement essential for a child to learn at that level satisfactorily.

Procedure for Data Collection

Data was collected from government school as well as private aided schools. Written consent was taken before data collection. Using the tools mentioned, data were collected during school time. Separate class-rooms were provided for test administration which ensured proper testing conditions.

Results and Discussion

Data was cleaned for missing values before analysis. Independent t-test was calculated to compare scores of boys and girls. Results are shown in the following table-

Table 2: Comparison between Boys and Girls means on School Adjustment, Students Learning Orientations, Scholastic Achievement

Variables	Boys Mean (SD)	Girls Mean (SD)	t	p
School Adjustment Inventory	32.65 (7.53)	38.23 (6.44)	-9.39	.000
Students' Learning Orientation Profile				
Personality Development Orientation in Learning (PEDOL)	26.74 (4.12)	27.88 (3.63)	-3.46	.001
Intrinsic Orientation Learning (INOL)	26.39 (4.07)	27.82 (3.33)	-4.51	.000
Extrinsic Orientation in Learning (EXOL)	26.76 (3.80)	27.90 (3.37)	-3.73	.000
Involvement in Learning (INVOL)	26.03 (4.53)	27.75 (3.89)	-4.79	.000
Significant other Orientations in Learning (SIGOL)	24.47 (4.14)	24.76 (4.13)	-.85	.396
Apathy Towards Learning (APAL)	18.68 (4.63)	19.15 (5.17)	-1.15	.252
Assessment Domination Orientation in Learning (ADOL)	22.28 (3.22)	22.42 (3.03)	-.52	.602
Scholastic Achievement Test	17.36 (6.46)	18.06 (7.06)	-1.22	.220

School Adjustment

Result table 2 shows significant differences on school adjustment in favour of girls (Mean difference =- 5.58, p<.001). As compared to boys, girls showed higher school adjustment

which indicates, they liked school environment, teachers and happy with their schoolmates. Similar result found in community study that boys entering school had more problems with aggression and information processing and it reflected in school adjustment of boys than girls (Anastas & Reinherz,1984). Another study by Kiuru et al. (2009) conducted a survey in Finland and 1494 adolescents participated. The result showed gender differences in school adjustment. A study by Sindhu (2005) found girls were a superior adjustment as compared to the boys.

Students' Learning Orientations

Result table 2 shows significant differences in favour of girls on four learning orientations-Personal development orientation (Mean difference =-1.14, p=.001), Intrinsic orientation in learning (Mean difference =-1.42, p=.000), Extrinsic orientation in learning (Mean difference =-

1.14, p=.000), and Involvement in learning (Mean difference =-1.72, p=.000). As compared to boys' girls showed significantly higher means.

Motivational orientation is considered to be an important factor in determining the academic success of children (Schunk, 1991). Kidoshim (2016) conducted a study on 140 high school students from the Central District of Israel. Path Analysis results indicated gender differences in the types of motivation and correlation was found between gender and motivation. The present result is also consistent with the study by Van der Sluis & et.al. (2010) studied gender differences on academic achievement motivation of adults and observed significant difference on dedication, women showing more dedication towards their academic work than men.

Kuh (2004) promoted the concept of student engagement as an important antecedent of student success and indicator of institutional quality. Thus, students who are deeply involved are higher levels of intrinsic motivation are positively related to grades (Lin, McKeachie, & Kim, 2003). Significant differences were not found in Apathy towards learning, Significant other orientations, Assessment domination orientation in learning.

Scholastic Achievement

Table 2 shows no significant difference in scholastic achievement between girls and boys (Mean difference =-.70, p=.22). A similar result found by Sindhu (2005), compared 680, 10th standard boys and girls and no significant difference were found in the achievement. Meta-

analysis of 369 research studies done by Voyer D. & Voyer S. (2014) revealed that academic achievement of girls was higher than boys. Present study finding is inconsistent with these findings. Results on learning orientations indicated girls were significantly higher on intrinsic and extrinsic orientations, involvement in learning was also high as compared to boys but the difference on scholastic achievement of boys and girls was not significant. One reason might be low self-efficacy. Self- efficacy refers to a person's judgment of their confidence to learn, perform academic tasks or succeed in academic endeavors (Bandura, 1986) and numerous studies document that boys tend to report higher self-efficacy (Anderman & Young, 1994; Pajares,1999; Pintrich, & Schunk, 2002; Zimmerman & Martinez Pons, 1990).

Various factors play an important role in students' academic achievement. Not only personal factors (intelligence, interest, personality etc.) But environmental factors (home and school environment) also are important in determining the academic performance of students in India. The reason behind it may be lack of achievement motivation. Various research conducted in India revealed a significant positive correlation between achievement motivation and academic achievement (Chetri, 2014; Devanesan, 1999; Noorjehan & Wajiha, 2009; Pandey, 2008; Pramod, 1996). Spinath et al. (2010) highlighted the importance of personality and motivation for gender differences in school achievement.

Conclusion

Findings of the present study indicate significant gender difference in school adjustment as well as on four learning orientations- Personal development orientation, intrinsic orientation in Learning, Involvement in Learning and Extrinsic Orientation in Learning, with girls showing higher means as compared to boys. However, scholastic achievement is not found to be significant.

This information can be used by school counselors, teachers or school leaders for better understanding of the gender differences involved in students learning.

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Higher Education and Women:
Issues, Perspectives and Strategies

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Abstract

Over the past years, as secondary education enrolments increase, the access of women to higher education has improved significantly. However, progress is still possible, notably their participation in fields such as science and technology.

In contrast, the presence of a critical mass of women in the decision-making process remains vastly inadequate. Also, a number of cultural barriers still exist which seriously impedes their development as citizens and professionals.

While progress has been significant, much remains to be done as is evidenced by statistics stated in Human Development Report published annually by the United Nations Development Programme:

❖ *66% of the world's illiterates are women;*
❖ *only 33% of women compared to men enrol in higher education in Sub-Saharan Africa with even lower figures in science and technology;*
❖ *their participation in employment is only 50% compared to that of men in developing countries;*
❖ *women in certain countries still cannot vote or own property;*
❖ *in politics they represent only 10% of the world's parliamentarians;*
❖ *national GNPs could rise significantly if women's unpaid work was an official factor in production;*
❖ *Women still suffer salary disparity compared to men in numerous instances of professional life (on average 25% less).*

This paper aims to examine the status with regard to the major issues related to women in higher education with reference to India. It will point to strategies which may help government and other higher education stakeholders in their efforts to strengthen the role of women in this sector and their contribution to social development in general.

**Key words:** *Higher Education, Enrolment, Challenges, Key Aspect, Strategy*

Introduction

Women graduates must be seen as part of the essential human resource base in the country. As such they have then right to the same access and career opportunities as their male counterparts. Discriminatory practices are not only unjust but a flagrant wastage of valuable

expertise which, today, is vital for the nation. In higher education itself where reform is the priority, there should be a strong commitment to equipping women with the necessary range of managerial skills to contribute to the overall renewal of this sector; the nature of power, as it is used in positions of leadership and management, may need to be conceived quite differently. Feminine leadership needs clearer analysis and definition and may be preferred as a model more suited to the needs of social development across all sectors including, higher education.

Indian University should foster a gender-inclusive culture through education, including higher education, in order to promote sustainable human development and peace. For the said purpose following figure 1 shows the key dimensions of the human development which should be discussed at all levels of education.

Figure 1: The key dimensions of human development
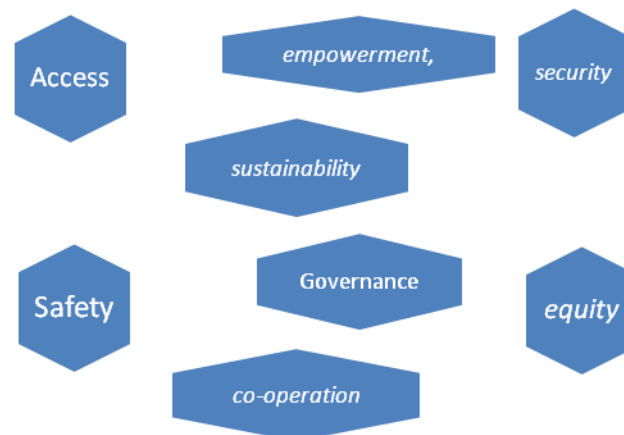
Higher Education Today: The Challenges
Following are the Principal barriers preventing the participation of women, Women in Higher Education and at the various decision-making positions: such challenges should be addressed not only at all levels of education but also at various sectors which involves human. Following are the major reasons for the same.

❖ Poor access to education, especially higher education;
❖ Discriminatory appointment and promotion practices;
❖ The stresses of dual family and professional roles;
❖ Family attitudes;
❖ Career interruptions;
❖ Cultural stereotyping;

- ❖ Alienation from the male culture and continued resistance to women in management positions;
- ❖ Propagation of the glass ceiling syndrome which privileges covert criteria for advancement;
- ❖ Absence of adequate policies and legislation to ensure the participation of women.

Significant Issues:
- ❖ Apart from abovementioned reasons following significant issues should also be addressed by the Government of India.
- ❖ The continued demand for access which has doubled and even tripled in some countries, necessitating a shift from elite to mass higher education;
- ❖ The continued reduction of financial resources and growing accountability measures imposed by governments;
- ❖ The maintenance of quality and relevance and the measures required for their assessment. This problem will grow since student numbers could reach 120 million by the year 2050;
- ❖ The on-going problem of graduate employment which is forcing a reassessment of academic degrees and diplomas;
- ❖ The growing reality of internationalization in higher education teaching, training and research which deals with the mobility of both people and knowledge.

Women and Higher Education: Key Aspects
Women will certainly not accede to leadership posts in higher education or in society in greater numbers until these following issues are addressed. These are the vital issues:
- ❖ Societal attitudes to women which discourage their participation in decision-making;
- ❖ Their lower enrolments in higher education to date (although here, patterns are rapidly changing in all regions);
- ❖ The absence of a gender dimension in the higher education curriculum.

Let us understand the present scenario of the women education in Indian Universities and colleges.

Key Aspects
In India, there are 799 Universities, 39071 colleges and 11923 Stand Alone Institutions out of them 754 Universities, 33903 Colleges and 7154 Stand Alone Institutions have responded during the survey. 268 Universities are affiliating i.e. having Colleges.

❖ 14 Universities are exclusively for women, 4 in Rajasthan, 2 in Tamil Nadu & 1 each in Andhra Pradesh, Assam, Delhi, Haryana, Karnataka, Maharashtra, Uttarkhand and West Bengal.

❖ Total enrolment in higher education has been estimated to be 34.6 million with 18.6 million boys and 16 million girls. Girls constitute 46.2% of the total enrolment.

❖ Gross Enrolment Ratio (GER) in Higher education in India is 24.5%, which is calculated for 18-23 years of age group. GER for male population is 25.4% and for females, it is 23.5%. For Scheduled Castes, it is 19.9% and for Scheduled Tribes, it is 14.2% as compared to the national GER of 24.5%.

❖ Distance enrolment constitutes about 11.05% of the total enrolment in higher education, of which 46.3% are female students.

❖ The estimated total number of teachers is 15, 18,813. Out of which more than half about 61% are male teachers and 39% are female teachers.

❖ At all-India level there are merely 64 female teachers per 100 male teachers.

❖ Among non-teaching staff, the share of Group-C is the highest with 39%, followed by Group-D with 29%. Group-A and Group-B comprise of 14% and 18% non-teaching posts respectively.

❖ The average number of females per 100 male non-teaching staff is 41.

❖ 24,171 students were awarded Ph.D. level degree during 2015 with 14,887 males and 9,284 females.

Women's Enrolment in Higher Education

The past 70 years have witnessed significant - but not sufficient - enrolment of the female population in higher education. A closer analysis of higher education statistics reveals the different nature of the problem in different socio-cultural and economic contexts. In general, women's enrolments have improved and may even very closer those of men. The following table 1 will show the picture of female students in higher education from 1950-51 to 2015-16.

Table 1: Women Education in last 7 decades

Year	Men (000's)	Women (000's)	Total enrolment	Women as (%) of all students
1950-51	157	17	174	10
1955-56	252	43	295	14.6
1960-61	468	89	557	16
1965-66	849	218	1067	20.4
1970-71	1563	391	1954	20
1975-76	2131	595	2426	24.5

1980-81	2003	749	2752	27.2
1958-86	2512	1059	3571	29.6
1990-91	2986	1439	4425	32.5
1995-96	4235	2191	6426	34.10
2000-01	4988	3012	8001	37.6
2005-06	6562	4466	11028	40.5
2010-11	16173	13010	29184	45
2015-16	18594	15990	34584	46

(Source: AISHE and UGC annual reports of various years)

In last five year gross enrolment ratios in every category has been increasing which is depicted in following table.

Table 2: Gross Enrolment Ratio

GROSS ENROLLMENT RATIOS								
	All Category			SC			ST		
Year	Male	Female	Total	Male	Female	Total	Male	Female	Total
2011-12	22.1	19.4	20.8	15.8	13.9	14.9	12.4	9.7	11
2012-13	22.7	20.1	21.5	16.9	15	16	12.4	9.8	11.1
2013-14	23.9	22	23	17.7	16.4	17.1	12.5	10.2	11.3
2014-15	25.3	23.2	24.3	20	18.2	19.1	15.2	12.3	13.7
2015-16	25.4	23.5	24.5	20.8	19	19.9	15.6	12.9	14.2

(Source: AISHE and UGC annual reports of various years)

Table 3: Gender Parity Index

Year	All category	SC	ST
2011-12	0.9	0.9	0.8
2012-13	0.89	0.89	0.79
2013-14	0.92	0.92	0.81
2014-15	0.92	0.91	0.81
2015-16	0.92	0.81	0.83

(Source: AISHE and UGC annual reports of various years)

Gross Enrolment Ratio or Gross Enrolment Index is a statistical measure used to determine number of students enrolled in for higher education. The category wise GER is depicted in table II

The Gender Parity Index(GPI) is a socio-economic index usually designed to measure the relative access to education of males and females. This indexed is generally released by UNSECO. In last five-year GPI of India is presented in table III.

Women as Leaders in Higher Education
Current statistics from the AISHE, There has been remarkable increase in the leadership and participation of women in colleges and Universities. Following table shows the positions held by women at various levels from 2011-12 to 2015-16 in last five years.

Table 4: Women at various positions in Higher education

Year	Category	Men (000's)	Women (000's)	Total	Women as (%) of total
2011-12	Professor	76	26	102	25.4
2012-13		88	31	121	25.6
2013-14		93	32	125	25.6
2014-15		102	34	136	25
2015-16		108	37	146	25.3
2011-12	Associate Professor	115	58	173	33.52
2012-13		116	59	175	33.71
2013-14		119	63	182	34.61
2014-15		116	61	177	34.46
2015-16		113	60	173	34.68
2011-12	Assistant Professor	512	340	852	39.9
2012-13		526	350	877	39.9
2013-14		548	363	912	39.8
2014-15		599	385	985	39.08
2015-16		612	396	1009	39.24

2011-12	Temporary Teachers/Adhoc	36	32	68	47.05
2012-1346		42	37	79	46.83
2013-14		46	41	87	47.12
2014-15		55	46	101	45.54
2015-16		59	52	112	46.42

While women continue to become more numerous posts such as Vice Chancellor, deputy vice-chancellor, Directors and as academic HODs, three questions of prime importance emerge: But following points need to be ponder in this direction.

❖ What is the reality of higher education governance today?
❖ Is feminine leadership a valid concept with applications to the higher education context?
❖ How does cultural diversity impact upon management practices and the role of women in this area?

The Gender Dimension of the University Curriculum
The university curriculum must:
❖ Offer stimulating role models for women students;
❖ Encouragement and build their confidence
❖ Present male-dominated careers in a light which is more attractive to women.

Moreover, since development theory acknowledges that the gender dimension has become a key factor in any solutions proposed for global problems, and as many higher education institutions are now engaged in far-reaching curriculum innovation to keep abreast of social change, the omission of this aspect is no longer acceptable.

Women who are appointed to executive posts in institutions where gender sensitivity is a reality may consequently find that their leadership is more readily accepted.

Feminine Leadership in the Academy
The concept of leadership, at all levels, encompasses many facets: vision, the capacity to inspire as well as to organize, to handle power, to assume responsibility and, perhaps, most importantly, to serve society at large in some particular way.
In a world of increasing chaos, the quality of leadership has certainly assumed new proportions which are essential to the survival and success of any enterprise or institution.

This brings us to the notion of feminine leadership and a number of related issues notably whether this is a valid concept and whether women will be permitted to claim their right to participation in higher education decision-making at all levels and on their own terms. As we continue in transition mode, a significant group would still deny these trends, insisting that access to decision-making still depends essentially on emulation of male behaviour. However, despite this divergence of opinion, all would agree that truly able women leaders have an obligation to assist other competent women.

Cultural Diversity, Women and Higher Education

In the leadership and management of higher education, women of different cultures can network to exchange visions and views which enrich their own approaches to specific issues, including the way in which they handle male attitudes to power and decision-making in their own countries. Despite profound cultural diversity, certain precepts must guide women as they seek greater participation in decision-making and power sharing:

❖   Adapting Cultural Traditions
❖   The Critical Mass Factor
❖   Women's Legal Rights.
❖   The Challenges of Leadership
❖   Institutional Commitment to Gender Equity
❖   Feminine Leadership
❖   The Social Responsibilities of Higher Education

These are universally valid and attest, in the most eloquent manner possible, to the feminine vision of priorities for higher education leadership in the coming years when a new social partnership will be increasing sought - not only by women but by all responsible citizens.

Strategies for Future Action

To promote advocacy concerning the access of women to higher education and their participation in this sector:

❖   UNIVERSITY should establish an international observatory on women and Higher Education to monitor their access, participation, and presence in decision-making
❖   Introduce attractive scholarships for both financially poor students and meritorious students to encourage women students in higher education.
❖   Improve transport facilities, bank facilities for female students.

❖ UNIVERSITY should support initiatives of NGOs and other institutions working for the women.

To promote the presence of women at the decision-making levels of higher education and their employment as graduates

❖ Institutions should set up a senior committee to ensure that goals concerning gender equality are attained

❖ *Equal Employment Opportunity Offices* should be established in universities and higher education institutions to monitor the progress of women academics and administrators (e.g. appointment to chairs, HOD posts, senior management posts etc.)

❖ Career orientation offices and graduate placement services should adopt special measures to ensure that women students are fully informed of opportunities and obstacles with regard to gender in different professions

❖ Higher education institutions and NGOs (notably those representing women and students) should make optimal use of role models and pathfinders as a means to inform and advise women students concerning their career choices. Special attention should be given to fields where women are underrepresented (e.g. sciences, engineering)

To promote action research and training

❖ The number of *UNIVERSITY Chairs and networks which promote the gender dimension in areas of higher education* should be increased

❖ UNIVERSITY and other agencies to set up mobile teams of gender experts able to encourage endogenous capacity building at national and institutional levels

❖ In certain contexts and instances, quota systems may be considered desirable as a means of moving towards full gender equality

❖ A Code of Good Practice in each region should be elaborated to illustrate the promotion of gender equality across different cultural contexts

❖ NGOs specialized in higher education and women should run extensive training sessions for students and recent graduates, *both men and women,* on feminine leadership with a view to creating a more human society

❖ The principle of Lifelong Learning for women should be strongly supported and appropriate measures adopted to to permit them to continue their studies, to re-enter the workforce and to harmonize their professional and personal responsibilities.

Conclusion: A Way towards Change

What are the perspectives with regard to these issues?

The world is moving towards greater democracy and market-oriented policies in an effort to improve human development. In this climate, more opportunities should be provided for women to obtain executive appointments. The efforts of specialized agencies, of women's groups and the resolutions of international conferences all contribute towards the recruitment of women for such positions.

Clear trends to strengthen the empowerment of highly qualified women are visible in the fields of *research, training, advocacy and networking* and must be further strengthened. These operate both in the higher education domain itself and also in professional activities. The spin-off effects resulting from increased access and participation are life-long and have flow-on benefits for women in all social groups.

What is required is a common vision of social and human development shared by men and women alike. This vision is based on social justice and accords women their rightful place in decision-making:

"The essential task of the 21st century may well be to forge a new partnership between men and women in dealing with the present and in shaping the future of our personal and public agendas." (A Blueprint to Leadership: 19)

According to this vision, all leaders - whether male or female - become key agents of change for the creation of a new society. Therefore, they are no longer adversaries but full and equal partners in this important endeavour.

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Challenges of Being Woman in Higher Education

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Abstract

This subject is very important for equality of women. Now a days, they are getting many opportunities in their fields. But they must have to face some challenges. This type of challenges are not easy but many times they have to pay more price for these small challenges.we see that girls students have not proper physical facilities at school and collages also. Lack of facilities girls leave there study. We have basic Educational policies like following

- *Directive principles of state policy- free and compulsory education till the age of 14 (Article-64)*
- *Universal Education by 2010*
- *Education for All (UNESCO)*
- *Right to Education - 83rd constitutional Amendment proposal.*
- *Passing of the Constitution Amendment*

We are passing by New education System and it is necessary that every woman must be an iron lady. Woman has double responsibilities. They have to also bear her home and she has to manage her family. They have more responsibility of children also. Thus having all these responsibilities they are working in schools, offices, and factories also. In our education system we should first give them equal opportunities.   The researcher has entitled his problem in following subject.

"A study of challenges of women and girl students in Education field"
This   research paper will be helpful to women for getting inspiration and they can make challenges easy.

➢   **Importance of the Study**:

In India , now a days women are being study in Higher Education. But there was a time when the parents did not want their girls could get higher Education. About 65 million girls do not have access for Education. Because therewas a lack of facilities for girls in Higher Educational Schools. But we have given equalities to women in all faculties of education. And now a days one kind of need for education is also arised. Therefor the parents are eager that their girls must get higher education.

we discussed is right but some problems are always created in education of women. It is a subject of worry for everyone. some problems are always being challenged in Higher education for women. It is shown below.

(1) In some areas of India parents think that only boys have need for higher education.

(2) The parents do not encourage the girls for higher education.

(3) In some caste parents are orthodox.

(4) In villages of India there is lack of Higher Educational Schools.

(5) The parents are so poor therefor they did not send their girls in Hostel School to get higher education.

(6) Some areas are so interior that girls could not up-down from their residence to school.

(7) The quality of schools and education is poor.

(8) Tradition is also responsible for low literacy of women.

(9) Force marriage of girls is responsible for low higher education.

Now to empower the society we must give the equality to women and equality will come by Education. It is clear that Everything begins with education of girls. The Government has worked on higher education of women and declared policies as shown below.

• Policy for women empowerment.(2001)

• The awards for successful women.

• Free education for girls.

Our target is that a girl who goes to school is independent and healthier to choose her own future.

➢ **Objectives:**

• To know the challenges of girl students in education field.

• To know the challenges of women in Higher education

• To know the challenges of women in their working field.

• To know how women react to the challenges in their fields

• To know how they inspired in their fields by coordinators.

➢ **Hypotheses**

• There is no equality between girl and boy students

• There is no equality between male and female teachers

- There is no challenges to have women in education field.
- There is no sufficient physical facilities for female employees.
- There is no any benefits to women at her place of job

➢ **Method :**

Here researcher has used an Interview method. BY this method we can ask our questions to respondents face to face. Researcher has got opinions of women to find the problems of their fields. For this we used here an Interview method. We selected following sample for interview

No.	Institution	Detail	Numbers
1	DIETs	female Lecturers	20
2	schools	female Teachers	40
3	collages	Girl Students	40
4	B. Ed collages	Girl Students	30
5	D. El. Ed collages	Girl Students	20
Total			150

we asked following questions to girl students and female teachers.
(1) Which are the challenges you generally face?
(2) How did you manage for physical facilities?
(3) Which are the problems in yourschools ?
(4) How do you solve the problems ?
(5) Is there any need to change the education policy?
(6) Who are being helpful to you in your field?
(7) How is the government policy for women?

➢ We noted down the answers of all respondents and arranged them in two parts (1) Factors effected to Girls' Students and
(2) Factors effected to female teachers
And Hypotheses are tested also.
- In village area girls have no equality as boys.
- There is equality between male and female teachers.
- Women have social problems and responsibilities

- In urban area women can get some physical facilities but in rural area there is lack of facilities to female teachers.
- No extra benefits to lady teachers.

➢ **Findings:**

➢ **Factors effected to Girls' Students**
  - Poverty of parents
  - Lack of parental education, particularly father's education
  - Household chores, sibiling care
  - Burden of survival tasks- bringing fuel, water,cooking, sheparding and grazing and family occupation.
  - Lack of Hostel facilities

➢ **Factors effected to female teachers**
  - Women have their family problems
  - Limitations of Society
  - Responsibility of children
  - Lack of physical facilities at place of job.
  - Responsibility of home
  - Up-down problem from resident to job place.

(1) Women will have to solve their family problems first.
(2) Women have to face their challenges of society frequently.
(3) 80 Percentage women have double responsibilites.
(4) 65 percentage girl students have problem for Hostel facility.
(5) 60 Percentage girl students have problem for up-down journey during study time.
(6) 40 Percentage women are satisfied with government system because Gujrat government policy gives them 180 day leaves on delivery time.
(7) In admission and requirement of teachers, women have their reservation seats.
(8) 60 percentage women manage double responsibilities with help of their partner and family members.
(9) 52 percentage women answered that the male staff is being corporate them in their work.

(10) 35 percentage women answered that they had to show some daring intheir work.

(11) In Gujrat women are safe. Therefore they can work in relax mood in the field.

(12) More women want to work in education field, because it is a respectable job.

(13) Girls students want separate collage for various faculties.

(14) Girl students are happy with government policy like free journey, free uniform   and   free education.

(15) Women accepted that in Gujrat they have more chances to grow up.

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War, Violence and Women: "Birangona" In *Seam*
By Tarfia Faizullah

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Abstract

Each week I pull hard / the water from the well,
bathe in my sari, wring / it out, beat it against
the flattest rocks—Are you / Muslim or Bengali,
they/ asked again and again. / Both, I said, both.

[Seam 28]

The appropriation of women's bodies as a symbol of victorious conquest has been a common pattern in war-time violence. Peacetime physical assault is considered a crime against a woman but in wartime sexual assault by combatants against a woman is justified as routine act of the victors. Women's bodies turn into objects of symbolic exchange during wartime. Although a vast literature has emerged and various angles of partition are documented, the gender issue is less argued one. The stories of the victimisation of women in the course of sectarian violence have largely been repressed and silenced. Sexual Violence in wartime has much wider social and cultural implications for the woman and the social group she belongs. The present paper offers a close reading of Seam by Tarfia Faizullah to show the contiguity of extreme forms of gendered violence the partition occasioned in catastrophic Bangladesh liberation war in 1971 and attempts to demonstrate how women's bodies become metaphorical sites in times of conflict and turns into carriers of meanings between different ethnic groups.

Key Terms: War, Violence, Partition, victimization, *Birangona*, silenced histories, Women.

1. Introduction:

Victimisation of women has been a constant feature of war throughout history since ancient times. In her book *Against Our Will: Men, Women and Rape* (1975) Susan Brownmiller has presented stark accounts of rape and other sexual atrocities that have been committed during armed conflicts throughout history. She observes " wherever armed conflicts have been fought on the land, women have been raped" Brownmiller 1975). "Violence against women has been part of every documented war in history" (Brownmiller 1975) and is not limited to

certain militaries, states or regions of the world (Brownmiller 1975). Zillah Eisenstein argues that rape is "an integral form of war rather than an effect of war," and therefore the female body becomes the battlefield on which war is waged (2007:28). Systematic rape is "murderous misogyny" transformed into an integral military policy (Eisenstein 2007: 28). War rape functions as an attack on the sexual integrity and reproductive capacity of the woman, as well as an attack on the strength, honor and survival of an entire community (Enloe 1998). One of the often cited reasons for the rape of Bangaladeshi women by Pakistani army was to " improve the genes of the Bengali people", because Pakistan apparently considered the practice of Islam in Bengal as " inferior and impure"(Roy 1983; Ahmed 2001).

Although there is no consensus on a theory of war rape, there are various concepts often used to explain its motive. Some of these concepts include the phenomenon of using war rape as military strategy, a method of terrorizing communities, a tactic of controlling men and women through terror and shame and at times a strategy to eradicate populations through genocide. Despite the recognition of rape as a war crime, the war on women's bodies continues to be waged. Women's experiences of sexual violence and rape during war and conflict have only recently been recognised as war crimes in international law and as crimes against humanity.

The present paper explores how the collection of poems *Seam* by Tarifia Faizullah remembers and negotiates the history of rape during the Bangladesh War of 1971. The first section of the article deals with the historical and political trajectory of Bangladesh within which the poems are located and examines commemoration of war victims as *Birangona*. The paper further unlayers the discrepancies between national status of raped women as *birangona* and their real experiences as recorded in *Seam.*

1.1.   Bangladesh Liberation War and victimization of women: In 1947 the Indian sub-continent was divided in India and Pakistan. Pakistan received eastern and north western corners of the country which became West and West Pakistan. Despite geographical, linguistic and cultural differences, what was common to West and East Pakistan was the idea of a Muslim homeland. West Pakistani Government imposed various administrative, linguistic, civil, military economic restraints over East Pakistan. When East Pakistan opposed these impositions, there were clashes between these two parts of Pakistan which resulted in the nine-month long liberation war in 1971. East Pakistan became independent from West Pakistan in 1971 and Bangladesh was constituted. However this Liberation war caused great devastation and more then three million people died during this war. More than two hundred

women were raped in a span of nine months by the Pakistani army and their local Bengali collaborators with

Like other wars, sexual violence also featured as a systematic strategy in the Liberation War of Bangladesh in 1971. Though exact numbers of victims of sexual violence in this war is difficult to know, estimates suggest that in the 1971 liberation war of Bangladesh, more than 200,000 women and girls were systematically raped and tortured by officers of the Pakistani Army . These women were rejected, neglected and humiliated by a society where defilation of body through rape is considered to be shameful for the victims. Marked with dishonour and shame, they were silenced, ostracised and forgotten.

After the declaration of freedom in 1971, the Bangladesh Government took a historic decision to venerate all women who were involved in the war and declared that these women will be referred with the title '*Birangona*' meaning "brave women" or 'war heroine'. Even today, the Bangladeshi government's bold, public effort to refer to the women as *Birangonas* is internationally unprecedented. The title was given so as the sacrifice of the women during war-time can be acknowledged, venerated and in case of victimized women, they can be accommodated and accepted with respect in the mainstream of the society. However, the title afterwards became a synonym for women who had been subjected to sexual violence during the war of 1971.

The ironical fact remains that the title ' Birangana' designated by the state could not bring acceptance of the victimized women in the society. On the contrary the title Birangona title became synonymous to 'Barangona' which means prostitute in Bangla. and instead of a mark of honour it became a mark of shame for these women. These women were out casted from the society and the worst was not even by their families and relatives. These women were often portrayed as 'oppressed', 'disgraced' and 'dishonoured' rather than *muktijuddhas* who braved physical and psychological wounds in process of making Bangladesh and who have showcased unbelievable, indelible courage and endurance to survive the trauma they had undergone.

2. "Birangona" in *Seam*:

Tarfia Faizullah is a Bangladesi American poet. She was born in 1980 in Brooklyn and raised in west Texas. *Seam* (2014), her first book, is winner of a VIDA Award, a GLCA New

Writers' Award, a Milton Kessler First Book Award, Drake University Emerging Writer Award, and other honors.

In Seam Faizullah explores the horrors of the 1971 Bangladesh liberation war and attempts to capture the experiences of the victimised women from a closer distance by sitting with these women, taking their interviews, asking questions and commenting on those interviews in interviewer's comments thus captivating the personal with the historic. The collection functions as a seam between the past and the present and the violence that connects these two worlds.

In an interview Faizullah explains:

> I believe all poems wrestle with what is necessary versus what is indulgent……I wanted to highlight information about the 1971 Liberation War so that it was clear there was a specific historic context the poems were addressing and considering.(Faizullah 2016)

Speaking on the technique adopted in Seam Faizullah explains in an interview:

> In *Seam*, I didn't make arguments as much as I encountered them through the process of trying to both confirm and swerve away from those patterns. (Faizullah 2016)

The poems centres around a long sequence of eight poems structured as *Interview with a Birangona*. The title '*Interview with a Birangona*' in singular is in a way seamline which unifies the individual and the collective experience of these women. The interview technique enables the poet to confront the individual victim herself and to record the responses of the questions asked by the interviewer, thus, witnessing and listening the first hand experiences. Faizullah also in an uniquely unique way inserts her own point of view in the section " Interviewer's Note(s) which facilitates the processing of the statement of the victimized women and interconnects past to the present thus bringing in forefront the suppressed, unheard voices of these victimized women only to reflect in the present. The structure of the poems is interwoven and seamed with interviewer's own personal losses and interviewer's comments.

Faizullah creates a separation between herself and the Birangona through clear-cut demarcation between the "interview" and the "interviewer." She does not intervene in the interview , but allows herself to speak and respond through the interviewer poems. Faizullah not only makes this difference clear through her titles, but also through her use of point of

view. The interviews are in first person, while the interviewer poems are in second person, with the interviewee transformed from "I" into "she." By creating the space for the interviewee and the interviewer she does not impose her point of view upon them and honestly records the truth in first person, on the other side by creating the space for her she allows her personally involved and to be an active listener both distanced and related at the same time. The Interviewer's notes address the present-day context and the language used to describe the past.

The collection opens up with Faizullah's sense of realising her responsibility and go to Bangladesh to interview the raped women. Faizullah also examines her own authority and capacity as a poet to write on the testimonies of the tragedy of 1971. Reflecting her own relation and connection to the tragedy and her Bangladesi American identity, she feels an urgency inquiry and to understand the tragic episode of Bangladesh tragedy. She asks her mother: "Tell me . . . about 1971." The first poem of the book, "1971," begins with a historical note that lays the foundation of her work:

> "On March 26, 1971, West Pakistan launched a military operation in East Pakistan against Bengali civilians, students, intelligentsia, and armed personnel who were demanding separation of the East from the West. The war resulted in the secession of East Pakistan, which became the independent nation of Bangladesh. According to Bangladeshi sources, two hundred thousand women were raped, and over 3 million people were killed." (*Seam* 1)

In the first poem, Faizullah sets the scene for the 1971 war and interconnect the relevancy of past with the present time situations thus justifying the relevancy of visiting such pasts:

> 1971: the entire world unravelling
>
> Like thread your mother pulls
>
> And pulls away from the hem of her
>
> Dress. In America, the bodies
>
> Of men and women march forward

In protest, rage candling'

Their voices- in Vietnam, monks

Light themselves on fire, learning

Too late how easily the body burns[i] (*Seam* 5)

The epigraph by Paul Celan in the beginning intensifies the theme and motive of the collection. The quote 'Everything is near and unforgotten' signifies the contemporariness of victimization of women in war-time violence. It is not thing of the past but a present concern.

Before Faizullah starts her interview process, she critiques the way these victimized women are mechanically treated by different agencies who come to record the experiences of these women for documentation. The comparison of raped women with doll is a powerful imagery to represent the helpless condition of the women.

> "Tell her what happened to you during the war, commands the woman
> who runs a support group for women raped during the 1971 Liberation
> War. Seven women, upright in plastic chairs like row of dolls on a shelf,
> stare at or away from me, fix their eyes above my head or towards the
> open door where noon light spills out into the gray-bricked courtyard
> upon which a line of crows alight." (*Seam* 24)

This additional comment also foreshadows the poet's humanistic approach to treat and record the painful histories of these women. The collection is full of experimentation both in technique and theme. Interview process is also not as complex as conducted by the institutional agencies with authoritative and great callousness. In fact the whole section is the amalgamation of simple question form, *birangona's* response in the form of a poem and interviewer's note. However, despite this linear orderly arrangement, the birangona's responses are free from any imposition or linearity.

> Without the "interviewer," the speaker would be more likely to gaze at
> her own navel rather than interrogate. That didn't seem to suit the
> source material, so I developed a figure who could do the work of
> questioning herself as well as her interviewees.(Faizullah 2016)

Faizullah presents the actual interviewees with eight questions about 1971 to direct the conversation, birangona's response which is supplemented by the interviewer's note. The

narrator recounts the state approach to the birangona with the following context that precedes the first interview poem which expose how state as the entity brought about a new identity to the rape victims and the poems that follow exhibit and expose the harm this state-lionised title fails:

> In 1972, the Bangladeshi state adopted a policy to accord a new visibility to the two hundred thousand women raped during the War of Independence by lionizing them as birangonas (war heroines), though they were frequently ostracized by their families and social circles. (*Seam* 25)

The first interview poem proceeds after this prose text and the interviewer asks the first question: " *What were you doing when they came for you?*" The poem provides the image of a young girl. Then, her grandfather appears in the poem. His role reveals how the *birangona* narrator's subjectivity entails both mobility and limitation:

> Grandfather calls to me:
>
> *mishti maya.* Girl of sweetness.
>
> *Aashi,* I call back. I finish braiding
>
> my hair, tie it tight. I twine a red string
>
> around my thigh. (*Seam* 25)

However, this childhood world changes as the girl remembers how around her thigh " That evening, a blade sliced through string, through skin, red on red on red" The colour red invokes the sensation of blood and she recalls how her rapist called her which she realized later:

> *Kutta* , the man in khaki says. It is only later I realize
>
> it is me he is calling *dog. Dog. Dog.* (*Seam* 25)

The poems in *Seam* also narrate the trauma these women braved in the camps. In the third poem of the interview sequence when the question "Would you consider yourself a survivor or a victim?", is asked, the 'birangona' describes how, during the war, she was tortured and endured violent assaults:

> …beat against the

flattest rocks----

Are you

Muslim or Bengali, they

asked again and again.

Both, I said, both----then

Rocks were broken along

My spine, my hair a black

Fist in their hands… (*Seam* 28)

The poems evoke more pain as they directly convey the voices of rape survivors. One of the Birangona asks: "don't you know / they made us watch her head fall / from the rusted blade of the old / jute machine? that they made us / made us made us made us made us?" (Seam   ) The counter question "don't you know" reveals the inner pang of these women because they were rejected by their own families and nobody recorded their grief so closely. The repetition of "made us" further reveals their intense pain.

Motherhood is a very celebratory moment in any woman's life. This right was snatched from these women and they no more celebrated the most significant phase of their life. When the interviewer asked" Do you have siblings? Where were they?, the birangona responds:

…We tried to scream through

fingers ripe with our own rivers.On

a thin lavender evening like this one,

she was not yet the ripped bandage

the night turned into the crimson

moon…. (*Seam* 44)

Interviewer's reflection over the woman's response intensify the pain further. we get a glimpse into the horror of the most heinous experience these women underwent:

"They tossed—

me—river—me—you want the splayed heart

of another's hand clasping yours, to know

if cruelty exists, or if it is only love's threadbare

desperation—river—me—river—me—me—" (*Seam* 46)

In another poem the moment which brings honour becomes the state of shame for these women:

Was it on a jute mat that

She gave birth to the baby

Half-his or his or his? Victim:

A living being sacrificed..(*Seam* 27)

In interview no. 6 Interviewer asks " Many of the birangona had children by Pakistani soldiers. Did you have a child as well? The answer is the most heartrending piece I have ever come across:

….The blood

Spilled from within me out onto

The bamboo mat, a red shroud.

…………………….

.. unwilling hollow of flesh

Veined like our country's many

Rivers. My country, yours----was it

Hers? She grew whole inside me

Like a lychee, my belly a hard shell

Broken open by her soft, wailing

Flesh. Besides, I did not want his

Or his or his child inside me,

outside me, beside me. Never

Will she know that I cupped her

Head and began to press hard, but

Stopped. That I laid her between

Cotton and dirt floor, placed the tip

Of my finger over her beating heart. (*Seam* 40)

In the final section of "Interview with a *Birangona*" the interviewer asks, " *After the war was over, what did you do? Did you go back home?*" (Seam 49). The *birangona*'s response is very heartrending and exposes the reality how these women were not accepted even by their family members who loved them very much. The grandfather of the last poem stands in stark contrast to the grandfather who appeared in the first poem of the interview section:

I stood in the dark

doorway. Twilight. My grandfather's

handprint raw across my face. *Byadob,*

he called me: trouble-

maker. (*Seam* 49)

The imagery of threshold and twilight embodies the dilemma, the conflict, of the *birangonas* of inside world of *Birangonas* as well as exposes the outside world's dualism. The girl who was a *misthi maya* has turned into *Byadob.* The handprint of the slap is also a kind of imprint given by the family as state's title. As in the first interview, grandfather figure appears in the poem but as a transformed figure as if he doesn't have any relation to the girl standing at the door.

He then cruelly said to the girl: *"Leave. Don't come back,* he said." (10-11) Instead of sympathizing the girl he roared "*How could you let them / touch you?* " (6-7). The girl expressed how she retreated: " I walked past his turned-away back." (Seam 49) The girl painfully contrasts this rejection with the state honour:

> ….though the new
>
> president had wrapped me in our new
>
> flag: a red sun rising
>
> across a green field. *You*
>
> *saved our country,* he said.
>
> I said nothing. …
>
> No. No. Not Since (Seam 49)

The firm 'NO' twice and 'Not Since' in the end of this section designates a kind of agency to the victim through which she retains her subjectivity, reluctance to further disclosure and dignity.

This testimony of the 'birangona ' reveals not death but survival which denotes that birangona is still alive and has the courage to speak about her experience.

The essence of the whole collection is best exemplified when the poet visits the Liberation War Museum and comments on the image of a *Birangona* woman with her face hidden with her long hair trapped in a picture fame like *Birangona* in real life. The seam-line; the difference between the real life *Birangona* and the Image of *Birangona* in the Museum is this that in the Museum she is honoured and glorified and in the real life she is ostracised and stand as destitute and deprived.

3. Conclusion:

The analysis of the poems in *Seam* brings in forefront the agonized voices of the victimised women of Bangladesh Liberation War oscillating between agency and victimhood. She confesses the inability of articulating the pain of raped woman in one of her interviewer's note " … there are words for every kind of woman but a raped one" (*Seam* 19). The final line of the collection " It wasn't enough light to see clearly by, but I still turned my face toward

it'(*Seam* 65) reveals the deep concern and dedication of the poet in documenting and recording the first hand experiences of these biranginas even in the most challenging circumstances. In one of the later poems "Dhaka Nocturne": Faizullah in an empathetic way confesses:

"I admit that when the falling hour

Begins to husk the sky free of its

saffroning light, I reach for anyone

willing to wrap his good arm tight

around me for as long as the ribboned

darkness allows. Who wants, after all,

to be seen too clearly?" (*Seam* 61)

Faizullah's following words in an interview best exemplify her own honest efforts in recording the experiences of these *birangona*s in *Seam*:

"I don't believe that there is an art that can ever render something as unreasonable and as violent as human suffering. I tried to write a book that acknowledges the limitations of that rendering as much as it is helpless before those 'images of the atrocious' and the ways in which those images are forgotten even as they continue to haunt us." (Faizullah)

Despite the distance from the events of 1971, Faizullah creates a seam with poetic precision: a seam that unifies and intertwines different experiences, genres, generations and has created a coherent lyrical mosaic which prioritizes involvement, great care and compassion and humanity to handle and understand the pain of others. Faizullah crosses over the barrier of ostracism, creating a seam between herself and the 'birangonas' and leaves us with a question - " *It is possible to live without memory* Nietzsche said but is it possible to live with it?"

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A Journey Back Home to Reach Out the World through the Poetry of Jessica Powers by Feminist Stylistics

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ABSTRACT

Poetry is a form of literature and a phenomenology of language in which the relation between word and meaning is more than what it is in day-to-day speech. The meaning of words has got close relation with the experience of them. According to the modern literary studies, especially Feminist studies, there are significant differences between the writings of male and female writers. The present paper is an attempt to bring out the special feminine features of Jessica Powers' poetry who was a modern American religious poet, a cloistered Carmelite nun. The poem 'My Heart Ran Forth' taken from the collection of her poetry named 'The Selected Poetry of Jessica Powers' is analyzed using Feminist stylistic analysis for the purpose. The poem speaks of one's especially woman's commitment towards the family, society and to the world as a whole. The poet recognizes the role of woman important even if it is in a small circle like family, because it's the root place from where it grows out into outer places. According to the analysis it is to be concluded that feminist view is not to make woman stronger; for woman is already strong, but to change the way the world and she perceives it. Feminist theories put forward by Sara Mills and others in the literary field form the basis for the paper. This is a qualitative descriptive study which has used various library references for analysis and to support the findings. The poet has never said herself a feminist; still the study explores strong feminist elements in her writings which enlighten the readers about the strong role of women in supporting the world to be a better place, even if it is in public or private.

Keywords: Jessica Powers, Cloistered Carmelite Nun, Feminist Stylistics, Sara Mills

INTRODUCTION:

The concept of gender is everywhere around us; it is embedded in our thoughts, beliefs, actions, in our institutional setup; quite naturally in our language too. As language is said to be a structured system of signs, or combinations of form and meaning, gender is surely embedded in these signs and in their use of communicative practice.

Jessica Powers (1905-1988) was born to a pioneer family of Wisconsin valley, America. She never called herself a feminist but there in her poems we can see the feminist elements along

with the religious and nature elements. She writes her story creatively in her poems and it is really an inspiring one for any woman or man. As the grand child of Scottish and Irish grandparents, she inherited many qualities like her taste for poetry and above all a spirit of daring and risk, a spirit of determination, the spirit of a pioneer. During her school days she herself and others came to know about her poetic talent and recognized the same. In 1939 her first book of poetry, 'The Lantern Burns' was published by Clifford Laube's Monastine Press and in that series the only woman poet was Jessica Powers. She was blessed enough to continue her poetic vocation even after joining the Carmel.

Cloistered Carmelite Nun: Carmelites have their origin from the Mount Carmel, which is mentioned in the Old Testament of The Bible. They are strict order completely dedicated to prayer, meditation, penance and work. They officially originated in Florence (Italy) and later flourished into different parts of the world. Cloistered means they are completely separated from the outside world and once a woman enters the cloister, she goes out only after her death; that is her body is taken out of the cloister by others. It is really astonishing that the poetic talent of Jessica was not blocked, but nurtured and encouraged, even in her cloistered life.

Feminist Stylistics: It is a key branch of stylistics related to feminist studies in literature. General concern of the study is to take up gender issues and the main concern is that of language. Feminist stylisticians are interested in values related to gender that are present in texts and analyzing the same. The analysis really starts from the micro level of language to comprehensive discourse level, investigating the linguistic structures related to male and female references. The ideological level investigation also is made to get into the state of feminine figures and references. Coming to the author's point of study, it is generally believed mainly by feminist stylisticians that the style is different in women's and men's writing. As the ways of thinking and perceiving differ, that will clearly be seen in the other phases too.

Sara Mills is a linguistics professor famous for mainly her contribution towards feminist stylistics. According to Mills; "Feminist stylistics is concerned with the analysis of the way that questions of gender impact on the production and interpretation of texts" (Mills, 2006) She goes on explaining that, "Feminist stylistics is concerned with unraveling the complex messages which may be deduced from texts and also with analyzing the way that readers piece together or resist these messages." (Mills, 2006)

THEORETICAL OVERVIEW

The roots of feminist stylistics can be unearthed from the theories and practices of feminist criticism originated in United States and France. Feminist stylisticians place comparatively less emphasis on the artistic function of language than on the other aspects of language. It is believed that there is a "women's writing", which fundamentally differ in style from "men's writing". For Sara Mills, language represents, "a form of social networking or social bonding, or the site where power relations are negotiated and enforced a set of mutually exclusive choices in a closed system." (1995) Feminist stylisticians highlight in a systematic manner the self conscious attempts by female writers to modify traditional modes of language use. This is done by identifying the dialectical features as well as the alternative forms of expression in such texts. A shift is there in feminist stylistic analysis from the text in itself to an analysis of the factors which determine the meaning of text in its social context.

ANALYZING THE POEM

In the poem Jessica is reflecting on the question- how to begin- and discovers her response in what is "*near at hand.*" The enthusiasm of a person who is a beginner in any venture will be really energetic. He/she will joyously shouting, singing and run forth 'far afield'. That is said in the first stanza. Wisdom will stop and help to do the right thing. That is the thing happening in the second stanza.

"But wisdom halted it, out far afield,
asked: did you sow this seed
around your house, or in the neighbor's garden
or any nearby acreage of need?
No? Then it will not grow in outer places.
Love has its proper soil, its native land;
its first roots fasten on the near-at-hand."

The spiritual description for this, related to the great Carmelite nun, predecessor, St.Theresa of Avila's spiritual writing is that; "in the seventh dwelling place of her book 'Interior Castle', she cautions "Sometimes the devil gives us great desires so that we will avoid setting ourselves to the task at hand." Theresa, again, expresses the same truth with her often quoted and charming words: "Well, come now, my daughters, don't be sad when obedience draws you to involvement in exterior matters. Know that if it is in kitchen, the Lord walks among the pots and pans helping you both interiorly and exteriorly."

The beginning of any endeavor will always be energetic; and later only the true spirit comes out. Jessica really wanted to love the world, as it is the commandment of God. In the Old Testament of the Bible, God has given Ten Commandments to His people, the Israelites. In the New Testament Jesus says that loving God and fellowmen is the only thing to do to fulfill all the commandments. It seems so easy and the poet is energetically getting ready to do it. Heart is the seat of love and it considers everything as good in an optimistic way; regards the world to be a garden. Before going out to the world wisdom intervenes and enquires whether the seed of love is sown around the house and nearby places, before sowing it in the vast world. This thought comes in the second stanza of the poem and further there occurs a question-answer session in the mind of the poet. Then comes the decision in third stanza to go back home to let the roots of the 'love-plant' be strong in the homeland, from there it will naturally spread.

The poem was first published in 1948, few years after Jessica's joining the Carmel. It was the time of Second World War when she entered the Carmel in 1941. Evil seemed to snatch the world, suffering was imposed on innocent people and many thought to do something to overcome it. Some joined the war. But some others took a different stand. It was the time when cloisters were full, world-wide. To do personal sacrifice, gave themselves to God, took up the arms of prayer and penance. This was one of Jessica's motivation too. The present poem shows glimpses of this decision, even though it was written few years after the incident, she was just remembering and evaluating and after all justifying her decision to join the Carmel. An ordinary woman has got some natural limitations, especially in those olden ages. The only value that can help to overcome the then negative situation is love. But one, especially a woman cannot go out in the world freely to love it. That's why the poet gives the suggestion that one can sow the seeds of love in the places 'near-at-hand', at home and neighborhood. The poet had done it for more than thirty years at home, doing her house hold duties and loving the ones 'near-at-hand'. Later that love spread and she joined the Cloistered Carmel. From there she could love the world in much more spiritual way too. She thus justifies all the house hold duties even though how small it may be, done by women as acts of true love only. Those will have long lasting influence on the world too. Even in a small circle like family women could do their best and it is the root place to start great things over the world. If it does not happen in the home, there is no chance to be there in the vast world. "Charity begins at home" and the beginners are always women, who build up the future generation; even though men does the same thing, women is doing it in the basic, grass root level. Thus the role of women in making the world a better place is again underlined.

Musical qualities are seen in the poem as many of Jessica's poems. 'Spring-sing', 'garden-children', 'seed-need' etc. are the rhyming words seen at the line endings. Thematically, lexically and grammatically this female writing-poem- differs a lot. It is said that female writings describes female experience and may lack rationality. This can be seen as true in the case of the present poem. Metaphors of nature seem to find place and importance in their writings, which again is true with the present study. Female writing may not be closed and will be more emotional and will be incomplete. Here also the poet pauses and gives space for the reader to meditate on what the poem wants to say.

CONCLUSION

The paper justifies feminist stylistics to be a relevant branch in the field of stylistics which is helpful in analyzing texts to bring out the feminine elements contained in it, not only in the basic structure level, but also to the ideological level too. No act of love is insignificant, even the house hold menial works done by a woman at her home. It also contributes to the betterment of the world. As the saying goes "Charity begins at home", and the woman at home is responsible for the same to a great extend. The meaning of the text, here the poem is taken up through the social context too. The study highlights the need to recognize the role of a woman done even in a small circumstance like home, to be significant world-wide.

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Kitchen Space as Knowledge Site in Anjali Purohit's *Ragi-Ragi*: A Feminist Epistemological Enquiry

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Abstract

Since its emergence, Food Studies as an academic discipline has brought out many research publications that are centered on the Kitchen space and its impact on the lives of women. Feminists often express different and even contesting perspectives on the potential of the Kitchen space. While some feminists accuse it for having offered scope for patriarchy to oppress and subordinate women there are some who view it as a space that has allowed women to have exercised creativity and to have shared knowledge. The study aims to conduct a feminist epistemological enquiry into examining the kitchen space and its potential to operate as a site of food and food related knowledge. The paper seeks to question the various ways by which the kitchen space mediates food and food related knowledge and substantiate and illustrate the discussions using evidences from a food memoir by Anjali Purohit, Ragi Ragini: Chronicles from Aji's Kitchen (2014). A culinary narrative is one of the most prominent genres that use the kitchen space as a narrative motif to discuss food and food related knowledge. The text chosen for study incorporates the life of Ragini (the narrator) into the formulation of various ragi recipes which she claims to have had originated from her Aji's (grandmother's) Kitchens. This paper is aimed at questioning and reformulating existing perceptions on knowledge production and assimilation through a feminist culinary enquiry.

Key Words: Gustatory Epistemology, Feminist Epistemology, Kitchen Space Feminism

Defining the Kitchen Space

Contemporary understanding of a 'Kitchen' space would define it is a physical space that is part of a household infrastructure. However, it has been invested with several meanings that feminists have constantly revised and revived. Historical, cultural and evolutionary records have documented how the kitchen has been the centre around which women's lives had/have revolved. The discipline of evolutionary biology substantiates this view by drawing from the theory of biological determinism. The ability of women's bodies to procreate and nourish life are stated as reasons for the strengthening of an essentialist thrust of this bodily responsibility and extent it at familial and social levels along human social evolution. Theory of biological essentialism explains how the responsibility of processing ingredients into producing a meal has been conveniently passed on as a part of women's share of domestic responsibilities. With

the cultural turn in place food, an important marker of culture, has gained immense significance and attention. The politics around its production, consumption and assimilation have only recently percolated into rapid academic and scholarly discussions.

Food is often used by feminists to explore locational politics. Feminist food studies scholars take into account the 'cultural' and 'ethnic' diversities that are expressed through food. However, while identifying and describing a distinguished and demarcated physical 'kitchen' space and viewing it as part of the household infrastructure, they tend to overlook the fact that this does not correspond to the various subjective realities that many Indian women live by. Elizabeth Anderson in her article titled "Feminist Epistemology: An Interpretation and a Defense" debunks the popular understanding of the term 'feminist epistemology' as a "a study of feminine 'ways of knowing' and the scientific rationale that it either rejects (radical feminist epistemology) or embraces (traditionalist feminist epistemology)".

Kitchen space Feminism(s)

Since its inception kitchen space feminism has been instrumental in questioning and challenging the systematic associative practices, designation and categorisation of the kitchen space as 'women's space'. Conventional kitchen space feminism also contests and challenges the notion of equating the 'kitchen space' to the 'home space' and the act of binding women to the 'family', 'home' and 'kitchen' through the 'responsibilities' associated with processing food ingredients and preparing a meal for their families every day. This Sisyphean 'role burden' of preparing the everyday meal for the family resting on women is often questioned by kitchen space feminists within different contexts. Feminist anthropologists and sociologists explain that the ability of women to nourish life within their bodies during pregnancy and their abilities to offer their own bodies while lactating to sustain life, lays down a base for an essentialist argument that permanently assigns the task to mothers and wives.

Early Kitchen space feminists vehemently challenged this view of kitchen space ontology. They argued that a rigid compartmentalization of the kitchen space and the responsibilities associated with it has had evolved from the distinct spherification of it in terms of the roles and responsibilities that it dictates. Popular feminist viewing of the 'kitchen space' as the core of the 'home space', a microcosm of the society draws its inference from an essentialist view of gendering women's bodies through social role playing. A semiotic juxtaposing of the physical kitchen space onto larger macrocosm such as the society and onto understanding the organic nature of human physiological condition can be achieved through Ashok Kelkar's term

'Rudimentary Cosmology' where human carnality is use to define the kitchen space in terms of it function and potential.

The compartmentalization/spherification of the physical kitchen space patronises a 'scientific' analogical premise that can be used to simplify and study the other macrocosmic complex semiotic structures that alter and influence the different ways of 'knowing' the world. Kitchen space feminism also questions the idea of traditional scientific ways of 'knowing' (methods of logical enquiry) and classifies them as patriarchal. It therefore emphasizes on the need for adapting new and valid forms of alternative feminist epistemic methods of research. The 'performance' (Judith Butler) of everyday cooking enables women to acquire practical skill based knowledge. Meal planning requires home skills such as being resourceful, creative and empathetic. These skills are horned through the everyday practice of the same and add layers of epistemic understanding of the needs and requirements of maintaining and managing the nutritional needs of the various members of a family.

While being dismissed as knowledge derived out of 'old wives' tales' even some of the remedial 'healing' supposedly simple recipes and concoctions that are integrated into everyday cooking are very often used to domestically treat common ailments through use of kitchen ingredients. They are mostly a product of the ingenuity of women (mostly of mothers, grandmothers and aunts) who are/were well informed of the nutritional and medicinal values that every kitchen ingredient possesses. "The wholesomeness and nutritional value that this form of ragi is capable of imparting not only to the very young, old or infirm but to everyone else in between as well suggests that ragi may well have evolved from the elan vital (Purohit 2)."

The text *Ragi-Ragini* by Anjali Purohit is a narrative that can be classified as a food memoir in terms of its function in narrativising nostalgic 'past' (personal experiences) through the medium/trope of food. Kitchen space is similar to that of a bio-chemical laboratory as it is concerned with processes such as emulsification and thermic (heat) energy transfers. It requires a serious understanding of the various steps involved in processing and producing a valuable meal. While changed modern food consumption practices 'trivialise' and attempt to reduce the 'significance' of traditional home-made foods, conscious food practices and counter-cultural movements such as veganism, slow food movement simultaneously work towards its reversal.

Anjali Purohit in *Ragi-Ragini* uses the culinary trope to narrate the affinity between Ragini the protagonist of the narrative and the millet Ragi, which is also referred to by names such as

'Nachani', 'Nagli', 'Kelvaragu', 'Mutthari', 'Coracano' and 'finger millet' (Purohit 1) in the different regional dialects/languages of India.

Locating the Kitchen Space within the Feminist Epistemological Tradition

The Kitchen space provides a platform for an 'intersubjective knowledge' (subjective knowledge shaped by the positional status of an individual) transfer between women belonging to different generations. Over food based interactions, along with recipe sharing and meal preparation skills, experiential knowledge pertaining to handling, negotiating and the shaping of certain social behaviors, attitudes, life skills and value systems based on 'lived experiences' are also transferred across generations.

'The central role and multiple significances of food and eating entail a link with epistemological and ontological concerns' (Sceats 1.) Sarah Sceats' book titled *Food, Consumption and Body in Contemporary Women's Fiction*, discusses the role of food consumption in informing of the ontological and epistemological reflections that are possible through women's writing on food. Knowledge therefore is relative to the socio-cultural position of the subject who perceives it.

Feminist Epistemology therefore at a certain level brings about a truce as they interweave between the agendas proposed by the fields of sciences and social sciences. By this frame of reference as described by Elizabeth Anderson, "feminist methodology can be understood as the branch of naturalised, social epistemology that studies the various influences of norms and conceptions of gender and gendered interests and experiences on the production of knowledge." Her strong conviction on the validity of this perspective is ethically justified as she claims that this view can "avoid the dubious claims about feminine cognitive differences and enables feminist research in various disciplines to pose deep internal critiques of mainstream research." It is an inclusive approach that integrates a sensitive(empathetic) and conscious approach to research that Women's Studies/Gender Studies advocates both in terms of its approaches and the methodologies that it employs to study a subject or an issue.

An excerpt from the chapter six of *Ragi-Ragini* contains notes on preparing Ragi laddoos. This preparation description is titled as "The Amazing Ontology of Ragi Laddoo" (Purohit 68.) The laddoos, as Ragini describes them are prepared by her grandmother whose culinary skill based knowledge can even be used to illustrate Hegelian principles. Such profound understanding of the various meanings of existence and ontological reflections are made possible through the kitchen space.

Aji, who ought to have taken a patent right on this mix, also adds a pinch of salt into the flour. She is a covert Hegelian and hence a firm believer in the unity of opposites. So, she says bitter must always go with sweet and a hint of salt makes the sweet sweeter. No one can argue with Hegel, or my gran. So, with a pinch of salt, bitter sweet it must be (therefore the hint of fenugreek) (Purohit 74)

In *Ragi-Ragini*, the narrative's representation of the millet and the maid (Ragi and Ragini) through hyphenated referencing raises several ontological and epistemological concerns surrounding the process of cooking and writing about the experience of cooking. The text documents 'positional politics' that influences the lives of women discussed within a transitioning rural-urban context. With factors such as age, educational status, personal life experiences, world view and spiritual character the women in the narrative display different associative behaviors to food. Ragi, being the single most discussed ingredient in the narrative, is able to provide the scope for articulating the various experiences and the emotions that they invoke at the different stages of their lives for both Ragini (the protagonist) and Aji (her grandmother) in the text.

The manner in which the millet is handled in the narrative serves as a symbolic representation of the way embodied knowledge systems function in a society. The same grain is age-appropriately processed differently to suit the gastric capacity and nutritional requirements of the person who consumes it. The knowledge is embedded in the various micro narratives (Lyotard) that the author/narrator weaves into the text that she has titled as *Ragi-Ragini*. The micro narratives include Aji's accounts of Ragini and her mother Shanti's growing up in *Parvi*, Ragini's grandmother recipes and Bahinabai's ovis which are all interwoven into a 'unifying discourse' that is interspaced with Ragini's perspective on each of these sections. While finding food for daily survival itself is seen as a major task for many Indian families, meal planning, conscious and planned consumption of nutrition-rich foods can be considered as a luxury that very few either have limited or total access to in the global era. Narratives like *Ragi-Ragini* also document the shift in the perceptions on the nutritive content and value of a food preparation/meal.

The Kitchen space serves as a centre for multiple epistemic concerns to be raised. Women acquire and share knowledge which are also 'embodied' and transferred through the practice of cooking and consuming.

Harraway argues that the scientific "gaze" that the notion of objectivity promotes is essentially a "God-Trick." The God-trick it assumes that one can be completely removed from the subject(s) of research and make completely unbiased observations about the world, interpret those observations, and report the "truth" about those observations. Harraway contends that this notion is problematic and reifies oppressive masculine epistemologies. (as cited in Correia, 2-3)

Food based interactions that are facilitated by women (human subjects) within the kitchen space challenge mainstream epistemic concerns as they are derived from "situated knowledge." While cooking women tend to use their bodies (their senses in particular) as instruments to complete the cognitive process. This cognitive engagement transcends an essentialist claim that suggests that "women think with their uterus while men think with their brains" as the cognition based on sense perceptions is not a gender-specific behaviour. There are other socially located, 'experience' based activities that influence the cognitive process of women. Cognitive-experiential self-theory, also referred to as CEST, distinguishes between the 'rational system' and 'experiential system' (Epstein) of cognition. While modern psychologists contest that 'experiential system of cognition' need not be exclusive to the 'emotional' experiences of an individual it can be argued that emotional cognition is predominantly a subjective, 'sense' based empirical understanding of life events that differ vastly for every individual.

The blurb to the text *Ragi-Ragini* reads as follows:
The author believes that ragi has the potential to take a weak and ailing body and lead it towards health, wisdom and self-realisation, and she infuses her recipes with this faith. The recipes are accompanied by sparkling little tale about the little girl called Ragini, her life with her genius grandmother Aji and feisty Masi in a small coastal Konkan village, and the transcendental ragi grain. Adorning the narrative and the recipes are "ovis" or verses composed by the renowned Maharashtrian poet Bahinabai which have been sung by generations of women while going about their daily chores, and which talk about the life, work and concerns of women in the region.

Women's life experiences are heavily influenced by the social and cultural position that they occupy along the time scale. For Bhahinabai the only manner by which she could transcend her living experience was through her ovis. For Aji and Masi, cooking played the role and for Ragini the writing process helps her articulate her understanding of her reality.

Epistemic Concerns rose through Kitchen Space Counter Discourse

The text *Ragi-Ragini* by Anjali Purohit consists of forty-six raga-based recipes that were 'cooked' by Aja, Ragini's grandmother and consumed by Ragini. Ragini, the protagonist of the narrative is able to modify her Aji's authentic recipes to meet the demands of modern lifestyle. While 'processing' and 'cooking' a 'traditional' (regional) ingredient that is familiar to her gastric system, Ragini is able to alter the recipe to suit the nutritional requirements of every individual who would want to try the recipes when she narrativises them in her text. This creates a universal demand for the ingredient as well the recipe narrative (the text *Ragi-Ragini*) that glorifies it.

BURSTING WITH HEALTH, GUARENTEED-TO-PUT-THE-POUNDS-ON-ANOREXIC-KIDS LADDOO MIXTURE

The following ingredients can be added to most homemade laddoos. Individual quantities can be varied according to taste and budget. None of them are compulsory and they have distinct taste of their own so sugar/jaggery quantities need not be increased only because the quantity of this mix has increased (Purohit 73)

The manner in which food recipes are handled by women illustrates how they negotiate gender expectations within a patriarchal system. While recipes are administered, and handed down as family heirlooms they recipes always embraces scope for alternatives at every step of its preparation and accommodates ingredients that can be substituted with what is available. While presenting themselves as strictly coded instructions on the cooking process the recipes tend to incorporate 'taste' and 'budget' (Purohit 73) as factors that influence the 'practice' of trying out a recipe.

The kitchen space is a place of production where ingredients are processed and prepared into a meal. The narrative is an extension of the kitchen space. In a culinary narrative, the process of consumption is extended beyond the kitchen space and the re-construction of the meal happens at a verbal level. The author becomes an extension of the cook, be it her grandmother or her aunt. Verbal construction of the food heightens the 'delight/pleasure' factor of food consumption practice. The conversations that women build around the kitchen space by sharing their experiences are creatively documented along the different timescales. For Bhahinabai the ovis were the source through which she could acknowledge life experiences. For Aji and Masi tending to Ragini and preparing delicious Ragi based meals offers an insight

into their lives. Ragini experiences the same through the narrative, the text *Ragi-Ragini*. This form of experientially acquired knowledge is embodied through the food that one consumes.

Harraway's view of objectivity presupposes that there is an objective truth that one can find and observe. Much of the feminist scholarship, including that of Harraway, refutes this claim. Rather she (1988, 581) posits a notion of "embodied objectivity" or an embodied vision of "situated knowledges" that is necessary for ethical, emancipatory, and engaged research. "Feminist objectivity is about limited location and situated knowledge, not about transcendence and splitting of subject and object" (Harraway 1988, 583). This perspective charges that our knowledge is always partial and that we each interpret the world we observe from the distinct context (or situated knowledge) that shapes our lives (as cited in Correia, 2-3)

This postmodern feminist view on knowledge acquisition can be studied through a text such as *Ragi-Ragini* where the narrator and her grandmother articulate and 'perform' 'embodied knowledge' related to cooking from their respective 'positions.' The millet ragi gets 'gendered' along the process as it takes on the role of nourishing Ragini in a manner by which a mother would through her breast-feeding. The nutritious ragi based diet as Ragini believes is responsible for her physical beauty appeal and health by offering her a 'sparkle in the eye, a glow in the skin, a spring in the step' (Purohit 1.) Therefore the millet is understood to be 'gendered' (given a 'feminine' attribute) and at the same time used in process of 'gendering' (as it aids in shaping/supporting mainstream standards of 'beauty') within a kitchen space. By delineating this form of gendering practice as documented within a culinary narrative, women narrators are able to diffuse the potential of to it to be oppressive. They rather emphasise on the need to accommodate the millet into one's diet for its nutritive content more so than for its ability to beautify one's body.

The narrative offers scope for the practice of consumption to be consciously approached and thereby women whose knowledge contribution as documented in the text becomes the focal point around which serious revisioning of standard epistemic concerns are explored. The Kitchen space produces a counter discourse while considering the knowledge production and acquisition process. Through recipe creation women use the kitchen space to articulate inter-generational dialogues that counter and challenge the mainstream hegemonic understanding of epistemology which is in turn effected through social normation. The text *Ragi-Ragini* highlights and discusses in detail the 'embodied knowledge' that its subjects Aji, Ragini and Masi explore through their cooking and writing practices.

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Through The Looking Glass: Reading Draupadi in Contemporary Rewriting of the Mahabharata,
The Palace of Illusions

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ABSTRACT

Sexuality is a bi-word of contemporary literary studies and so is the reworking of myths and mythologies. While the former is crucial in the realm of Gender Studies, the latter has emerged as an unexplored land of gaps and mysteries. Hence, the exploration of sexuality in mythical narratives becomes important in the present scenario. One such mythical character whose sexuality has been both misused and abused invariably is that of Draupadi.

Draupadi is popular amongst the masses as Panchaali, a wife to the five Pandavas, or for her cheerharan episode in the Mahabharata, until the publication of such books which tell the tale of Mahabharata from the eyes of Draupadi like Yajnaseni by Pratibha Ray and The Palace of Illusions by Chitra Banerjee Divakaruni in recent times. Such renditions or rewritings unfold the events of the great epic from a feminist perspective, that is, through the voice of Draupadi, who was originally a minor character, but is now the central character of the novel. Rendering voice to the voiceless, the novelists allow space for Draupadi's views on sexuality, relationships, desires and womanhood. Though she could satisfy her five partners yet she failed to derive satisfaction or pleasure from them. Rather, her friendship with Lord Krishna provides her solace and strength against the backdrop of war, dishonor, dilemma and chaos.

Thus, my paper seeks to examine the contemporary relevance of Draupadi as a source of strength for the women of the century owing to her nature of a silent rebel. Struggling against the male hegemony for her honor, identity and sexual freedom, she used her sexuality as a weapon in carving a moment of historical significance. It is the political, social and feminist underpinnings of sexuality that my paper seeks to explore through the viewpoint of Draupadi, as expressed in the book The Palace of Illusions.

MAIN TEXT

A story changes when a new person tells it. Similarly, a text holds different meanings and levels of significance for every generation in general and every reader in particular. The postmodern age has been one of parodies and rewritings. The retelling of an existing text introduces us to a whole new world of implicit meanings, newer perspectives and hidden intentions thereby opening new avenues for research and discussion. The movement started

with parodies which ridiculed the original text using the techniques of irony and sarcasm. After this style exhausted itself, there emerged a new species- reworking of mythical narratives, which questions the silences of different characters and their absence from the main plot or crucial situations even though they act as catalysts in triggering emotions and unfolding events. Hence, these reworkings aim at filling in the gaps and spaces and addressing the loose ends of the plot so as to provide us a complete picture of the incidents that make up the story. In the words of Banerjee, "I would place the women in the forefront of the action. I would uncover the story that lay invisible between the lines of the men's exploits. Better still, I would have one of them tell it herself, with all her joys and doubts, her struggles and her triumphs, her heartbreaks, her achievements, the unique female way in which she sees her world and her place in it"(xiv-v).

Like every other retelling, *The Palace of Illusions* looks at the great Indian epic, *The Mahabharata* from the eyes of Draupadi. Draupadi was known to the readers as a destructive force, who "by her headstrong actions helps to bring about the destruction of the Third Age of Man" (xiv). However, Chitra Banerjee Divakaruni deconstructs these mythical delusions in this book and gives Draupadi an opportunity to narrate the tale of her life from her viewpoint so that the readers are able to understand the plight of a woman who was stripped off her honour in front of hundreds of men and whose five husbands could but be a silent witness to all of this helplessly being bound by a mere promise. It is "her life, her voice, her questions, and her vision" that the novelist seeks to explore (xv).

The opening sentence reveals Banerjee's aim- to expose the ugly face of patriarchy and render voice to the voiceless. It strikes the keynote of the novel: "Through the long, lonely years of my childhood, when my father's palace seemed to tighten its grip around me until I couldn't breathe…" (1) – the novel would talk of patriarchal shackles which have chained and confined a female protagonist and she will perhaps unchain herself through the course of the novel.

Draupadi initiates her journey of self-actualization by questioning the rules of nomenclature when she wonders why she was named as Draupadi meaning the daughter of King Drupad inspite of being an unwanted child. She considers it "egoistic" and less suitable for such "a girl who was supposed to change history" (5). She preferred to be called Panchaali, the daughter of the Panchaal kingdom. Born from the fire, she was also known as "Yajnaseni". The Gods had predicted that she would "change the course of history" (5) but she was never given importance in the palace as a significant figure with immense powers. Rather, it was her

brother Dhristadyumna, referred to more often as Dhri who hogged all the limelight and had all the attention towards him since he was going to avenge his father by killing Dronacharya, the fearsome warrior and the greatest teacher of warcraft. Draupadi complains of negligence being shown to her by her father who never wanted her but only Dhri because of his selfish desires. But the brother and sister loved each other very much and Dhri's love helped Draupadi survive the hard time in the palace.

Admitting being alienated and left out, she launches a scathing attack on the male ego and gender roles. She strongly condemns the prescribed notions of femininity. The society today is but a mirror reflection of the ancient one except for a few changes in lifestyle. In fact, these texts have immensely contributed in laying down the patriarchal norms and ingraining them deep in the minds and actions of people. Hence, male chauvinism continues to remain as the reigning fabric of perception and judgment even in the 21st century. Panchaali, like most of the girls today, was interested in studies, but education was then, as now, a privileged granted exclusively to men. It was unpalatable sight that a girl could be allowed education and hence, Panchaali had to listen to Dhri's lectures stealthily from the other side of the curtain as her "presence flustered him so much that he was quite unable to teach" (23). Such lessons on warfare and righteousness were meant for Dhri because of the noble cause that he was born for.

However, Panchaali, though was "meant to change the course of history" was not to be considered eligible or fit for these lessons. However, it does not mean that girls remained uneducated. Their education was supposed to be of a different kind: "sixty-four arts that noble ladies must know" (29). These included lessons in singing, dancing, cooking, sewing, playing music, "rules of comportment- how to walk, talk, and sit in the company of men; how to do the same when only women are present; how to show respect to queens who are more important; how to subtly snub lesser princesses; how to intimidate the other wives of [your] husband (30). However, Panchaali was not made for these trivial activities. She hated such lessons, especially the last of the above mentioned list. She protested against polygamy and was sure that she would not allow her husband to practice it. Little did she know that man's monopoly was undisputable and even so when it is the king, who is but a womanizing hedonist. Dhai Maa explained her in simple words: "Kings always take other wives" (30). How casually she could say it because it is the king. But, if a queen chooses to do so, she would be called a whore or a woman of loose character and morals. Perhaps, she would have to undergo severe penance for it and be banished from her kingdom. But if it is a male who relishes more

than one partner, it becomes a sign of royalty and status. It is worth noting that Panchaali was quite assertive about her sexuality even at such a young age.

Panchaali was a rebel as seen from her rejection of patriarchy. But she was a misfit in the-then society; she was born at the wrong time in a wrong place and as a wrong person. Had she not been a princess, life would have been a different experience for her, a pleasant one perhaps. But the strong walls and the high pillars of the palace were symbolic not of magnificence and luxury but of patriarchal conventions and restrictions which confined her independent mind. They were like the iron bars of a prison which prevented her escape into the world of freedom. The vast stretches of barren land surrounding the palace added to her woes because they represented her alienation. She wished to be in the company of flowers, butterflies, birds and enjoy the colours and the melodies of nature but she was left to the uninteresting company of loneliness.

Her human company was too limited. She found a good friend in both Krishna and her brother Dhri. Though Dhri understood her feelings and sympathized with her, yet Panchaali felt that "he had started thinking like the men around him…" (26). Dhri was a conformist. He promoted stereotypes such as women being "cursed with a short memory and being impulsive in nature" (24). In fact, when his tutor presents his absurd, baseless idea that women are "the path to ruin" (24), Panchaali refuted this view. But, when he turned to Dhri for support, he curtly asked her to accept the prevalent notion that men are different from women and it was a dire necessity for her to accept this fact as soon as possible. Dhri believed in the chaunivistic thinking of his tutor that "A kshatriya woman's highest purpose in life [was] to support the warriors in her life: her father, brother, husband, and sons" (26).

However, Panchaali stood in stark contrast with him as with every passing day she "thought less and less like the women around [her]" (26). She certainly believed that a woman was not born merely as a slave to the men in her life, nor was it the sole purpose of her life to dedicate her life to the men around her. She had a life of her own which required her time and attention. Her life was made for more fruitful pleasures than being at the service of a man. Unfortunately, she did not have a choice but to depend on Dhri for emotional support. She had Krishna as her other dependable friend but he could not be with her when she wanted. He acted according to his whims and fancies.

The most fascinating and overpowering fact about Panchaali is her sexuality. Being a wife to five husbands, she never felt persecuted. It was definitely against her wish and was a kind of

shock to her but she dealt with it wisely. In her acceptance of this queer fate, she also reveals the cowardice of the greatest warrior of the time, Arjun. Not only that, she also brings to light the misogynist attitude of the great sage who epitomized wisdom, Vyasa and also the most righteous being of all times, Yudhistir. When Kunti ordered her sons to share what they had brought not knowing that they were talking about a human being and not an object, Arjun never took Panchaali's side. Though she expected him to stand up for her, he chose to remain silent as a mark of respect to his eldest brother and his mother as well. Yudhistir readily agreed to the mother's command citing a stupid reason that a mother's words should be obeyed because "The father is equal to heaven, but the mother is greater" (117). It is alarming as to how a man who is the flag bearer of righteousness, could be so biased in his thinking that he could harm one just to obey the orders of somebody else. Isn't it taught to us that we should always ensure that our happiness should not be at the cost of someone's sorrow? Where then was morality or the decisive power of this great man when his mother made such an unpalatable demand? He almost compelled both Dhri and King Drupad to act as per Kunti's orders: "if we can't agree,…that Panchaali should marry all five of us, then we brothers must take our leave, returning your daughter to your care" (117).

A woman's life seems to be a man's possession. It is as if every man in her life decides for her. She is a puppet in the hands of the men in her life who take all the decisions of her life just as Panchaali's father, King Drupad had almost decided that it was better for her to die than be a wife to five husbands. Panchaali hated this egoistic and possessive attitude of men: "I was distressed by the coldness with which my father and my potential husband discussed my options, thinking only of how these acts would benefit – or harm – them" (118).

However, the most shocking of all was the great sage Vyasa's verdict; he had been called upon to decide Panchaali's fate. But, he, being a product of patriarchy, chose to give a verdict which appealed to the taste of men:

> I was to be married to all five brothers…. To keep me chaste and foster harmony in the Pandava household, Vyasa designed a special code of marital conduct for us. I would be wife to each brother for a year at a time, from oldest to youngest, consecutively. During that year, the other brothers were to keep their eyes lowered when speaking to me …. They were not to touch me, not even the tips of my fingers. If they intruded upon our privacy when my husband and I were together, they were to be banished for a year from the household. (119-20)

As evident from the above words, the men were the ones who succeeded in belittling a woman once again. She had been ripped off her rights on her own body. She seemed to be merely an object of sexual gratification to the five husbands. She did not have a right over her sexuality. She would not be able to exercise her wish to be with the man she wanted or sleep with whoever she wanted. She had no role in allowing her to be subjected to or stop herself from being ravished at her own will. She became "a communal drinking cup [which] would be passed from hand to hand whether [she] wanted it or not" (120). As a kind of charity, Vyasa gave Panchaali a *boon* : "Each time [she] went to a new brother, [she'd] be a virgin again" (120). This would be hardly of any help to her. Rather, this boon was designed to give pleasure to the man. How would it be a *boon* to any woman who had to spend a year each with five different partners that to against her will? It was a kind of certified rape, not marriage!

But, Panchaali knew well how to use her sexuality as a weapon against Yudhistir who was the sole reason behind her disrobing by Duryodhan. She wanted Yudhistir, the most righteous man in Bharata to feel that he did the most unrighteous act of all times by putting his own wife's dignity at stake to win something as trivial as a game of dice. This act of Yudhistir reveals the moral vacuity of the torch bearer of righteousness. Such righteousness is of no use if it cannot protect the dignity of one's own wife. It was shameful indeed to be a wife to such an insensible man. No act of vengeance could restore Panchaali's dignity or release her soul from the trauma that she was undergoing since that episode. But, she had her way of putting Yudhistir down and making him feel how he had wronged her.

She used Bheem's love for her to achieve her aim. Bheem, unlike Yudhistir and Arjun believed in making Panchaali feel loved. Beneath his sturdy exterior lay a heart filled with tenderness and love. He tried his best to keep Panchaali happy and fulfill her desires so that at least her happiness could make his heavy heart feel less guilty. He allowed her private space. They enjoyed each other's company even in silence. Bheem loved her like no one else did but she regrets taking advantage of his weakness. She wept more loudly when Bheem was around so that he would accuse Yudhistir of being the sole reason behind her pain. She would complain of the hardships of the journey during their exile in the forest following which Bheem would carry her on his back. But she repents for misusing Bheem's genuine feelings: "I took love and used it as a balm to soothe my ego" (213).

However, she never loved the Pandavas wholeheartedly. Though she had always admired Arjun for his gallantry yet she could not love him. It is partly because Arjun's courage and bravery was confined only to the battlefield, but whenever Panchaali expected him to stand by

her side he never did – be it when Kunti asks the Pandavas to *share* her or at the time of the disrobing episode. But it was more because she had fallen in love with Karna ever since her swayamvar. Although she had to insult him publicly for the sake of her brother, however she loved him wholeheartedly. Throughout her life, she repents for this mistake. It is as if time reminds her every single moment that she committed a grave sin by questioning Karna's lineage; had she readily agreed to let Karna take up the challenge life would have been completely different for her. While journeying through the forest after the marriage, she realized her mistake: "An insidious voice inside me said, Karna would never have let you suffer like this" (99). Even when Kunti had asked all her sons to *share* Panchaali she thought of it as a punishment that God gave her for the offence she meted out to Karna. She could never shift her attention towards the Pandavas. Her heart longed for the love of Karna.

Panchaali's love for Karna is her strength because it helps her tolerate difficult situations. There is nothing more painful than the inexplicable agony of unrequited love. On one hand, this secret love was a reason for survival for her while on the other, it was her way of expressing her desires as well as reject the institution of marriage. Marriage could not stop her from loving somebody whom she desired to possess. It was, in fact, her way of rendering the Pandavas as useless husbands-they could not keep their wife happy. Their love could not support her or gratify her desires. Her mind was obsessed with the thoughts of Karna whom she pictured as an ideal husband. This could be totally justified, specifically after the five husbands could not save their wife's dignity. Their cowardice is revealed and their masculinity questioned. Panchaali realized that she had committed a sin by not choosing Karna over these Pandavas. Had she been Karna's wife, she would not have been subjected to such disrobing of dignity. She would have led a happy life. She supported her husbands and stood beside them in their difficult times but she did not love them. Her defiance lay in her facade of love. She admits that she did not love any of her husbands the way she loved Karna:

> Looking back, I see that I didn't love any of my husbands in that way. I was a good wife. I supported them through good times and bad; I provided them with comforts of the body and the mind; when in company, I extolled their virtues. I followed them into the forest and forced them to become heroes. But my heart – was it too small? Too fickle? Too hard? Even during the best of our years, I never gave it fully to them …. Because none of them had the power to agitate me the way the mere memory of Karna did. (213)

Panchaali's love for Karna was in reality a blessing in disguise. It was a kind of relief amongst tragedies in spite of being the most tragic of all sufferings. However, she used it to assert the fact that forced marriages do not imply a genuine show of affection. Her sexual energies were directed towards Karna. Even though she was a wife to the five brothers in the mundane world, her soul rested in the heart of Karna. In her pretence of love for the Pandavas, she asserts her independence- the freedom and the right to love any man she wishes to. This is the failure of the Pandavas and their heroism is mocked at by the writer- such heroism stands useless when one could not win the love of his wife. It becomes sheer cowardice and the male ego is shattered to pieces. In fact, Yudhistir knew the fact that Panchaali loved not the five brothers but somebody else, perhaps Karna. But he never revealed it because it might question the chastity of Panchaali: "She married us all. But she loved one man more than everyone else" (347). Upon Bheem's questioning, he pauses to answer, "Arjun. It was Arjun. She cared most for him" (348).

Panchaali repents for betraying the love of her five husbands. But love is too strong a force to control. Even at the last moments of her life, she thinks of Karna and his ill-fated life. She feels sorry for him but self-contemplation makes her think of the same question that disturbed her all her life: "… whether at my swayamvar I had made the wrong choice?" (351) When she falls off the cliff during the final journey to the Himalayas and Yudhistir stops Bheem from saving her, she cannot help but think of Karna: "Karna would never have abandoned me thus. He would have stayed back and held my hand until we both perished. He would have happily given up heaven for my sake" (347). Her love for Karna asserted her sexuality and independence. A man can certainly conquer a woman's physique but her soul is her own. It is unconquerable. Panchaali's love for Karna was a solace amongst sufferings. It was the sole purpose of her existence, and hence in her death she embraces her love. Love in the earthly world was restrictive and mundane but her love was too pure and deep to be contained within the circumference of the earth. Hence she chooses the heaven for her union. The sublimity of their ethereal union Divakaruni presents so beautifully: "And yet, for the first time, I'm truly Panchaali. I reach with my other hand for Karna – how surprisingly solid his clasp! Above us our palace waits, the only one I've ever needed. Its walls are space, its floor is sky, its center everywhere. We rise; the shapes cluster around us in welcome, dissolving and forming and dissolving again like fireflies in a summer evening" (360).

Platonic love is also delineated through the relationship of Krishna and Panchaali, who is also called Krishnaa. Krishna was a friend and a guide for Panchaali. She loved him because she

"couldn't decipher him" (11). It was his friendship which provided a moral support to Panchaali who was left to the silence of the four walls of the palace. He was a savior a well. Krishna, in fact, saved her from being disrobed off her dignity by Dussasan and Duryodhan. Krishna also helped the Pandavas win the Great Battle. But, it was during her death that Panchaali realizes what Krishna had been to her, though she had always known the importance of his presence in her life:

> It's only now I see that he'd always been there, sometimes in the forefront, sometimes blended into the shadows of my life. When I thought myself abandoned, he was busy supporting me – but so subtly that I often didn't notice. He loved me even when I behaved I a ostunlovable manner. And his love was totally different from every other love in my life. Unlike them, it didn't expect me to behave in a certain way. It didn't change into displeasure or anger or even hatred if I didn't comply. It healed me" (356).

She had a complicated relationship with Krishna. It was an indefinable relation – a celestial love which was above all earthly sentiments. Comparing her love for Karna to that of Krishna, she says, "If what I felt for Karna was a singeing fire, Krishna's love was a balm, moonlight over a parched landscape. How blind I'd been not to recognize it for the precious gift it was!" (356)

In a nutshell, Chitra Banerjee Divakaruni, through *The Palace of Illusions,* has showcased womanhood in a different light. She has tried to veer away from the traditional patriarchal view that a woman's sexuality is her weakness and it is her womanhood and its assets which are man's property by giving a different shade to Panchaali's character. In making her the central character and narrating the story from Panchaali's point of view does a lot to end the age-old custom of having the male characters tell the tale allowing little or no space to the female characters. Panchaali, in this book, has not been portrayed as the typical woman who is the cause behind the destruction of the Kuru dynasty or as a mere slave to *Karma* or merely as a woman who was a puppet in the hands of fate. Rather, Draupadi, or Panchaali as she prefers to be addressed, is an empowered woman who is a master of her own life. She lived a life by her own choice. She takes full responsibility of her own choices and decisions. She is not a perfect woman. She is flawed and commits mistakes, but the best part of her personality is that she accepts and admits them as the consequences of her own decisions. She takes full responsibility of her life and her actions so that it is she who could be blamed for everything bad and good. She repents for having gone by the words of her brother Dhristadyumna and her friend Krishna and choosing Arjun over Karna. It is the mistake that she repents her entire life, till death.

Hence, she overshadows the woes of being a wife to five husbands and embraces her sexuality as a weapon to tarnish the male ego- this she does by her love for Karna. Her love for Karna and its acceptance by Panchaali wholeheartedly reflects her independence and self-reliance. In this, she becomes an architect of her own life and makes her sexuality her strength rather than weakness.

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A Study of Socialist Feminist Approach in Caryl Churchill's Selected Plays.

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ABSTRACT

Caryl Churchill is one of England's most premier female, post-modern playwrights. She has strived throughout her career as theatrical personality to make the world question roles, stereotypes and issues that are dealt with everyday, like, violence, and political and sexual oppression. She has been part of many facets of performance throughout her almost sixty year career. She is routinely included in anthologies of contemporary drama and her plays regularly appear on student reading lists. Within theatre studies her work has provided the basis for five books and numerous articles. Often linked to theoretical debates about representation in feminist performance, Churchill has stimulated and provoked some of the most important feminist thinking about theatre since coming to critical attention in the mid 1970s. Not only has she been a strong force on the stage, but has also had strong influences with radio and television. She is truly a talented woman dabbling in not only a Brechtian style of theatre that has been commented on time and time again, but also musicals of a sort.

In time, Churchill's writing became less and less inhibited by the conventions of realism, and the feminist themes were also developed. Top Girls (1982) has an all-female cast, and focuses on Marlene, a hard-bitten career woman who is employed at the 'Top Girls' employment agency, who has sacrificed a home and family life to achieve success in the world of business leaving her illegitimate child with her apparently infertile sister, Joyce. Half the action takes place at a celebratory dinner where Marlene mixes with historical and fictional women who achieved success in a man's world, but always at some cost; the other half in Marlene's family, where the cost is being paid. Top Girls is known as Churchill's ultimate statement about women's status in the 1980s.

Vinegar Tom is the title of a 1976 feminist play by Churchill. The play examines gender and power relationships through the lens of 17th century withcraft trials in England. Vinegar Tom follows the story of a girl/prostitute in her twenties in a small village. The plot includes much with-craft, some slating of the Christian faith at that time, and the clear discrimination of women. It is written at the height of the second feminist movement in the twentieth century. Churchill, a highly influential feminist writer shows just how much control men have over society, how women have only ever been classed as good for producing children in the past. The play also personifies "man" (in general) as the devil. Quite a clear

example of this is the third line of the play; "I'm the Devil." – Man. All the songs are set in present day, and all reflect in one way or another, the discrimination of women/men's control of society. Betty, one of the play characters is classed as mad or ill purely because she does not want to marry. The play also outlines society's rejection of people with differences and how men shape what a woman is, and how it all still goes on today.

On the other hand, Cloud Nine asks how much attitudes to sexual behaviors have changed between 1879 and 1979. One act is devoted to each epoch - imperial Africa and modern London - with the same characters appearing in both, having aged just twenty-five years for the second act. While the rigidly patriarchal arrangements of the Victorian era have been loosened, Churchill suggests that we would be foolish to assume that our 'liberated' era is without its prejudices and power arrangements. Scholars have cited Cloud Nine as an example of feminist theater actively engaged in subverting the dominant presumptions of patriarchal culture.

Caryl Churchill's works have furthered feminist performance theory. They have questioned and widened traditional views of gender roles. Churchill's work passionately challenges the oppressions and repressions of class, sex and gender. Churchill's dramaturgical techniques eschewed protagonists in favour of multiply cast roles which represented the different subject positions in the depicted society, and historicized the events of the narrative to enable spectators to see how these events were similar to and different from received historical traditions. While her narratives constituted logical outcomes of a series of events, these were not portrayed as inevitable – it might have been otherwise: therein lies the 'hope' for the future borne on the back of the failure of the past. In her own words:

"[I know] quite well what kind of society I would like: decentralized, nonauthoritarian, communist, nonsexist – a society in which people can be in touch with their feelings, and in control of their lives. But it always sounds both ridiculous and unattainable when you put it in words."

In most literary histories, since beginning, women authors were excluded, treated as minors or bundled with other minorities. Women writer were marginalized and patronized by the exponent of society and culture. Bell Hooks writes, "To be in the margin is to be part of the whole but outside the main body" (ii). The women writers had to fight with the barriers of the male – dominated literature in order to gain center and creative maturity. History record events in a society ruled mostly by men, so it promoted male values. Women are invisible, subservient, private and not in public sphere.

"We have our own history to create, to write."

There is a saying that women have always made spectacles of themselves. However, it has been only recently, and intermittently, that women have made spectacles themselves. On this difference turns the ambiguous identity of a feminist theater. Feminist theater was born in part as a rejection of the continuing tendency in theater to name and elevate some artists, almost always men to positions of leadership while minimizing the important contributions of others, of women in particular. The "feminist theater" took up the issue of "representation of women" by way of the "creation of significant stage roles for women, a concern with the gender roles in society, exploration of the texture of women's worlds and an urge towards the politicization of sexuality."

The 'classical canon' of plays was written from a male-centered point of view, unthinkingly considered 'universal' and the 'norm'. The stage world was generally male-dominated – the action driven by, and seen from, the perspective of male protagonists – as was journalistic reviewing and academic criticism. Given this gender-imbalance, it was not surprising that it was women who first expressed dissatisfaction with the status quo. The time was right for a new critical approach to the understanding of the function of gender in the theatrical imagination. The influence of the feminist ideas was the driving force, and various phases were used to describe questioning approaches to the relative places and roles of men and women: sexual politics, gender and theatre, feminist theatre, each with a slightly different emphasis. The extent to which female dramatists find a 'place' in theatrical activity, or initiate their own 'alternative', counter-cultural, oppositional theatre 'spaces', is determined by the material, political, cultural, geographical, and theatrical circumstances of the historical moment. The changes in the relationship between feminism, theatre and women playwrights ever since are predicated on two phenomena: first, the rise of a new theatre movement, variously called 'alternative', 'fringe' or 'political', which exploded in the 1960s and generated an energetic debate about the relationship between theatre and society; and politics; and second, the development of a vigorous feminist movement.

Feminist theatre in Britain from the 1970s to the end of the 1990s has gone through a series of quite distinct shifts of emphasis. Mid-day through the 1970s, women's theatre began to shift away from its initial socialist agenda to an exploration of broader debates about gender and sexuality. The subjects of women's performances also changed. From plays looking at motherhood, wages for housework, equal pay, exploitation of women in the workplace, and a general emphasis on women's work, attention shifted to a more personal explorations of incest, domestic violence, and then to questions of sexual identity and preference. By the 1980s,

gay and lesbian theatre was increasingly important, and there was a marked increase in the number of solo performers and performance artists. This emphasis on the body, which was directly connected to feminist politics in general, was also accompanied by a growing interest in exploring theatre form.

Caryl Churchill has stimulated and provoked some of the most important feminist thinking about theatre since coming to critical attention in the mid 1970s. She came to prominence concurrently with the development of Second Wave feminism in Britain, both its activism and its academic thrust: and at the time when Marxism was being re-thought in the academy in light of Althusser and Lacan, and challenged by feminists for ignoring gender, later, sexuality. She has successfully written more than 35 plays with more than 10 being landmark plays. She is still writing in the so-called 'post feminist', 'post socialist' nineties: while not abandoning her commitments, she has reflected the historical transformations of the eighties and nineties in plays which stage the central preoccupations and contradictions of these movements as they have shifted and changed.

Caryl Churchill is known for her feminist themes. Churchill's dramaturgy is above all the staging of desire, and more particularly the desires of those members of society who are least able to realize them. These desires are sometimes erotic, they are almost always political. They are desires which social and political structures are unwilling to accommodate - the desires of the oppressed, and most often, of women. She was the first woman to have a residency at the Royal Court (1975), London's premier writers' theatre. In these ways, she appears to be a lone woman breaking through the male-dominated theatre world as an isolated phenomenon. On the other hand, over the years she has developed a collaborative style of writing which involves making plays with collectives (Joint stock and Monstrous Regiment), working with musicians, choreographers, and directors as equal partners(e.g. David Lan and Ian Spink), and regularly involving actors in workshops which have significantly contributed to the final script (*Cloud 9, Fen* and *Mad Forest*). At the same time, she was engaged in activism: in fact she met the women from Monstrous Regiment, a feminist theatre collective, on an abortion march. Churchill is a socialist-feminist intellectual; serious historical reading forms the background of her work and often enters the workshops.

Top Girls
The 1980s were years of rapid advancement for women in many areas of the business world, but one which saw little corresponding advancement in organized child-care systems or

benefits for working mothers. In this climate the idea of the 'superwomen' emerged: one who excelled in all areas of life, public and private, professional and domestic. The real woman suffered under the strain of the 'Superwoman' image. Churchill's play is masterfully done. Dealing with women's issues, this work manages to make even a man wonder what it means to be a woman. More so, it makes anyone challenge the ideal that a person can be successful with power and raise a child at the same time.

It depicts the life of Marlene, a hard-bitten career woman who is employed at the 'Top Girls' employment agency, and her interactions with her family she left behind. Marlene left her working class background to pursue financial success, leaving her illegitimate child with her apparently infertile sister, Joyce. The play is set in Britain and implicitly condemns the increasing incidence of Thatcherite values in society, and especially their effect on Feminism.

The effect of the all female cast of characters is the creation of a world in which women's experiences and stories are given full attention, where men's ways of thinking and speaking are not relevant. Further, the women's stories are considered to be very personal and sometimes even graphic. It is unlikely that the characters would speak so freely in the presence of men. Once the all-female world is established in the dinner party scene, the idea of women competing in a 'man's world' is emphasized by the lack of men on stage. The introduction of one male character would set Marlene up in competition with him, whereas the scene stresses her internalized sense of competition, which manifests itself in her relationship with other women. In an interview to Lizbeth Goodman in 1995, Churchill revealed,

A long time before I wrote the play I had the idea of having people from the past who might just turn up and have a coffee with someone in the present. I noticed in this particular play that this was a way of putting Marlene in context, as someone who was celebrating extraordinary achievements – and I thought we could look at her as a sort of feminist heroine who had done things against odds so that we could then have a different attitude to her as the play went on and we began to question what her values actually were.

The choice of women was fairly arbitrary. It was a collection of people who happened to have caught my fancy at the time. I started to look at what they might talk about, what they had in common and I began to realize that they had all made big changes in their lives, quite often they had travelled and quite often they had difficulties about combining children with the other things they'd done.

The basic story of the play can be summarized as follows: a 1980scareer woman, Marlene, throws a dinner party to celebrate her promotion to the post of Managing Director at the Top Girls employment agency. She shares dinner and life stories with a host of women from myth and history. Meanwhile, the 'real' story of her life develops in the agency, where she competes for success against a management board and a business world which is primarily male. We see her interact with her colleagues at work, with young women seeking employment and later, with her sister and Angie, the child whom we eventually discover to be Marlene's daughter. When we realize that Marlene gave her daughter up to be raised by her sister in order to succeed in her career, the complicated and compromising situation of the modern 'superwoman' is made explicit. Churchill seems to suggest that Marlene is a character at odds with the world which expects too much of women and offers too little support. Marlene is the only character who appears in both the surreal dinner party scene and the realistic modern scenes. She is the centre of the play's focus, but her position is also somehow symbolic of the position of women in the 1980s. She is an individual character and also a stock figure or representative of an age. Marlene the tough career woman is portrayed as soulless, exploiting other women and suppressing her own caring instincts in the cause of success. The play argues against the style of feminism that simply turns women into new patriarchs and argues for a more socialist feminism that is about caring for the weak and the downtrodden. The play questions whether it is possible for women in society to combine a successful career with a thriving family life.

The plays of Caryl Churchill have always furthered feminist performance theory and broadened traditional views of gender roles. Feminist theory and gender politics identify major themes in Churchill's works; however, unique to feminist writers, and playwrights in general, is the origin of Churchill's writing for the stage the playwright's creative collaboration with two innovative, improvisational, and feminist theatre companies, Monstrous Regiment and the Joint Stock Theatre Group. She has been an initiator and inventor of this collaborative writing.

Cloud Nine.
Cloud Nine specifically concerns sexual identity - how culturally imposed role definitions can easily be mistaken as, or replace, actual personality. Giving an historical view to these thorny issues, Churchill's two distinct acts of *Cloud Nine* invite the audience to examine their own moral and sexual codes. Churchill challenges our complacent notions of human behavior.

Cloud Nine as an example of feminist theater actively engaged in subverting the dominant presumptions of patriarchal culture.

Reinelt singles out the cross-casting of Cathy and Edward in *Beyond Brecht: Britain's New Feminist Drama*, Theatre Journal., who she argues become the

> site of [a] radical struggle over gender identification," which emphasizes that often "only the clothes ... keep the male or female likeness, while underneath the sex is the very opposite of what it is above. (Reinelt 154-63)

Crisis of identity, its causes and consequences, produces the comic critique in Caryl Churchill's *Cloud 9* (1979), her two-act play that follows a Victorian family into a twentieth-century setting. In the farcical sex tangles of Act I, an adult male actor plays a Victorian woman and an adult female plays a male child, making the point that sexual identity in the hallowed institution of the Victorian family is not "natural" but is constituted by prevailing gender codes. To problematize sexual identity in this way is of course to challenge the theatrical apparatus which dictates unitary representation of the individual. But Churchill makes cross-gender casting a result of sexual politics, as shown in the characters' first speeches.

In Act II Churchill presents an image of reassembled female identity, no longer positioning her female protagonist as a victim of history but as a heroine in her own narrative of liberation. In a monologue near the end of the play Betty tells how she has learned to touch herself and in the final image of the play she embraces her Victorian male incarnation while rock music blares, "It'll be fine when you reach Cloud 9."

Vinegar Tom

Vinegar Tom is the title of a 1976 feminist play by British playwright Caryl Churchill. The play examines gender and power relationships through the lens of 17th century witchcraft trials in England. The play's title comes from the name of a grotesque creature supposed to be a witch's familiar spirit. The play was inspired by the women's rights act in 1970 and explored the thought women were treated unequal in England at the time. The play tells the story of Alice, who is in her twenties and living in a small village. The plot includes much witchcraft, some slating of the Christian faith at that time, and the clear discrimination of women. It was written at the height of the second feminist movement in the 20th Century. Churchill, a highly influential feminist writer shows just how much control men have over society, how women have only ever been classed as good for producing children in the past. All the songs are set in

present day, and all reflect in one way or another, the discrimination of women/men's control of society. Betty, one of the plays characters is classed as mad or ill purely because she does not want to marry. The play also outlines society's rejection of people with differences. 'Vinegar Tom' has many references to the way men treated women; for example, the opening of the play shows a woman named Alice who is in her early 20s and a man who is unnamed. The man uses Alice for sex. Alice represents the single mother group.

Vinegar Tom portrays the ways in which women who do not conform to the containment of sexuality in the form of marriage pose a particular threat to a patriarchal society. These women, including the sexually active Alice, who no one will marry, and the sexually disinterested Betty, who refuses to marry, pose challenges that can only be met in two ways. Either the woman is condemned as a witch or identified as ill, in need of a cure. The women accused in *Vinegar Tom* are "guilty" of healing, choosing to live without men, aborting a fetus, and taking pleasure in sexual intercourse. For these crimes they are first shunned and made objects of horror in the community; later, they are tortured and finally hanged.

The best chance women have, one woman in the play advises another, is to "marry a rich man, because it's part of his honor to have a wife who does nothing." "Whatever you do, you must pay," warns one of the play's songs, "If You Float":

    may be a mother, a child or a whore.

If you complain you're a witch

Or you're lame you're a witch

 Any marks or deviations count for more.

Got big tits you're a witch Fall to bits you're a witch

He likes them young, concupiscent and poor.

Fingers are pointed, a knock at the door,

They're coming to get you, do you know what for? (*Vinegar Tom* 56)

In *Vinegar Tom* we see clearly identifiable elements of feminist theatre and post-modern feminism, for example, the musical interludes which accomplish the feminist goal of disrupting the linear action of the play – they remove the audience from the seventeenth century, and as modern songs they further the feminist agenda. The song 'Something to Burn' thematically explores the marginalization of oppressed groups, not just women but blacks, Jews and 'lunatics'. 'If You Float' highlights women's 'catch22' situation – float and you're a

witch, sink and you're dead anyway. This song criticizes patriarchal 'logic' which manipulates sign systems to evidence women's 'evil doing'.

> Evil Women
> Is that what you want?
> Is that what you want to see?
> On the movie screen
> Of your wet dream
> Evil Women
> Evil Women
> Is that what you want?
> Is that what you want to see?
> In your movie dream
> Do they scream and scream?
> Evil Women
> Evil Women (*Vinegar Tom* 89)

These are lyrics from the song that ends Caryl Churchill's *Vinegar Tom*. They are provocative lyrics, to say the least, lyrics that collapse the distance between the spectacle of "evil women" in the witch trials of the 17th century and the more contemporary spectacle of "evil women" on the "movie screens" and "movie dreams" of our own historical moment. Evil Women…Is that what you want to see? By posing such a question, Churchill's play challenges us, the audience of her own play. We are the "you" it addresses; we are the people who have purchased tickets to watch the spectacle of "evil women" as a form of entertainment. In so doing, these lyrics imply, we have revealed our likeness to the 15th, 16th, and 17th century crowds who gathered to witness so-called witches as they were tortured, drowned, hung, and burned at the stake.

The spectacular destruction of "evil women," this play thus insists, is not a bit of sordid history that we have long ago left behind. Rather, with us still is both the demonization of criminalized women and the pleasure of seeing such women "scream and scream," the pleasure, that is, of seeing them burned at the stake of the Hollywood box office and the Broadway theater. Indeed, the text struggles with the question of why women are so much more likely to be identified as witches than men. The answer the text arrives at is the very one articulated by Susan, in Churchill's Vinegar Tom. Sprung from Eve, women are simply more carnal than men and more given to deception. As the Malleus Maleficarum intones:

What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors! (qtd in Veith 63).

Projecting their own sexual anxieties onto the women who they desire, these men protect themselves against acknowledging their own socially unacceptable desires and the fears that women provoke in them. Instead of seeing themselves as deviant or criminal, these men choose to see themselves as "bewitched" by "evil women." In Vinegar Tom, this pattern is inescapable. As you view the play this evening, you will see men who desire that which their society prohibits. You will see unmarried men who desire sex without marriage and married men who prefer unmarried women to their wives. Each of these men will name the woman they desire a "witch." Moreover, Vinegar Tom portrays the ways in which women who do not conform to the containment of sexuality in the form of marriage pose a particular threat to a patriarchal society. These women, including the sexually active Alice, who no one will marry, and the sexually disinterested Betty, who refuses to marry, pose challenges that can only be met in two ways. Either the woman is condemned as a witch or identified as ill, in need of a cure.

TECHNIQUE

'The Kinds of questions which Churchill asks through her theatre reflect her feminist and socialist viewpoints, but allied to her interrogative, political mode of writing is her experimental approach to dramatic and theatrical form. Churchill's theatre is not just a question of politics, but a politics of style' (Aston, Elaine 124)

Churchill is a playwright immersed in the politics and culture of contemporary Britain. Churchill is a socialist-feminist playwright with overarching interests in issues relating to gender, sexuality, social change, class, capitalism, socialism, colonialism and post-colonialism.

Like many of her generation influenced by Brecht, Churchill eschews suspenseful plotting, favoring instead an episodic approach to storytelling. Her plays, then, tend to be constructed from many loosely connected scenes which do not necessarily 'join up' seamlessly with each other, but rather build up, through patterning, a general picture. In this way, Churchill's audiences are encouraged, in Brecht's words, to have their 'eyes on the course' and not 'on the finish'. One particularly 'Churchillian' strategy in plotting is the juxtaposition of two radically discontinuous theatrical worlds. This technique is employed in *Cloud Nine* with the clash

between 1879 and 1979, as well as *Top Girls*, where the extraordinary fantasy of the dinner party contrasts starkly with the ordinary world of the workplace and the home.

Scholars have cited Cloud Nine as an example of feminist theater actively engaged in subverting the dominant presumptions of patriarchal culture. She cajoles the audience, often with rollicking, farcical, outlandish humor delivered at breakneck speed, only to punch them in the stomach at the end.

In Caryl Churchill's plays, neither the sequence nor the unraveling of events is central to the drama since she rejects the temptations of narrative and exploits the ability of the live stage to provoke our acknowledgement of the vulnerability and plasticity of human lives. In each of her plays, she directs this understanding particularly and vehemently to our acknowledgment of ourselves as sexual beings; in the world she offers, we are urged to be erotically present not only as men or women but as distinct human beings. In archetypically modernist fashion, both Caryl Churchill's life and work embrace the challenge of paradox. As the author of more than thirty-five plays, many of which have been produced on radio, television and in the "live" theater, and all of which challenge conventional assumptions about the roles of women and men, she can lay claim to an achieved stature as a playwright and as a feminist.

Churchill is a kind of feminist pioneer who plunders old strategies for fresh visions and appropriates techniques, such as the workshop method, to define and research an area of inquiry and, ultimately, to establish a creative partnership with actors, who will, in turn, entice an audience to become accomplices in a dialectic. As such, Churchill's work is notable for its open-endedness, for the peculiar relationship it establishes between the play and the playgoer, and for what Kritzer terms a "theatre of process" that "invites participation through a gestic presentation of existing realities that demand questioning and reformulation"

The playwright enters into a dialogical relationship with her audience who, according to Churchill must be given "time to consider the more difficult and complex issues of choice raised by the action". Churchill does not merely challenge Aristotelian theories or play with Brechtian practices of epic theatre-she overturns and surpasses them in an effort to discover "new modes of expression" (3). Churchill not only participates and but undermines the dominant culture and dominant theatrical conventions: space; the player/role relationship (here she intelligently develops the notion of doubleness); multiplicity of semiotic signs; and, finally, time. Each of these four factors, Kritzer explains, "can be de- fined as innately patriarchal," but all "contain the potential for feminist empowerment" (8).

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Bharati Mukherjee's Novels: Outspoken Expressions of Female Empowerment.

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Abstract

In the modern society, literary context presents feminism as the belief of equal status to women – rights, opportunities and struggle to achieve these objectives. General meaning of 'Feminism' is everything related to the female gender. It is the strong awareness of the female identity- realizing, taking interest and female problem solving …etc. Empowerment is granting social, political, economic power to an individual or group. It is the process of supportinganother person to discover and claim personal power.This research paper deals with one of thesub themes of the first track of this international Conference 'Women and Society.'(Feminist Emancipation.)

Literary artists became the outspoken exponents of female empowerment. Indian female novelists are no exceptions to it. Bharati Mukherjee raised voice for female empowerment.Her fiction focuses on the concept of migration,alienation, plight of immigrant, Indian women and their struggle…..etc. Her female characters present spatial and temporal dimensions among different cultures.To present the female empowerment issue, following novels of Bharati Mukherjee are selected. Female figures in them forward the same idea.

Jasmine (1989) 2) The Holder of the world (1993). 'Jasmine' presents evolution of Jyoti, the 5th daughter in the family of nine. This novel presents ventures of the central characters. She was a completely transformed woman. Like a male figure she sustained herself by her own efforts in a foreign land.

'Holder of the world' also, presents individuality and self confidence. It is a story about dislocation. Here, the central figure Hannah Easton, born in Massachusetts and traveled to India, involved with a few Indian lovers. Hannah presents enduring strength for achieving personal recognition and empowerment. Through all these female characters, Bharati Mukherjee forwarded a firm conviction that now woman can't be a subaltern. She can't be exploited as a weaker sex. On the other hand, she can handle any critical situation and she is capable to support the entire family and social structure.

Key Words: Female, empowerment, gender, subaltern, weaker sex, alienation, struggle

Female writers have raised the powerful voice of women against the age old male dominated society. This feminine perspective has presented - the perfect touch of variety, inner, deeper self, struggle of identity in the family, society& in their working fields, in their own silent world….etc. Such type of women's writing is an attempt to keep one away from the injured psyche of the hidden self. Portrayal of these hidden and unspoken concerns of the suppressed women has become prominent. These female writers deal with tie inner conflicts arising out of gender discrimination. Self realization through the portrayal of feminine sensibility, quest for own identity, searching for one's own self is the main objective of such writings. In the modern society, literary context presents feminism as the belief of equal status to women – rights, opportunities and struggle to achieve these objectives. General meaning of 'Feminism' is everything related to the female gender. It involves strong awareness of the female identity-realizing, taking interest and female problem solving …etc.

Empowerment is granting social, political, economic power to an individual or group. It is the process of supporting another person to discover and claim personal power. This research paper deals with one of the sub themes of the first track of this international Conference 'Women and Society.'(Feminist Emancipation.) Literary artists became the outspoken exponents of female empowerment. Indian female novelists are no exceptions to it. Bharati Mukherjee raised voice for female empowerment. Her fiction focuses on the concept of migration, alienation, plight of immigrant, Indian women and their struggle…..etc. Her female characters present spatial and temporal dimensions among different cultures.

Bharati Mukherjee was born on July 17, 1940 in Calcutta. Sudhir Lal and Bina Mukherjee were her parents. In 1947, she moved to Britain with her parents. At 10, she wrote short stories. In 1959, she completed her B.A. & in 1961, she completed M.A. in English. In 1969, she completed Ph.D. in comparative literature. While studying at Iowa, she met & married a Canadian student from Harvard, Clark Blaise on Sept. 19, 1963. Now, she is settled in USA. Through her writings, she tried to show that oppression of woman is not material reality. It does not originate in economic conditions. It is a psychological phenomenon. She tried to deconstruct social norms of gender bias. She suggested ways to literate women by focusing on the structures that have marginalized them. Reinterpretation of woman's status in present modern society is her main objective. Woman is a victim of patriarchal and gender biased society. Her experiences of life are totally different. All this forms her psyche.

Different social norms like age, creed, class, and race greatly affect woman's status in society. She is bound of many other factors. Each woman's experience of life is different and therefore, it is unique. Bharati Mukherjee is supposed as trend setter in Indian English fiction. She reflects image, status, plight, struggle of Indian rural & urban woman of all classes & creeds. Most of her novels present immigrants experiences. Her heroines travel from one place to other and fall as victims facing different situations. In such writing rootlessness, gender inequality is presented. Potential for gender equality can be seen through her female figures. It forms the main idea about post modernist feminist debates. Bharati Mukherjee through her female figures forwarded a different type of idea related to post modernism that only sympathy and compassion expressed through figurative language is not useful, practical approach about gender equality is most important. She portrayed the lives of the female immigrants after partition, their status quo, the problems they faced…etc. Through it, she sympathized with women. Her novels present socio-political condition of both East and West. Her main focus is on presentation of problems of cross cultural conflicts faced by Indian women immigrants. Her heroines are bold and assertive. They show strong potentiality for adaptability by accepting the bitter truth of their lives. They are anxious to establish their identity by undertaking their heroic journeys. They faced many problems because they fought for their rights as women and as an individual. They struggle for equal status, non oppression, non exploitation, no gender discrimination...etc. It shows expressions of women's empowerment.

Bharathi Mukherjee is a Third World Feminist writer whose preoccupation is to deal with the problems and issues related with the South Asian Women particularly Indian women. To present the women's empowerment, following novels of Bharati Mukherjee are selected.

 Jasmine (1989)
The Holder of the world (1993)

'Jasmine' (1989) is a novel by Bharati Mukherjee, which presents a young Indian woman in the United States who was trying to adapt to the American way of life in order to be able to survive, changes identities several times. Mukherjee's own experiences of dislocation and displacement in her life helps her in recording the immigrant experience of the protagonist in this novel. Jasmine, which was based on an earlier short story in The Middleman and Other Stories, tells the story of a seventeen-year-old girl widowed after her husband's murder in a bomb attack. She and her husband originally planned to move to Florida, but as a result of his

death Jasmine continues with the trip on her own. In her path she faces many obstacles as she travels from Florida to New York City to Iowa.

It presents evolution and ventures of the central character Jyoti, 5th daughter in the family of nine. After marrying to Prakash, Jyoti became Jasmine, migrated to America as Jase and settled as a mature woman under the pseudonym of Jane in the farmlands of Iowa. Prakash was killed in bomb blast and tragedy takes place and from this point Jasmine discards notions of gender inequality and Kali become role model for her and she entered America illegally. She learnt how to dress and walk like American and how to survive there. Now, she was a completely transformed woman. Like a male figure she sustained herself by her own efforts in a foreign land. She is presented as a liberated woman from a third world nation. Her plight, struggle as a woman advocates potential for Gender equality. She tried to achieve everything that was deprived for her as a woman. Through this character, Bharati Mukherjee transmitted the message of multiple codes of society. Her advances and thoughts prove that she was capable to do all this like a male figure. Her connection to America is the connection to new thoughts of gender equality.

The novel begins with Jasmine retelling a story from her childhood about an astrologer who predicts her future as a widower living in exile. "Jasmine" is an account of adaptation and not a defeat. It is the story of a Punjabi rural girl, Jyothi. Prakash, an energetic and enthusiastic young man enters in Jyothi's life as her husband. When Prakash prepares to go to America, she says, "I'll go with you and if you leave me, I'll jump into a well". A woman has to accept, the path of her husband, Renamed as Jasmine, joyously sharing the ambition of her husband, she looks forward going to America, a land of opportunities even this dream gets shattered by the murder of Prakash on the eve of his departure. She decides to go America and fulfill Prakash's mission. Having learned to "Walk and Talk" like an American, she grabs every opportunity to become American. Jasmine becomes Jase. At the end she kills Sukhawinder, the Khalsa lion who killed Prakash. After that she goes to Iowa assuming a new name "Jase". The manifold facets or roles played by Jasmine as Jase present the power in woman. This power is the command that destroys and fights against all evils. Jasmine has broken away from the shackles of caste, gender and family. She has learnt to live not for her husband or for her children but herself. Jasmine is a survivor, a fighter and an adaptor. She figures against unfavorable circumstances, comes out as a winner and carves out a new life in an alien country.

Hence, Bharati Mukherjee's Jasmine is the movement of Jasmine's life towards achieving true identity. Her journey to America is a process of her quest of true self. Even when the protagonist goes through the worst experiences of her life, she is able to come through the obstacles and attains self-awareness and a new identity and overthrows her past life. At every step of her life, Jasmine is a winner, she does not allow her troubles and struggles to obstruct her progress in life and she is finding a place for herself in the society. In other words, she is a true feminist who fights every challenge in life to establish herself in the society. The novel is written in three sections, the first taking place in Calcutta, the second in America while Amit and Dimple are living with Sens, and the third when they are subletting an apartment in Manhattan.

'The Holder of the World' (1993): - This novel presents a spatiotemporal connection between the oriental and the Occidental Cultures. The story is told in Hannah's standpoint, who came to India from Massachusetts. It also presents individuality and self confidence. It is a story about dislocation. Here, the central figure Hannah Easton, born in Massachussetts and traveled to India, involved with a few Indian Lovers. A king presented her a diamond known as 'The Emperor's Tear. A detective, Beigh Masters was searching for this diamond and he narrates Hannah's story of immigrant experiences. She married Gabrid Legge, an adventurer and after his death, she formed a passionate relationship with Raja Jadhav Singh of Devgad and this new identity as a Bibi shows her transformation. It reveals an advanced stage of progression. After death of Raja Jadhav Singh, her encounter with Emperor Aurangzeb matured her experiences. Hannah presents enduring strength for achieving personal recognition. And it forms ground for gender equality. She struggled in new locality to achieve equal status, for that she made many adjustments. Bharati Mukherjee described this as a post modern historical novel. Her whole personality undergoes a change as she traveled from one place to another. At last she emerges as a real fighter of life. Her strength, adaptability, courage forms base for gender equality. Through her figure, Bharati Mukherjee forwarded that in the East and the West plight of woman is same so, we should think of gender equality in practical sense.

This novel reinforces expatriation as a Journey of the human mind. It tells us the protagonist's latest tensions, aspirations and ambitions. The story tells the detective's searching for the diamond and Hannah's view point. The physical journey of the female hero not only leads to probing of the self but also makes her recognize the side of herself. She returns to her native land, not as a reformed American but a rebel living on the fringes of

society. Bharati Mukherjee sees herself as a unique human being and gives message to her fellow female. Through this novel, she suggests two advantages of Women's Liberation. Hannah recurrently defied estrangement in the society she lived and got the answer in rejecting cultural stereotypes, she developed in her own life.

Through delineation of such female figures, Bharati Mukherjee has succeeded in presenting a firm conviction that hereafter woman will not be a subaltern, she can't be exploited as the weaker sex. On the other hand, she is capable to support the entire family and social structure. It shows potential for Gender Equality. It shows that these portrayals resist and respond to various roles assigned to women in the name of traditions and family and social norms. They present typical Indian socio-political, religious, economic, educational situations. They vividly disclosed the untold sufferings and miseries of women and colors of the hidden female self. Despite their sufferings, they are not ready to look back. Their sensibility altered as per the circumstances & they changed the situation around them by empowering themselves and fighting against it. These female characters present the manifold fragmented consciousness. Finally, they became competent of living in a world without borders. They proved that conventional answers and roles no longer satisfy them. They realized that women have to play a steering role.

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Freedom from Bondage of Culture in
Anita Nair's *Ladies Coup*

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Abstract

Anita Nair is a contemporary indo-English novelist who has presented the plight of Indian women. Her novel expresses the need of emancipation and education of Indian women. She traces the real position of women in the families as well as in society. The women in the past were completely traditional, uneducated, superstitious and confined. Anita Nair breaks the chains of social norms and do not confine themselves to the boundaries which limit woman. In her novel ladies coupe, she represents the changing image of woman in today's time. Her quest for freedom, self-discovery and self-actualization runs through the novel. All the characters in the novel, try to make some sense of their own existence. The revelation of the five co-passengers leads Akhila towards the path of self-actualization, self-realization, self-discovery and self-fulfillment. Like her fellow travelers, she too determinate to break freedom from all that her conservative life has bound her too. Akhila quests for freedom is turned inward and aimed at the goal of self-discovery. This paper attempts to explore the freedom that the woman characters have got from the bondage of culture in the novel, Ladies Coupe.

Key Words: Emancipation, Confine, Boundaries, Conservative, Freedom, Bondage, Culture

Anita Nair is considered as a audacious and straight forward writer. Her novels reveal the effect of social conditioning on women. Her novels depict the real life of her characters without hiding anything from her readers. Anita Nair has very nicely, portrayed this concept in her novels. Especially through Akhila in *Ladies Coupe.*

'Ladies Coupe' is a masterpiece by Anita Nair a prolific writer. This novel presents the life of six women, all trapped in the unsteadiness of custom and the social order. It is a story of six women who are in search of autonomy and perseverance. As a woman novelist, Anita Nair depicts the problems of Indian women and probes into their psyche. The protagonist of the novel Akhila breaks out of the traditions of Indian society which chain her. Not only Akhila

but also Prabha Devi, Janaki, Sheela, Margaret and Marikolanthu emerge as independent personalities.

The novel, *Ladies Coupe*, follows the journey of a middle-aged Indian woman named *Akhila* as she travels from Bangalore to Kanyakumari in her search for independence. On the train's ladies' coupe, she swaps stories with 5 different women –*Janaki,* a pampered housewife's bearing is common to be found in India. *Margaret,* a chemistry teacher represents the women who are forced to lose their self-identity by their husbands. *Prabhadevi* who seeks her identity as a human being not a thing. A fourteen year old girl *Sheela's* portrayal depicts the modern young women who are aware of their need of peculiarity. *Marikolunthu,* pictures the rural women who lose their life because of illiteracy and ignorance. These women inspire Akhila to live her own life. This story also tackles the issues of gender and social injustice that the characters face in their society.

Akhila, who is the protagonist, represents the middle class values of a Tamil-Brahmin family. She is a conservative Brahmin, is determined to break free from the shackles of age-old customs. Marrying one's uncle is an accepted norm in the Tamil-Brahmin community. The independent-minded Akhila at the age of fourteen has no qualms expressing her displeasure and disapproval at her mother's decision to marry her uncle. Further, she strongly opposes her mother's theories on what a good wife ought to be. Her mother's formula of a successful marriage is in subordination of women. Akhila refuses to believe that a woman's need to prove her equality creates strife and disharmony in the house. Her belief in the institution of marriage at the beginning of the novel gradually changes and towards the end of the novel she seduces a young man. A stranger called Vinod in her pursuit of discovering the woman in her. Her awareness of her needs and the self-realization leads to her empowerment. She wishes for companionship as well as motherhood. This is evident in her conversations with her co-passengers when she reveals her innermost desire.

Akhila, the protagonist succeeds in her goal of self-discovery. She succeeds in retaining her dignity even as she finds self-fulfillment. Like the male progeny, she takes over the reign from her father after his death. She rescues her mother from the threat of poverty and degradation. She finds her soul-mate in Katherine Webber as both have no preoccupations with the four comer stones of the *grihasthashrama* - husband, baby, home, and mother-in-law. Her journey in search of her identity isn't an easy one. It means breaking free from her conservative background.

The ideal Indian woman. *Janaki* believed that a woman's role was to keep the family intact and reach out to every member. She finds herself in a very agonizing state when forced to bear taunts and derisions at her son's house. Unable to bear the insults, she decides to live with her husband. Her story hints at the dissatisfaction experienced at a certain age by every individual, though what she believes is not true for the women of today's times.

Margaret Shanti, a successful chemistry teacher, is married to an insensitive tyrant called Ebenezer Paulraj. He is insensitive, self-absorbed and different towards his wife. She would like to divorce him, but does not dare to do so because she is afraid of society. With the sole desire of taking revenge on her brutal husband she feeds him and turns him into a fat man. She believes that being fat can erode his self-esteem.

Prabhadevi, accomplished women married to Jagdish, a prosperous diamond merchant, is quiet and timid to the extent that she has never tried doing anything new. She does not like the way she has evolved and therefore she makes attempts to change herself. Using a swim suit and indulging in swimming gives her a sense of freedom and identity as wife and mother.

Sheela, a fourteen-year old girl. She is a delicate girl who remembers her relationship with her grandmother who has died just then. She is portrayed as a capable girl who can think beyond the ordinary social settings. She dresses up her dead grand mother's body as per her wish.

Marikolanthu, thirty one year old who is a victim of a man's lust. She is poor and uneducated. Her poverty forcing her to do things that violate traditional socio-moral injunctions. Due to her poverty, she has experienced rape, lesbianism and physical torture.

Ladies Coupe deals with a woman's quest for strength and independence .At the end of the novel we realise that every person possess some fine qualities and inner vigor which even they are unaware of. It is only in the face of certain untoward incident or conditions into which they are thrown that these traits begin to surface. Further these qualities receive a finer border and luster only when faced with predicaments. Six women find themselves together in a ladies coupe, traveling, each for her own purpose. This ladies coupe becomes a comfort zone where each one begins voicing their tale and in the process is both reassured and persuaded of greater things.

Anita Nair's objective and message is that every woman should seek to find a refuge within themselves, and not elsewhere. Every woman is strong enough to state and as certain that she has a solution to all her problems, instead of being dominated and subordinated by someone. One needs to have a balanced and practical approach towards life and keep working at the wheels of life to keep it going. During the course of the journey, Akhila gets to know her fellow travelers. All the Characters lead stereo-typed roles, into which women are molded by patriarchalsociety. They all hope and strive to break free from that mold. When all the five characters meet and share their woes with the protagonist, Akhila, the latter finds the answer to her quest for freedom. Akhila's quest for freedom is turned inward and aimed at the goal of self-discovery.

All the characters in the novel try to make some sense of their own existence by talking about it to anyone who is willing to listen. The revelation of the five co-passengers leads Akhila towards the path of self-actualization, self-realization and self-fulfillment. Like her fellow travelers, she too is determined to break free from all that her conservative life has bound her to. The characters represent the middle and upper middle class, educated, urban woman with the exception of Marikolanthu. The story of Marikolanthu, "a Dalit woman, remains unique and reveals the multiple layers of exploitation she has faced in her life by being a woman, minor, Dalit, and poor. Akhila finally decides to resume her old romantic relationship and take a bold stand in her life" (Niyathi, 107). By liberating oneself from the clutches of family a woman can survive only if she has inculcated in her the culture of self-dependence — both physical and mental.

Akhila represents the New Indian Woman who is dissatisfied with the roles assigned to her by the patriarchal society and manages to reject the cultural/social background totally to transcend the horizons and thus depicting a revolutionary spirit. Anita Nair's heroines negotiate for their independence and a respectable place in society. Anita Nair's heroine is "mentally advanced in the real sense of the world, whether she is Sheela, Janaki, Margaret, Prabha, Marikolundhu or Akila" (Agalya, The novel also highlights the theme of freedom from bondage of culture, from the concepts of family, marriage and sex as defined by male-chauvinism and are thrust upon women. The protagonist does urge to seek self -fulfillment through self-expression.

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Conscious Ungendering of the Female Pragmatist in Sudha Murty's Mahashweta

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Abstract

When women are conflated with change, it is often observed as a process which can inherently threaten or destabilize traditional status quo. In the novel Mahashweta, Sudha Murty broaches the radical process of conscious ungendering of her female protagonist Anupama. While social customs and taboos, preferences and prejudices are an intrinsic part of every society, Murty through her female character raises a toast to 'self hood' which clearly represents that aspect of the self which is neither exaggeratingly too fluid, nor too essentialised. This paper will explore Murty's novel Mahashweta as a tribute to the growth and development not just of the protagonist but of the many unsung women heroes who have stipulated change as a requirement for the amelioration of dissatisfactory and humiliating conditions.

Women like the protagonist Anupama emphasize the importance of transforming the here and now. Conscious ungendering then is the ability to demolish conditioned mind sets and find a path which does not need one to walk away from impending situations but have the grace and courage to walk towards possibilities.

Keywords: conscious, ungendering, self-hood, social customs, stereotypes, taboos, prejudices, possibilities

The story opens in a small town where a rich doctor namely Dr. Anand falls for the charm of a vivacious and an irresistibly charming Anupama. Anand himself was very attractive and handsome. He had all the qualities that every girl would swoon for – tall, fair, curly hair and a million dollar smile! Cupid struck both of them and Anand had made up his mind to have this beauty as his bride. Later, Anand learns that Anupama belonged to his community but came from an extremely poor background. In order to marry her Anand would have to either coax his mother into submission or out rightly disobey her. Anand's mother always wanted him to marry a girl with status and money.

Anand breaks this news to his mother and although disappointed she calls for the family priest who also was a confidante and advisor. The family priest assures the mother that the horoscope is excellent mainly because she Anupama will bear a son. A typical social sensibility

is depicted obsession with the male child is a harsh reality in India. It thrives in the nooks and alleyways of our very mindset. It is cemented by centuries of conditioning and manifests in several ways albeit in different contexts. Anand's mother was a very shrewd lady she agreed to the match so that she could dominate and have her way.

The wedding was a grand event. For Anupama it was a fairy tale wedding followed by marital bliss. Anand was to leave for London for higher studies and Anupama was to stay back for a while before she could join him. Although reluctant she agrees and Anand leaves for London. He promises her that he will miss her and remember her "every hour, every minute and every second." He also assures her that they will remain together "until death do us apart". However Life turned into a nightmare for the vulnerable Anupama. Her sister-in-law and her mother-in-law humiliated her, tormented her. Sudha Murty raises a very poignant question here why are women other women's worst enemies? Why is it adult women vie to destroy one another. The novel deals with currents of meanness and negativity emanating from the wicked mother-in-law and sister-in-law. Just as Anupama was battling with mental trauma, tragedy strikes when she learns she is suffering from leukoderma. Soon enough she was ostracized by her mother-in-law. Food was sent to her room. Her father was summoned and Anupama was asked to leave the house and never to return. Many people believe leukoderma or vitiligo to be hereditary or contagious disease although it is not so. The reason for social stigma is because very often people confuse it for leprosy. Such a skin condition needs awareness among people to change their attitude towards the disease and obliterate the social stigma associated with it.

Anupama faces objections from her mother-in-law as well as her father's house. In desperation Anupama decides to reach out to Anand she writes a letter explaining her predicament however, days pass and there was no reply from Anand. Anupama wonders whether all the declaration of love was merely theatrical. A doctor by profession, could Anand not gauge the situation? How could he afford to be careless and indifferent? She had nothing to look forward to and thus contemplates suicide. But all of a sudden she was gripped by a strange power that held her back. In that suicide attempt she felt like she was given rebirth. And although she did not have a strong support system she certainly could develop one! Life suddenly appeared hopeful and with renewed strength she sets to rebuild her life.

Resurrected with hope and determination Anupama comes to Bombay at first and takes a clerical job. Just when all seemed good Anupama found herself as a victim of molestation by none other than her best friend's husband. Disgusted she leaves the home of her best friend

and finds a new job and a new place to live in. Again her new profession as a lecturer had infused in her a sense of confidence and freedom, "She had removed her mangalsutra now it had been weighing down on her heavily, in more ways than one." The need to have a man in her life disappeared. She could be independent both financially and emotionally. Here is a case of conscious ungendering. One can choose to end a meaningless relationship without trauma or drama and make room for peaceful co-existence with the self. Marriage as a relationship should ideally enhance one's life both as a couple and individually. All too often two people get together, then build up expectations, projections, and judgments, this over a period of time eliminates the ability for the relationship to thrive.

As chance would have it Anupama meets with an accident. She was treated by Dr. Vasant a very friendly and sensitive doctor. Soon they became friends and Dr. Vasant found himself feeling drawn to Anupama. He proposes marriage to her. Although taken aback, Anupama regains her composure and in a very polite manner rejects the proposal. Anupama had finally learnt to accept life the way it unfolded. She assures Dr. Vasant "we have been good friends let us remain good friends." A friendship where one can continue to share a mutual desire for company, conversation and mutual support. Anupama had clearly established an identity for herself. She no longer desired to be bound to the institution of marriage.

Life as they say comes to a full circle. Anand regrets having abandoned Anupama. One day he lands at her doorstep. But he had become a stranger Anupama realized they shared nothing in common. Here was Anand standing right in front of her, she choked with a brief recollection of the past. But she regained her composure and chooses to bid adieu to Anand "we met accidentally, but we were not made for each other. Let us part with good grace."For Anupama the evolution of the self occurred gradually through successive transformation leaps in which there is the whole purpose of a conscious self-hood. The entire gamut of experience that Anupama went through allowed her to explore a new possibility in self hood and catalyze a shift in her own perception of the person she had been to the person she now is. The shift in this identity occurred as she was willing to let go of what she expected from her own self as well as from the man she married. The happily ever after story was a construct of her own naïve mind. Reality was far different from what she comprehended. Anupama lived in a cocoon and failed to look outside her own world view. As Anupama learnt to acclimate the experience of conscious ungendering she discovers something wonderful. She experienced the unimaginable freedom of awareness without identity. It no longer mattered whether she had leukoderma whether she was a woman abandoned by a husband she looked up to and adored

and loved. It no longer mattered if she was a woman fighting a lonely battle. She found the strength to drop identifying with ideas of the self. After all the self is the unlimited possibility that has the potential to grow and evolve.

Sudha Murty's novel Mahashweta is a tribute to the emancipation and development of a raised consciousness not just of the protagonist Anupama, but to hundreds of women all over the world. The celebration to selfhood can only happen after one gains complete mastery over many obstacles. After all it is rightly said - If you want to see a rainbow, you have to learn to love the rain.

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Unfettering and Unyoking of Feministic Voice in the Poems of Kamala Das

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Abstract:

The paper "Unfettering and Unyoking of voice in the poems of Kamala Das" examines and investigates the poetic world of the poetess Kamala Das in a patriarchal society. It attempts a critical investigation of the poetic concerns from a female perspective with the purpose of identifying the poetess's strategy of response to the forces of oppression that exists in a gendered society. It is through confessional and woman's voice that she tries to arrive at the poetics of individual experience. The methodology adopted in the present paper is the intensive study of the texts to investigate the personal predilections, the biographical details and the social factors of the poetess concerned through her poems, critical works and interview .It also examines both Das's life and poems to show the change in Das's sensibility from strident feminist to spiritual seeker .It concludes with the finding that Das was not so much of a radical feminist as she was an androgynous artist –a combination of Shiva and Shakti in the forces generated in her writings. Das rejected the binary of male/female posited by Western radical feminists to evolve her own brand of feminism significant in her culture.

Introduction:

The paper is based on the premise that women's poetry embodies a discourse different from that used by male poets. It has a distinct language with its own peculiar characteristics. The subjects it celebrates, the sensibilities it portrays, the tool it adopts, are all unique, certainly not the same as those employed by male poets. Women's voices have always been conditioned by the patriarchal social system, before they became conscious of their own voice, their rights and privileges, women writers tended to adopt the role inscribed for them. They thought, spoke, and wrote like men, believing it to be the only way to express themselves. But with the dawn of awareness and with the spread of emancipatory ideas, they have woken into a realization that they have a voice of their own, which must be recognized as a separate entity. The realization had its origin, in a demand for equality with men, and effort to erase any distinction on the basis of gender. With time, however, the gender difference became a *cause célèbre* and women came to pride themselves in their differences. Their new-found sense of self and the discovery of the uniqueness of their individuality is reflected in much of women's writing in the twentieth century. No matter how far separated woman writers may be geographically or historically, certain characteristics in their writings remain the same.

Indian Feminism has its roots in the reforms instituted by social reformers like Raja Ram Mohan Roy, Jyotiba Phule, D.K. Karve and others who took up the questions of eradication of social evils like Sati, child marriage and enforced widowhood and made a strong plea for women's education. Women in India never had to adopt the confrontationist attitude towards men that the feminists in the West had to initially. In India women never had to fight for the right to vote. Indian men often encouraged their wives or daughters to educate themselves and supported them in their political activities. Thinkers, and leaders like Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi visualized women's problems and expressed strong views on the necessity to bring in social changes. But still they were considered inferior to men in every aspect of life. Autobiographies of Pandita Ramabai, Kashibai, Kanitkar, Ramabai Ranade, Anandibai Joshi from Maharashtra, and of Rassundori Debi, Saradasundari Debi, and Kailashboshini from Bengal speak of women's plight in the patriarchal society. The patriarchal society especially of India is strongly rooted in and takes the concept of womanhood from the traditional Hindu Culture. As Jana M. Everett points out in her *Women and Social Change in India,* "The ideology of Hinduism has the sexes and assigned inferior status to women. In the Vedic literature, however, there is no polarization of the male and the female, and both enjoy almost equal status."

Woman's movement in India started as a male-directed movement and women took it over much later. Influenced by the western education the national leaders showed sympathetic understanding of the woman's condition and advocated reforms but the approach to the problem was specifically male-oriented. The shackles of traditional values, conditioning of the psyche and absence of will power to disturb the patriarchal set-up held women, the prisoners of the system. As Veena Mazumdar points out, "the women's roles within the family as wives, daughters and mothers were re-emphasized and extended, to be in tune with requirements of the family in a changing society."[5]

Though women like Sarojini Naidu, Annie Besant, Begum Hasrat Mohani often tried to give direction to women's movement, it was not until 1927 that the *All India Women's Conference* (AIWC) was reconstituted and the emphasis shifted from social reforms to franchise. Earlier the question of women's suffrage was raised in 1917 when a delegation from the *Women's India Association* (WIA) had placed a memorandum before Edwin Montague. In the 1920s again, the issue of vote was brought up and the provincial legislature was voted in favour of giving the right to vote to women. After AIWC established branches all over India, the task of influencing

government policy on such wide-ranging subjects as women workers, rural development, women's health, national education and literacy was taken up.

In late 1970s city-based feminist activists and feminist scholars were busy dealing with problems like family violence, concerns relating to the law, health care, disabled women, female sexuality, education, curricula, the media, sexual harassment in work places, bride burning and other related matters and generated awareness in the society and tried to relocate them in political practice. Women living in the West-Mandakrenta Bose, Gayatri Spivak, Chandra Tolpade Mohanti and others further took the issues on international level. Creative writers in English and in regional languages such as Anita Desai, Shashi Deshpande, Gauri Deshpande, Namita Gokhale, and Dina Mehta, Shobha De, Mahashweta Devi, Kamala Das, Eunice de Souza and Mamta Kalia started writing with strong feminist overtones. They started expressing their deep selves, sexuality and uninhibited desires.

Women like Kamala Das found themselves being sandwiched between two contradictory notions, traditionally imbibed beliefs, values and a new stance which, although rooted in a patriarchal society, is feminist and advocates the empowerment of woman. Das was born and brought up in a totally different cultural milieu than the others but, like the western poets she envisioned a new order where woman receives her due dignity and respect. She chose to write her poems in the first person and not through a surrogate, concealed third person voicing its views against identity orthodoxy. As she says in an interview by Iqbal Kaur, "I needed to disturb society out of its complacence. I found the complacence a very ugly state … I wanted to remove the gender difference."[6]

Simone de Beauvoir in 1949, *The Second Sex* wrote:

> A myth always implies a subject who projects his hopes and fears towards a sky of transcendence. Women have not set themselves up as subject and hence have erected no virile myth in which their projects are reflected; they have no religion or poetry of their own: they still dream through the dreams of men.[7]

With time women's writing has changed its genre. At present, women have started expressing their selves, breaking down the existing social structures and creating a place for themselves in the world of masculine hierarchy. Now the woman writer can challenge accepted notions of the female and start a new process of exploration of her true self, body and soul. Another feminist writer Rosalind Brackenbury emphasizes:

> Nobody writes in a vacuum, away from the political and
> social structures in which we live. We breathe the air of
> today's thought, we digest it in everything we read and
> consider; also, we create it. This is largely the role of
> women today: to create, present and consider a new
> world.[8]

Kamala Das usurped the prevailing norms and traditions of society. "Kamala Das did display tremendous courage in revolting against the sexual colonialism and providing hope and confidence to young women that they can refuse and reject the victim positions, that they can frustrate the sexist culture's effort to exploit, passivise and marginalize women".[9]

The discovery of her independent discourse has armed her with the means to challenge the conventions and thus, attain the freedom to articulate her feminine experiences, throwing overboard the restrictions imposed by the patriarchal society.

As a child she suffered racial oppression, she was made aware of her 'nut brown skin' in a country ruled by the white man. She speaks about "the tortures we underwent at school for wearing under the school uniform of white twill a nut-brown skin."[10] Once a poem composed by her was made to be read by a 'white girl' during her school days, snatching from her all the applaud and appreciations of her part. She entered her adolescence in the pre-independence days, feeling helpless and frustrated, harbouring a grudge against the Britishers, who still ruled the country and treated Indians like slaves.

She writes about her autocratic father who used to lay down the rules of the house hold on his own terms. She remembers how he would "roar" and how he would force them to swallow castor oil. Even after her marriage, when he saw Das sad and sick, he did not admit his mistake of getting his daughter married at an early age as, "he did not want me to talk about it. I was mature enough then to want to protect his faith in himself. After an hour he took me to a shop and bought me a Singer Sewing Machine" (*My Story*, 74). Her mother remained more or less indifferent to what went on around her, preferring to spend most of her time lying in bed writing poetry in Malayalam. The most important decision of her life was taken by her parents and relatives. Thus, marriage came to Das as a punishment as she couldn't do well in Mathematics. Whether she liked it or not, she was sentenced to a life of domesticity with a man who was "thin, walking with a stoop and had bad teeth". Further she adds, "Until

my wedding-night I did not have the slightest knowledge of what went on between men and women in the process of procreation".[11] She was married to one of her cousins at an early age, as she tells in "My Story": "It was customary for the Nair girl to marry when she was hardly out of her childhood and it was also customary for the much older husband to give her a rude shock by his sexual haste on the wedding night."[12] And as being born in Nair community, "It was not seemly for the child of an orthodox family to ask questions of importance and the elders expressed their resentment."[13]

At the age of fifteen she hardly had the idea of 'marriage' and its consequences. She had expected, "him to take me in his arms and stroke my face, my hair, my hands and whisper loving words. I had expected him to be all that I wanted my father to be, and my mother. I wanted conversation, companionship and warmth. Sex was far from my thoughts. I had hoped that he would remove with one sweep of his benign arms the loneliness of my life…."[14]

This husband, being much older, wise and more experienced in the ways of world, tried his best to mould her according to his needs. He is the symbol of orthodox, patriarchal and ego-centric-man, who wants to see woman as subservient and feels pride, to be always on the upper hand since, this, satisfies his ego. Kamala soon after marriage was dictated to follow the wifely roles:

> Dress in sarees, be girl,
> Be wife, they said. Be embroiderer, be cook,
> Be a quarreller with servants. Fit in. Oh,
> Belong, cried the categorizers. Don't sit
> On walls or peep in through our lace-draped windows.
> Be Amy, or be Kamala. Or, better
> Still, be Madhavikutty. It is time to
> Choose a name, role. Don't play pretending games.
> "An Introduction", 27.

Kamala after marriage should categorize herself as a wife and look after her children. She feels suffocated in these crippling reins of culturally prescribed domesticity. The wife is treated no better than a hireling. She, therefore, loses her identity and personality, and suppresses her 'will and reason'. Her incurables malady finds a fine outlet:

> I was taught to break saccharine into your tea and
> To offer at the right moment the vitamins. Cowering
> Beneath your monstrous ego I ate the magic loaf and
> Became a dwarf.   "The Old Playhouse," 1.

A girl becomes woman after marriage and is tamed like an animal to do her duties. She totally sacrifices her needs and wishes to serve the big ego of her husband. Even if she likes or dislikes, she has to wear this mask of a 'happy wife':

> I must pose.
> I must pretend,
> I must act the role
> Of happy woman,
> Happy wife.   "The Suicide," 35.

This is what society expects from a woman, to be satisfied with whatever is provided by her husband and be content with their success. Kamala Das, however, protests:

> Woman, is this happiness, this lying buried
> Beneath a man? Its time again to come alive,
> The world extends a lot beyond his six-foot frame.
>   "The Conflagration", page number

Das registers her sense of suffocation issuing from her loss of liberty after marriage. In "Of Calcutta", Das exposes the intricacies of her inner pangs in stemming from marriage:

> I was sent away, to protect a family's
> Honour, to save a few cowards, to defend some
> Abstractions, sent to another city to be
> A relative's wife, a hausfrau from his home, and
> A mother for his sons, yet another nodding
> Doll for his parlour, a walkie talkie one to
> warm his bed at night.   *Collected Poems*, 59.

She feels that she has been reduced to a 'trained circus dog." Her spirit-essentially feminine-is being forced to accept chastisement. She laments:

> Where is my soul,
> My spirit, where is the muted tongue

of my desire?   *Ibid*, 59.

As any other wife she pines for love but she is denied. Hence, her poems become a search for love in its purest form, love of a higher kind, which involves the soul, and perhaps is never realized. When Kamala Das was still a child, the idea that formed in her impressionable mind was that of love being a form of devotion, a prayer, or tapsya. She got influenced from her aunt who voluntarily chose the life of an ascetic and spent much of her time alone: "…she sat on the window sill and recited the love songs written by Kumaranasan, whose poetry was fashionable then. It was while listening to her voice that I sensed for the first time that love was a beautiful anguish and a tapasya".[15] Her state was a kind of rebellion against the culture, defying the institution of matrimony and living in a self-contained world of imagination, where one is free of social bondage.

Influenced by her aunt, Kamala Das would lose herself in romantic reverie: "I thought then that love was flowers in the hair, it was the yellow moon lighting up a familiar face and soft words whispered in the ear."[16] In "Summer in Calcutta" she speaks of her quest for true love. Eunice de Souza comments:

> She writes about love, or rather, the failure
> of love or the absence of love with the obsessiveness
> of a woman who can realize her being fully only through
> love.[17]

A woman wants to be treated and accepted like a woman, and not like an object, to be discarded after use. In "The Suicide" she voices her desire:

> I want to be simple
> I want to be loved
> And
> If love is not to be had,
> I want to be dead ….
>   *The Old Playhouse and Other Poems*, 35.

For her love is a "cloy less thing,"[18] a genuine emotion, far removed from sensuality or lust. Anisur Rahman rightly points out, her feminine sensibility:

> Not to be explored in her frank confessions of her
> sexual life or in detailed description of female organs.

It is expressly manifested in her attitude to love in
the ecstasy she experiences in receiving love and the
agony which he feels when jilted in it.[19]

Kamala Das asserts that woman's need for masculine care and protection is inborn in her and that man completes the whole existence of a woman. Man provides a kind of laverment to a woman. She yearned for this kind of love but couldn't get. Her early marriage at the age of sixteen, shattered all her juvenile dreams, gave her greatest jolt of her life. She confesses, "A broken marriage was as distasteful, as horrifying as an attack of leprosy"[20]. Her writings mainly are the outpourings of her soul or the tangible confessions of all women in a male-dominated society. How she fane's happiness and adapt herself to the needs of her family, day-today chores and the rules and beliefs of her family. Das is vehement and vociferous in her protest against social discrimination and marginalization of women.

Her verses reveal a revolt against the oppression that becomes women's lot in most marriages. According to Niranjan Mohanty, "Of Calcutta" exposes "the intricacies of inner pangs stemming from marriage:" Das is iconoclastic in her approach to marriage.

She treats 'marriage' as 'a game of cruelty'. Her female
ego comes to the surface when she ruefully depicts
the loss of liberty.[21]

These lines mirror Kamala Das's suppressed self and her resentment against the traditional bondage given to women in marriage which has burned her to a trained circus dog. Instead of 'love' she gets 'emotional bareness' and destruction of her self-worth. In "My Grandmother's House", she begs for love:

….I who have lost
My way and beg now at strangers' doors to
Receive love, at least in small change?   *Summer in Calcutta*, 13.

As Eunice de Souza writes, "Stripped of her mechanisms for survival which breakdown, the neurotic persona finds herself profoundly alone and longing for the cessation of conflict, however temporary this cessation may be". Through "Luminol" she expresses these feelings:

Love-lorn,
It is only
Wise at times, to let sleep
Make holes in memory, even

> …   …..   ….   …
>
> That silent sleep inside your sleep.   "Luminol," 12.

She is every woman and what she feels and thinks is universal. She universalizes her feelings in "An Introduction:"

> …he is every man
>
> who wants a woman, just as I am every
>
> woman who seeks love.

She further continues the same thought in "Composition":

"We are all like, / we women, / in our wrappings of hairless skin." She moves from one man to another in search of love and a soul mate but find every man same. They all have a love less heart and a mind full of lust:

> From stranger to guest, from guest to
>
> Lover, my beloved, when you take,
>
> When you at least win, ignore the stain
>
> Beneath dead eyes, the fatigue in my smile. "The Bats,"48.

To quote S.C. Harrex, "Many of Kamala Das's poems epitomize the dilemma of the modern Indian woman who attempts to free herself, sexually and domestically, from the role bondage sanctioned by the past."[22]

Many of her poems are saturated with sexual polarity and the indifference shown by her husband. He always remains busy in his work and likes the company of his male friends. He uses Kamala's body as a change, to satisfy his sexual needs. Thus, marital bond for her designates a relationship based on falsity, pretensions and insincerity. She longs for love and wonders if her man can overcome skin's lazy hungers:

> Desire … can this man with
>
> Nimble finger –tips unleash
>
> Nothing more alive than the
>
> Skin's lazy hungers?   "The Freaks," 8.

She is lovelorn, ignored and dissatisfied when she says: "Sex I can get in abundance from my husband. It was something else that I hungered for."[23] She feels more frustrated when her husband offers her freedom in sexual relationship with other men. It was a disappointment when her husband told her:

> You may have freedom,

As much as you want,

My soul balked at this diet of ash.

Freedom became my dancing shoe,

how well I danced,

and danced without rest,

Until the shoes turned grimy on my feet

And I began to have doubts.   "Composition," 4.

Consequently, her love degenerated into unwarranted 'lust' and her emotional desires remained unfulfilled. Each lover or relation left her feeling more exhausted and hollow deep inside. Her soul, remained as parched as ever, without that embalming love. She reveals the monotony and dreariness of a hollow married life in "I Shall Some Day:"

I shall someday leave, leave the cocoon

You built around me with morning tea,

Love-words flung from doorways and of course

Your tired lust. I shall someday take

Wings, fly around….   *Summer in Calcutta*, 54.

Evidently, Kamala wants to break free from the shackles of her 'cocooned' life surrounded by domesticity. This feeling is universalized by her, when she says that women may have different bodies but their souls are wounded:

We are all alike,

we women,

in our wrappings of hairless skin.

All skeletons are alike,

only the souls vary

that hide somewhere between the flesh

and the bone.   "Composition," 6.

As a feminist rebel, against the conventional marriage, she writes in the article on "The Sham of a Marriage" (Blitz): "I am thoroughly disappointed with my marriage and everybody else's marriage…….the ideal marriage, continued according to the desire of our society, is a bond in which both become mental cripples and cling on to each other until death."[24]She is trying to negate the concept of male dominance and his egoistic superiority in her poetry:

> When a man is dead, or a woman
> We call the corpse not he
> Or she but it.   "The Doubt,"12.

Kamala Das' attempt is to identify her true self, or entity. She voices her predicaments on behalf of all women in general, who are forced to play a subservient role, with their lives revolving, around their male partners. Her attempt as Manju Jaidka writes "is to move from margin to center, from a position of little or no consequence to one which is crucial to her world."[25]It is a revolt against a society which marginalizes its women by ensuring their silence, docility and passivity.

Most of her poems voice feminist awakenings. As Keki Daruwalla's asserts, she continues "with her obsession regarding women being playthings in the unfeeling hands of the male."[26] But, in the later poems, the maturity of approach is revealed through the psyche's willingness to learn the lessons of experience. The frustrated beloved at last realizes the need for adjustment. She reconciles herself with the role of a house wife, as in:

> …into the hospital
> She opened wide her delirious eyes and
> said: Please let me go
> I smell the Tur Dal burning …
>   "Death of the Goat", *An Anthology of Indo-English Poetry*, 36.

When we come to Das' later poetry, we find that her vision comprehends such paradoxes and attempts to transcend them. Although the early poetry of Das advocates a feminist perspective, this vanishes in the later poetry. This is the result of the maturing vision of Das as an artist, not necessarily as a woman writer. She at least escapes into the immortal world of love, manifested in her longing for a union with Lord Krishna. She finds solace in remembering her relationship with archetypal figures like grandmother, father and finally fictionalizes another archetypal figure of a lover, "Lord Krishna". She becomes a worshipper and devotee and so less feminist, egoistic, radical or man-hater. She frees herself from physical pleasures and surrenders herself to the divine lover 'Krishna':

> Everything in me
> Is melting, even the hardness at the core.
> O Krishna, I'm melting, melting, melting,

> Nothing remains but
>
> You….   *The Descendants*, 9.

Not able to find her ideal lover she searches him in 'Krishna', she says it's not unnatural to search for ideal partner as every Hindu girl is in reality wedded to Lord Krishna:

> Vrindavan lies on in every woman's mind,
>
> And the flute, luring her
>
> From home and her husband.

Mrs. Das's material life was based on incongruity. She was married at an early age of fifteen to a bank official; *tout a fait* insensitive to a young girl's longings. She was bound to do the domestic chores against her tender feelings. She wanted to play and enjoy her life but was denied, and was forced to stay inside. Further her husband's stone-heartedness towards her, illness and compelled domesticity broke her vulnerable heart. Compelled by circumstances Kamala Das deserted her Hindu religion and avowed the religion of Islam putting on a veil. Her change of religion is a vivid example of woman's identity and liberty. This is her declaration of freedom, she presents a new paradigm of a middle-class woman in India, who wants to liberate herself from all kind of shackles of society.

Thus, her poems are a silent by-product of the female reaction, a natural one, to the dictatorial relationship imposed on women by a society dominated by men. Religion and politics failed to liberate them, and even literature could not rescue them from their plight; caged and battered they remained helpless for centuries. Constrained by the "fear of flying", they made an occasional flutter, till a few of them like Kamala Das in twentieth century, burst the cage open and sailed into regions from which, sometimes, a return seems to be impossible. Kamala Das is undoubtedly a feminist voice articulating the hopes and oppressions, the concerns and tensions, of womankind.

Das is undoubtedly different from radical feminists, as she emerges as an androgynous artist like Virginia Woolf. The idea finds continuity in the Jungian concepts of anima and animus, the two components 'the masculine' and 'the feminine' of the personality. The Indian concept of 'ardhanariswara', uniting both 'shiva' and 'shakti' suggests the same. She rejects in the most unequivocal terms the binary male-female opposition posited by Western Radical Feminists. Das resents over this line of thinking, as she is in no way anti-male:

> Feminism as the Westerns see it is different from the

feminism I sense within myself. Western feminism is an
anti-male stance. I can never hate the male because I
have loved my husband and I still love my children, who
are sons. And I think from masculine company I have
derived a lot of happiness. So, I will never be able to hate
them.[28]

Das's feminism encompasses a much broader area. It explores and critiques every form of marginalization. The basic notion being that one can be marginalized not just due to gender but also due to colour, caste, race, religion, class, aging and even language. Her views on gender are more objective than those of her Western counterparts. She talks about women because this section of society is oppressed and exploited by men. Her obsession with the body is functional in lending a feminine flavour to her style, consistent with the objectives of a feminist poetic. Her aim is to transcend the body and worldly pleasure. Her role in the indianization of English, her revolt against the marginalized section of society and the overall widening of her vision of life and art, grant Das a significant place in the topical context of post-colonial feminism.

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Entrepreneurial Competencies among Women Graduate Students of Public Funded Higher Educational Institutions – A Study

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ABSTRACT

Entrepreneurship is considered to be an important input for rapid economic development. In developing economies, it could play an effective role in coping with various socio-economic problems. Many developing regions do not suffer from resource constraints; rather the required skill is missing to convert the physical resources into useful enterprises. Any organization in today's world of growing costs, increasing competition and ever changing technology should establish a value edge in all activities including Human Resource Management. Managerial competence is the sustained value edge which the company successfully demonstrated through its efficient business process. The purpose of the present paper is to examine the level of competence among women graduate students and their interest towards entrepreneurial career. With the help of structured questionnaire, data has been collected from 160 women graduate students of Government degree colleges in Warangal district of Telangana State. The result revealed that women graduate students have high level of competence but their preference and interest is not towards entrepreneurial career mainly because of economic problem.

Key words: Entrepreneur, Competence, Entrepreneurial Competence.

Introduction

Women in recent times are considerably occupying a prominent place in business promotion also. The fact that almost half the population of this large country comprises of females while businesses owned and operated by them constitute less than 5 percent, is a reflection on social, cultural as well as economic distortions in the decades of development.

As education has spread and compulsions for earning have grown, more and more women have started to go out of homes and opt either for wage employment or self employment/entrepreneurial career. In case of women, however, handicaps to entry into business ownership have been for too many given the traditional conservative, orthodox

Indian society. The process of breaking many of these shackles has been rather slow. However, changes have started taking place as far as role of women in economic development is concerned and strides have been made by women in setting up and managing businesses, a fairly large number has "graduated" out of the initial phase of going out of the home to work. Employment to self employment has been a noticeable phenomenon in emergence of new women entrepreneurs.

Competence

A competence is an underlying characteristic of persons, which results in effective and or superior performance in a job. A job competence is an underlying characteristics of a person, in that it may be motive, traits, skills, aspect of one's self-image a body of knowledge, set of skills and cluster of appropriate motives/ traits that an individual possess to perform a given task. Certain competencies are Integrity, Conceptual Thinking, Risk taking, Networking, Strategic Thinking, Decisiveness, Optimism, Customer Sensitivity, persistence.

Competence is generally related with identifying preferred behaviours and personal skills which distinguish excellent and outstanding performance from the average. A competence is what a successful employee must be able to do to accomplish desired results on a job. Competencies are built up overtime and are not innate. It typically takes experience on the job to build competencies. Thus competence is a cluster of related knowledge, attitudes, skills and other personal characteristics that affects a major part of once job. Experience on the job adds value to the knowledge, skills and abilities and ultimately converts into competence.

Entrepreneurial Competencies

Entrepreneurs should have specific competencies to promote their business and to create a value chain to that business. These competencies are unique in nature and every prospective entrepreneur should possess unique professional competencies to perform the strategic role. They should demonstrate effective goal setting and policy formulation capabilities than others. They should also able to set long term objectives and contribute to the growth and diversification of organization. Entrepreneurial competencies comprise those that are grounded in components that are deeply rooted in a person's background (traits, personality, attitudes, social role and self-image) as well as those that can be acquired at work or through training and education (skills, knowledge and experience) (Man and Lau, 2005). The key variables of entrepreneurial competence include;

➢ Goal Setting

- ➢ Environmental Scanning
- ➢ Resource Mobilization
- ➢ Resource Utilization
- ➢ Value Edge.
- ➢ Leadership competencies
- ➢ Risk taking
- ➢ Creativity and Innovative Competence
- ➢ Project Planning & Project Execution

Baum (1994) developed a list of nine entrepreneurial competencies, based on works by Chandler and Jansen (1992) and Herron and Robinson (1993). Viz, knowledge, cognitive skill, self-management, administration, human resources, skill in taking decisions, leadership, recognition and development of opportunities and human relations and managerial practices.

Review of literature

Rani (1986) examined the characteristics of women entrepreneurs and the factors that motivate them to start a business. About 30 respondents were randomly contacted during their training in entrepreneurial skills in Hyderabad in October 1985. The study revealed that the majority of them were in the age group 21-30 years and were prompted by the desire "to do something independently". Among the other factors that motivated the trainees to start new enterprises were (a) the desire to keep busy, (b) to supplement family income, and (c) to gain business and technical knowledge and to earn money. Sugumar (1996) analyzed entrepreneurial competence among small entrepreneurs by taking a sample of 50 non entrepreneurs and 50 small entrepreneurs. He has drawn the conclusion that a successful entrepreneur requires intra-punitive, initiative and risk taking competencies. The study suggested that entrepreneurship training should be focused on developing the three behavioral competencies along with other related business inputs.

Although entrepreneurial competencies are seen as important to business growth and success, according to Brinckmann (2008) the discussion of competencies in the entrepreneurial literature is in its early stages. Indeed, whilst over the years there have been some notable studies that have sought to examine the skills and competences of entrepreneurs (e.g. Chandler and Jansen, 1992; Markman et al., (2002), they are few in number, and each is to some extent context-dependent. In particular, only one or two studies (e.g. Lerner and Almor, 2002) have specifically focused on businesses owned by women, although there are other

studies that have discussed women's competence in specific areas, such as financial management and management competency (e.g. Carter et al., 2006; Lerner et al., 1997; Walker and Webster, 2006).

While there is increasing interest in entrepreneurial competencies, there are only a few studies [e.g. 21, 31] addressing female entrepreneurs. Mitchelmore and Rowley [31] analyzed the competencies of female entrepreneurs in England and Wales based on a convenience sample of 210 women entrepreneurs. Factor analysis was used to determine the factors of the self-reported relevant entrepreneurial competencies of women entrepreneurs and to identify sub competencies that loaded on the key factors [31]. The authors identified four factors of self-rated relevant entrepreneurial competencies: (1) personal and relationship competencies; (2) business and management competencies; (3) entrepreneurial competencies; and (4) human relations competencies.

Objectives of the Study
➢ To find the level of competence among women graduate students studying public funded Higher Educational Institutions.
➢ To identify the interest of women graduate students towards entrepreneurial career.

Methodology
To know the entrepreneurial competencies among women graduation students a detailed survey has been undertaken among women graduate students who are pursuing their graduation and post graduation from public funded higher educational institutions situated in Warangal district of Telangana state using Structured Questionnaire. A sample of 160 students was selected by Convenience Sampling method. The respondents of the study were purposively sampled from students who were in their final year.

Statistical Tools Applied
Percentage Analysis, Weighted Average Method, Garrett Ranking Method

Limitations
The sample size was limited to 160 and the study is restricted to Warangal district only.

Analysis and interpretation
Respondent's responses for the questions have been interpreted and a finding has been made based on the respondents' responses.

Percentage Analysis

Percentage analysis has been used to explain Personal Profile of the respondents.

Table 1 Age wise classification of the respondents

Age	Respondents	Percent
17-19	109	68
20-22	45	28
23-25	06	04
Total	160	100

From the table, it is observed that 68 percent of the respondents are belonging to the age category of 17-19 years, 28 % are belonging to 20-22 years and 4 %belonging to the category of 23-25 years.

Table 2 Marital status of the respondents

Marital Status	Respondents	Percent
Single	144	90
Married	16	10
Total	160	100

From the above table it is observed that 90% of the respondents are Single and only 10 percent women graduates are married.

Table 3 Skill of the respondents

Skills	Respondents	Percent
Tailoring	51	32
Typing	58	36
	19	12
All the above	32	20
Total	160	100

From the table, it is observed that 36% of the respondents know typing. 32% know tailoring, 12% know embroidering and 20% are well versed in all the three.

Table 4: Interest toward entrepreneurial career

Interest	Respondents	Percent
Yes	51	32
No	109	68
Total	160	100

From the above table, it is observed that 68% of the respondents are not interested in entrepreneurial career and 32% of the respondents are interested.

Table 5: Reasons for Interest toward Entrepreneurial Career

Reasons	Respondents	Percent
Independenc	40	25.0
Opportunitie	40	25.0
Earn Money	20	12.5
Personal	60	37.5
Total	160	100.0

From the table shown above, it is observed that 37.5% of the respondents are interested toward entrepreneurial career because of personal desire, 25% are because of self reliance and opportunities and 12.5% interested because to earn money.

Table 6 Reasons for Disinterest toward Entrepreneurial Career

Reasons	No of Respondents	Percent
Risky	47	29.4
Economic Problem	75	47.1
Unsupportive family	33	20.6
Lack of confidence	05	02.9
Total	160	100.0

From the above table, it is observed that 47.1% of the respondents are not interested toward entrepreneurial career because of economic problem, 29.4% of the respondents feel that entrepreneurial career is risky, 20.6% do not have supportive family and 2.09% of the respondents are not interested because of lack of confidence.

Table 7 Respondent's Future Preference

Preference	Respondents	Percent
Home maker	16	10
Prefer to be Employee	109	68
Entrepreneur	35	22
Total	160	100

From the table, it is observed that 68% of the respondents prefer to be an employed in future, 22% prefer to be an entrepreneur and 10% like to be a home maker.

Table 8: Respondent's Level of Competence

Levels	**Respondents**	Percent
Medium	10	06
High	150	94
Total	160	100

From the table, it is observed that 94% of the respondents are highly competent and medium level of competence is only 6% among the respondents.

Weighted average Method

Weighted average method is used to rank the entrepreneurial competencies of the respondents. Here the five point rating scale is used.

Table 9: Entrepreneurial Competencies of the Respondents

Statements	SA	A	N	DA	SDA	Total	Weighted Average	Ranks
I invite challenges and opportunities.	66(330)	24(96)	8(24)	2(4)	-	100(454)	4.54	II
I find alternative ways to finish the task within short period	48(240)	42(168)	10(30)	-	-	100(438)	4.38	V
I have full confidence on my abilities	62(310)	30(120)	8(24)	-	-	100(454)	4.54	II
I prefer to do innovative tasks	56(280)	30(120)	8(24)	-	-	100(442)	4.42	IV
I prefer to adopt new ideas	38(190)	40(160)	18(54)	4(8)	-	100(412)	4.12	VII
I do my work systematically	24(120)	48(192)	22(66)	6(12)	-	100(390)	3.90	IX
I search alternatives to solve the problems	24(120)	56(224)	16(48)	4(8)		100(400)	4.00	VIII
I prefer to do risky	24(120)	32(128)	26(78)	12(24)	6(6)	100(356)	3.56	X

	SA	A	N	DA	SDA	Total	Mean	Rank
ventures								
I try to learn lessons from my past activities	56(280)	30(120)	10(30)	2(4)	2(4)	100(436)	4.36	VI
I work hard to achieve the targets	70(350)	24(96)	4(12)	-	2(2)	100(460)	4.60	I

(SA - Strongly Agree; A - Agree; N - Neutral; DA - Disagree; SDA - Strongly Disagree)
Note: Figure in the brackets indicates the score of the respondents

The above table shows majority of the respondent's state that they work hard to achieve their targets, the next quality is they welcome challenges and opportunities and they start their work with full confidence. The least acceptable quality of the respondents is they don't prefer risky venture and they are not systematic in their work.

Garrett Ranking Method
Garrett Ranking Method is used to rank the problems to prefer entrepreneur as career by the respondents.

Table 10 Problems to prefer entrepreneur as career

Problems	I	II	III	IV	Score	Mean score	Garret rank
Risky	1872	1680	1548	216	5316	1329	II
Economic Problem	3312	1680	668	216	5876	1469	I
Unsupportive family	1296	1120	1720	594	4730	1183	III
Lack of confidence	720	1120	344	1674	3858	965	IV

From the above table, it is found that economic problem is the foremost problem for not preferring to be an entrepreneur as a career. Risky, unsupportive family and lake of confidence are the major problems faced by prospective entrepreneurs.

Conclusion
From the study it is understood that women graduate students have high level of competence but their preference and interest is not towards entrepreneurial career mainly because of economic problems. The analyses of the study revealed that only very few respondents have limited entrepreneurial competencies. These skills may be included as part of the regular curriculum in higher educational institutions. Most of the students are not interested in entrepreneurial career; hence it is very essential to create awareness and interest on these skill rights from schooling onwards. Similarly, the study also revealed that, majority of the

respondents do not prefer entrepreneurial career due to economic and family problems. It is high time to have a unique model of female entrepreneurial competencies with reference to socially and economically disadvantaged sections. Similarly women entrepreneurs should be imparted with more skills by organizing competency based training programs. The female entrepreneurs need to develop formal communication, learn to negotiate, and have proactive behavior, perfect ideas and relationships as well as improve their capacity to form partnerships. Majority of the sample respondents consider that they need to be prepared to deal with unexpected situations to become successful businesses entrepreneurs and for this, they need competencies like creativity and confidence which is considered as a crucial step towards success.

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The Role of Self Help Groups in Woman Empowerment

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Abstract:

Women in India are victims of a multiple socio-economic and cultural factors. They are an integral part of every economy. All round development and harmonious growth of a nation would be possible only when women are considered as equal partners in progress with men. Emancipation of women is a pre-requisite for nation's economic development and social upliftment. Poverty is the main obstacle for the improvement of the women. The role of women and the need to empower them are central to human development programs including poverty alleviation. In spite of various programs relating to poverty alleviation has been started, it was observed that woman in rural areas, especially from the poor families could be benefited. Rapid progress in SHG formation has now turned into an empowerment movement among women across the country. Economic empowerment results in women's ability to influence or make decision, increased self confidence, better status and role in household etc. The formation of SHGs is not ultimately a micro credit project but an empowerment process. The empowerment of women through SHGs would give benefit not only to the individual women but also for the family and community as a whole through collective action for development. The present study is carried out with the objective to study the role of self help groups in empowerment of rural women.

Introduction:

The planned economic system has been introduced in India since April 1, 1951 with the five year plans, which has completed its tenth Five Year Plan. The 11th Five Year Plan has begun from April 1, 2007. No doubt there was development in various sectors of the Indian economy during these plan periods. The production from agriculture has increased from 105 million tons in the year 1949-50 to approximately 600 million tons in the year 2007-08 through green, yellow, white and blue revolutions. There has been 7-8% annual growth in the industrial sector. Further, service sector has been contributing to the growth of Indian economy significantly. The main reason for considerable percentage of population below the poverty line and India still remaining a developing country with lot of problems is due to the human resources not being used at the optimum level. The first Prime Minister of Independent India, Pandit Jawaharlal Nehru, has rightly said that, "the women of India should play a vital role in building strong nation". Further, the Father of the Nation, Mahatma Gandhi has said, "the development of every village is nothing but the development of nation". It is well known fact that the growth of women in turn develops her family, village and the nation in general. Since

women constitute 48.46% of total population in India as per census 2011, it is very essential to employ this resource optimally in the interest of the nation in general and her family in particular. In the past, women were not ready to undertake any work, job and business due to shyness, fear and male dominance in the society. However, of late, Indian women have come out of the four walls of the kitchen and shown their willingness to take up entrepreneurial activities. Women of today want more economic freedom. Further, many women have proved that they are more efficient than men in contributing to the growth of the economy. Just as we need two hands for the smooth functioning of our work, similarly, both men and women should involve in productive activities to build a strong nation. To mitigate the problem of unemployment and underemployment, the role of women should not only be confined to generate employment, but also to provide employment to others. They have to undertake entrepreneurial activities to create additional wealth for the nation and to solve the problem of unemployment and poverty. Entrepreneurship development among women, particularly among rural women, will strengthen the rural and national economy. 1.1. Self-Help Groups (SHGs) SHG is a small group of rural poor, who have voluntarily come forward to form a group for improvement of the social and economic status of the members. It can be formal (registered) or informal. Members of SHG agree to save regularly and contribute to a common fund. The members agree to use this common fund and such other funds (like grants and loans from banks), which they may receive as a group, to give small loans to needy members as per the decision of the group. The concept underlines the principle of Thrift, Credit and Self Help.

Need of Self Help Groups:
The rural poor are incapacitated due to various reasons, because most of them are socially backward, illiterate, with low motivation and poor economic base. Individually, a poor man is not only weak in socioeconomic term but also lacks access to the knowledge and information which are the most important components of today"s development process. However, in a group, they are empowered to overcome many of these shortcomings. Hence, the role of SHGs is highly essential which in specific terms covers the following as under:

a) To mobilize the resources of the individual members for their collective economic development and uplifting the living conditions of the poor.

b) To create a habit of savings and utilization of local resources in form of utilising individual skills for group interest.

c) To create awareness about rights that help in financial assistance.

d) To identify problems, analyzing and finding solutions in the group.

e) To act as a media for socio-economic development of the village.

f) To develop linkages with institutions of NGOs.

g) To help in recovery of loans.

h) To gain mutual understanding, develop trust and self-confidence.

i) To build up teamwork.

j) To develop leadership qualities.

k) To use as an effective delivery channel for rural credit.

Concept of Women Empowerment

Empowerment is an active multidimensional process to enable women to realize their identity, position and power in all spheres of life. Empowerment provides a greater access to knowledge and resources, more autonomy in decision making, greater ability to plan lives, more control over the circumstances which influence lives, and freedom from customs, belief and practices. Empowerment demands a drastic and basic change in the system of marriage and family, husband and wife relationship and attitude towards socialization and remarriage. Empowerment is a process that gives a person freedom in decision making. Women's empowerment is not a Northern concept. Women all over the world, including countries in the South, have been challenging and changing gender inequalities since the beginnings of history. These struggles have also been supported by many men who have been outraged at injustice against women and there upon the consequences for the society. It would be yet another instance of imperialism to say all these women and men did not have minds of their own.

Reasons for the Empowerment of Women

Today we have noticed different Acts and Schemes of the central Government as well as state Government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on per with men. Other hand, it has been observed that women are found to be less literate than men. According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on.

For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. To sum up, women empowerment can not be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women.

The role of Help self groups in woman empowerment

Virtuous Spirals First, increasing women"s participation and microfinance can lead to their economic empowerment (the linkage in the centre of the figure). Women"s roles in improve, in some cases enabling them to access significant amounts of money in their own right for the first time. This might enable women to start their own economic activities, invest lore in existing activities, acquire assets or raise their status in household economic activities through their visible capital contribution. Increased participation in economic may raise women"s incomes or their control of their own and household income. This, in turn, may enable them to increase longer tern investment in and productivity of their economic activities, as well as their engagement, in the market.

Second, increasing women"s participation and microfinance can increase household wellbeing (the linkage on the left in the figure). This partly result of economic empowerment, but may occur even where women use group services for the activities of other households or children. Even where women are not directly engaged in income earning activities, channeling credit or savings options to households through women may enable them to play a more active role in intra household decision-making, decrease their own and house hold vulnerability, and increase investment in family welfare. This situation may benefit children through increasing expenditure on their nutrition and education, particularly for girls. It can also lead to improved wellbeing for women and enable them to bring about change in gender inequalities in the household. It is also likely to benefit men as a result of the increased household income.

Third, a combination of women"s increased economic activity and increased decision-making in the household can lead to wider social and political empowerment (the linkage on the right in the figure). Women, themselves, often value the opportunity to make a greater contribution to household wellbeing giving them greater confidence and sense of self –worth. The positive effects on women"s confidence and skills, their expanded knowledge and the formation of support network through group activity and market access can lead to enhanced status for all women in a community. In some societies where women"s mobility has been very

circumscribed and women previously had little opportunity to meet women outside their immediate family, there have been very significant changes. Individual women who gain respect in their households may then act as role models for others, leading to a wider process of change in community perceptions and men"s increased willingness to accept change.

Challenges before woman empowerment

There are several constraints that check the process of women empowerment in India. Social norms and family structure in developing countries like India, manifests and perpetuate the subordinate status of women. One of the norms is the continuing preference for a son over the birth of a girl child which in present in almost all societies and communities. The society is more biased in favor of male child in respect of education, nutrition and other opportunities. The root cause of this type of attitude lies in the belief that male child inherits the clan in India with an exception of Meghalaya. Women often internalize the traditional concept of their role as natural thus inflicting an injustice upon them. Poverty is the reality of life for the vast majority women in India. It is the another factor that poses challenge in realizing women's empowerment. There are several challenges that are plaguing the issues of women's right in India. Targeting these issues will directly benefit the empowerment of women in India

1. **Education**:

   While the country has grown from leaps and bounds since independence where education is concerned. the gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership in any field.

2. **Poverty:**

   Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to this, women are exploited as domestic helps.

3. **Health and Safety:**

   The health and safety concern of women are paramount for the wellbeing of a country and is an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned.

4. **Professional Inequality**:

This inequality is practiced in employment sand promotions. Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises.

5. **Morality and Inequality:**

Due to gender bias in health and nutrition there is unusually high morality rate in women reducing their population further especially in Asia, Africa and china.

6. **Household Inequality:**

Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare and menial works by so called division of work.

Finally, women"s economic empowerment at the individual level (the linkage across the bottom of the figure) can make potentially significant contribution at the macro level through increasing women"s visibility as agents of economic growth and their voices as economic actors in policy decisions. This, together with their greater ability to meet the needs of household well being, in turn increases their effectiveness as agents of poverty reduction. Self Help Groups may take collective action to address gender inequalities within the community, such issues as gender violence and access to resources and local decision-making. Higher level organization may further reinforce these local changes, leading to wider movements for social and political change and promotion of women"s human rights at the macro level. Some Non Governmental Organizations have used Self Help Groups strategically as an entry point for wider social and political mobilization of women around gender issues. Self Help Groups have at times become the basis for mobilizing women"s political participation. Moreover, these three dimensions of economic empowerment, well being and social and political empowerment are potentially mutually reinforcing „virtuous spirals" both for individual women and at the household, community and macro level.

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How to Evolve as Successful Homepreneur?

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ABSTRACT

"Homepreneur" is the new avatar, which brings solace to the Indian women who are torn between the work-life balance. As this is the need of the hour in today's world, I have chosen this topic. In yester years, she has to either embrace the option of "working woman" leaving behind joys of family, or settle upon as "home maker" and forsake her unaccomplished dreams. The challenge of Indian women is to find a balance between best of both the worlds. Being "homepreneur" not only showcases one's talent, but also gives her an identity. This has evolved horizontally and vertically across all fields ranging from translation, online teaching, transcription, content writing, blogging, cooking, management, sales and marketing, agriculture, sports and fitness and the serpentine list never ends. To evolve as a successful homepreneur, a quick SWOT analysis is needed to identify the strength and skill set of the individual and their area of passion, where they could put in their heart and soul. The second analysis is the way in which your skillset can cater to the market demand. And finally, working on your passionate field in a qualitative way and constantly upgrade your knowledge to stay on par with others in the competitive world. Irrespective of field, homepreneurs have advantage of job satisfaction, flexibility in time, less work pressure, great work life balance and better health.

Keywords: Homepreneur, Indian women, job satisfaction, flexibility

OBJECTIVE OF THE STUDY: The objective of the study is to showcase how every woman can be a successful homepreneur and show them the multitude of opportunities that lies before them.

PROPOSED METHODOLOGY: Research papers, Internet sources, survey to homepreneur group

How to evolve as successful homepreneur?

"Homepreneur" is the new avatar, which brings solace to the Indian women who are torn between the work-life balance. In yester years, she has to either embrace the option of "working woman" leaving behind joys of family, or settle upon as "home maker" and forsake her unaccomplished dreams. Knowing the fact that growth of women is a major ingredient for

the country's social, economic and political growth, there exist only 15% of working women population in India according to the statistics. This percentage has stooped down over the years though the literacy rate has considerably increased over the years. The challenge of Indian women is to find a balance between best of both the worlds.

Problems faced by working women in India:

Contemplating on the reason behind the disparity, numerous reasons make the scene. Several women are deprived of promotions and corporate growth while considerable number faces sexual harassments. The foremost reason behind it being the underestimation of their capabilities though they prove to handle multitasking missions at home. All married women hold a greatest responsibility as they have to manage and perform their duties at home far and away however great position they hold in office. Travel is often a constraint to married women and comes as a hindrance to their flourishing career dreams. Safety is another convoluted factor that has to be taken in to account during the travel or night shifts in any field. However qualified or hardworking, women are looked down when they start early from office or take more work from home options. Most working women are expected to be "superwomen" who should be unblemished in managing home, taking care of children, their studies, and their extended family while coping up to the work of others in workplace to prove their dexterity. This results in stress and depression in almost 87% of the Indian women, which is a huge number.

Problems faced by stay at home moms (SAHM)

Sometimes world of women turns upside down after their childbirth. Career loving, ambitious, ambi-dexterous, confident, and dynamic women had to leave behind their dreams to take care of the little one, when there is no support system at home and as there is always a fear of insecurity clinging on their mind relating to day care. These SAHM lose their identity as their entire day revolves around their kid forgetting their passions, hobbies, strengths and in short, their personality. Financial dependence is yet another stumbling block that woman faces during her transformation. Her confidence is crumbled while answering to tiny expenditures and while shopping for herself with guilt in mind. And most of all, negative thoughts creep in easily which produces offspring of unwanted fear and superfluous worries.

Evolution of homepreneur

With development of technologies, working from home is no more a distant dream. Several homepreneurs are mushrooming across the country. This has evolved horizontally and

vertically across all several fields ranging from agriculture, arts and culture, beauty and wellness, education, food and beverages, healthcare, media and entertainment, sports and fitness and several other unimaginable fields.

Agriculture:

"While vacant land is ideal for cultivation, vegetables can also be grown in containers for those living in apartment complexes. Anything from earthen pots to used buckets to old sinks and rice bags can be used to grow plants," (Velmurugan, M, 2016)

Numerous one-day courses are conducted in Anna University for cultivation aspirants. There are several outlets that sell seeds and items that are required for cultivation. This organic farming not only fetches good sum but also gives a sense of great satisfaction as they go a step ahead in preserving bio-diversity and maintaining ecological balance.

Arts and culture

Arts and culture has travelled more than just a hobby. Apart from conventional Music, dance, and instrumental classes, face painting, muralism, jewelry making, tailoring, mehndi designing, quilling, miniature making and similar ones are mushrooming on the flipside. In paintings, madhubani painting, miniture painting, warli, kalamkari, Tanjore, cheriyal scrolls, kalighat painting, patachitra that are hidden jewels of our country could to be revived. Arts that we had learnt in the younger age for our passion might out to be a major source of revenue. Success knocks to your doorstep when your passion becomes your profession.

Beauty and wellness

Though we talk hours together that looks do not make a person, it is an undeniable fact that beauty or grooming plays a vital role. Several beautician courses and online classes are at our door's step. Lot of branches have become apparent from the main stream of beautician. Grooming consultant, image consultant, nail artist specialist, hair dressers, online trainers and innumerable lot. This profession is certain to offer joy to the practitioner as we all know that "thing of beauty is joy forever".

Education

Authoring a book is not a rocket science now. There are several agencies like http://happyselfpublishing.com/ which does everything from book editing, cover designing, printing and publishing. Online teaching is yet another profession which flourishes across

nations, it includes learning of languages, subjects and vocational training. Bilinguals or multilinguals serve a bridge between two cultures, two cities, two countries and in short two worlds through their words. These translations have spreads its wings from literary field to technical, medical, art, media and much more. Transcriptionist, sub-title writers, content writers interpreters, editors and proofreaders could work online and connect to virtual world at all time.

Food and beverages

A perfect cooking hobbyist or avid foodie might turnout to be chef in the making. Pickles to pasta, Masala dosa to muffins, samosas to sandwich, carrot halwa to cookies comes to your doorstep from anywhere around the town. Homemade foods and customized food always have an added advantage. This industry will flourish till the existence of mankind.

Healthcare

With medical advancement, online and freelance Nutritionist and dietician are yet few promising professions in healthcare. The specialists suggest apt food and elucidate their nutrition impact on health after completely studying the case history of the patient. On the other hand, with increase in number of nuclear families, day care is the only resort for working mothers. Day care training and certification course are done at all levels.

Media and entertainment

Women who are good in organizing events at home could take one step ahead and undertake event planning assignment. Story telling is not just limited to bed time now, fairies, Goldilocks and cindrella are in every parties and workshops. These narrative skills could also present you as a skillful RJ, VJ, theatre artist or dubbing artist. Player for words could opt for script writing, lyricism, journalism, creative writing, product reviewing and blogging. Graphic designing and animation specialist are ideal for computer savvy. Multiple versions of photography such as food photography, wild life photography, fashion photography, candid photography, landscape photography, product photography has evolved. These professions are no more full time strenuous jobs, as these jobs conceive out of passion and talent of individuals.

Sports and fitness

For those who breath fitness and are commendable at sports, yoga training, aerobics training, Zumba dance, sports coach or fitness training will be an ideal option. Starting with

specialization course in these fields and later evolving as specialist in these areas, not just brings monetary benefits but keeps one in good shape, which in turn improves overall personality and confidence.

Other areas breaking stereotypes

"Two roads diverged in a wood,

And I- I took the one less traveled by,

And that has made all the difference" (Frost, Robert, 1916, *Road Not Taken*)

Says Robert Frost. His bold statement proves to stand time. There are diverse non-stereotypical professions that homepreneurs could pursue for example ethical hacking, gerontology, career or life coaching, tea tasting, pet grooming, video editing, spa management, food flavoring, gaming, motivational speaking and there are lots more to be explored.

Rural Homepreneurs

As every nook and corner of the globe is connected with internet, any online works can be done with single workstation at home. Apart from which, the professions like candle making, incense stick making, tailoring, embroidery, pottery, handicrafts making, doll making and much more. Several art forms that are almost extinct could be given life by teaching them to next generation. Mayilattam, kummi, kavadi attam, kolattam, puli attam, villi pattu, bagumba, fugdi, goga dance, dumhal, chakyar koothu, lavani, chang yo are just few drops of the ocean. Apart from the above-mentioned dance forms, silambattam, malyutham, Gatka, kusthi, varmam, kalari are forms of martial arts that still prevalent only on rural India. It is high time that the treasures of India are passed on to the hands of next generation. There are silambattam classes undertaken by a homepreneur Mrs.Amudha babu to hundreds of women and children.

How to start as a homepreneur

To evolve as a successful homepreneur, a quick SWOT (strength, weakness, opportunity, trials) analysis has to be made to analyze the strength. For example, if a person's strength is language proficiency and creativity, then she need to put pen to paper on numerous options of work from home jobs that suits her skills. For the language proficiency and creativity skills, there may be options like content writing, editing, authoring and on the other hand storytelling, compering, soft skill training options. So, the options must be narrowed down based on person's passion and their area of expertise. For example, if eloquence in speech and creativity is her passion, then opting for story telling will be a right choice.

Having made choice, the next step is to master the art. For example, you have made a choice of storytelling, there are story telling courses to improve your listening skills, voice modulation, body language and movement, narration of stories according to the age group of the target audience and tips to create own stories. There are academies like storytelling institute or kathalaya that specializes on this area. These workshops will refine your inbuilt passion and skill and evolve you as a leader in your profession.

The next step consists of figuring out in what way the skillset will cater to the market demand. There are several sites that shows freelance or work from home opportunities like www.freelancer.com, www.upwork.com for all categories of freelancers. www.tutorindia.net, www.vedantu.com, www.privatetutor.com, www.cuemaths.com are few sites for tutors apart from the regular naukri or timesjobs. For bilinguals and multilinguals, www.proz.com, and www.translationdirectory.com are authentic choices. For those who do handicrafts and wish to sell online through social networking sites, women entrepreneurs page and many self-help groups give helping hand to budding homepreneurs and organize exhibitions to showcase their talents.

Precautions for homepreneurs
Though working from home looks to be a piece of cake, the homepreneurs have to take in to account several considerations. The reliability of the client and the payment surety should also be taken in to account while doing work from home business. The client's profile and details have to be verified through certain websites which offers blacklisted contacts and profiles or through other means. Timeliness is another crucial factor, so it is important to be associated with homepreneurs working in the same domains so as to support each other during crisis. Homepreneurs often stay indoors, which could refrain them from new ideas. Frequent meet out with clients and business lunches will enhance business outputs and outlook of the homepreneur. Though homepreneurs work from home, work space and home areas should be distinguished and works ought to be scheduled for the day to maximize output and minimize distractions

Microfinancing and other government initiatives:
Ministry of child and women development has started a scheme called Support to training and Employment Programme for Women (STEP), this enable women to become self-employed/entrepreneurs. Through this STEP scheme, several skills related to employment and entrepreneurship are imparted, which includes but not limited to food processing,

agriculture, horticulture, handlooms, stitching, tailoring, embroidery, handicrafts, computer and IT services, Language training, gems and jewelry making, travel and tourism and hospitality. This service is targeted to the age group of 16 and above across the country.

As initiatives from different sides will accelerate the progress, several NGO and private organization contribute in this side. There are about 25,000 to 30,000 active NGOs in India. These NGOs contribute tremendously towards employment generation and serve a guide for showing them opportunities for generating income. Many villages are adopted by these organization and soaring changes for development of women had been made by them.

Micro financing provides solution to the endless problems of financing to low income individuals, who lack collateral or guarantors, and who wish to start their business on their own. Microfinancing by rural cooperative banks like Mann Deshi Mahila Sahakari Bank with low interest rate has profited several women entrepreneurs. Financial independence in women contributes largely to the economic development of the country.

Advantages of Homepreneur

Irrespective of the field homepreneurs have advantage of job satisfaction, which is attainable while working on passionate field. The growth and progress in career is the product of individual's working output and decision making. Creativity and new ideas could be incorporated to work without any interference. As a homepreneur, flexibility in time is assured and works can be scheduled according to the family commitments, thereby assuring better work-life balance. Work pressure often caused due to fear of being laid off, overtime work due to insufficient or inefficient staff, failing to meet rising expectation, lack of control over work proceedings could no longer exist as homepreneur. All these advantages improve health condition considerably.

Rewards

Rising star Award India recognizes and awards individual contributors in every field.

To celebrate and recognize women who pursue their passion and evolve as successful homepreneurs, HOMEPRENEUR AWARDS have been organized recently by an organization called Brand Avatar. This award is not just to recognize homepreneurs in all fields, but to sponsor the most eligible and help them to evolve as entrepreneurs.

Conclusion

Homepreneur is an evolution which gives the women, the real architects of society, a platform to show their natural endowment. This platform gives her work-life balance, which enables her to glow with confidence. Passion and profession are most powerful combination to set up a journey towards growth. Though the journey might have difficult roads, the destination will certainly be beautiful. These homepreneurs are alchemists who could bring golden age to India and its economic growth.

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Gender Inconsistency in Health Expenditure in India among Working Age Population

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Abstract:

The present paper aims to highlight on the gender disparity in health expenditure among working age population. The National Sample Survey 71st round which gives data on education and health, have been used for this study. Further, the paper examines whether change in health expenditure. The findings indicate wide gender disparity in health care expenditure.

The hospitalized cases are higher among female in different age groups. The higher healthcare expenditure among females occur mostly in the reproductively active span which also surpass health care expenditure of males of the same age-group whereas in other age-groups expenditure of males seems to be higher than that of females. Females are found to have more coverage by the various health care schemes than males. Among the "not covered hospitalized" expenditures is higher again in females as compare to males.

Introduction:

Health is the level of functional capability of a living organism. The World Health Organization (WHO) defined health in its broader sense in its 1948 constitution as "A state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." There is many debate on the present definition regarding the word 'Complete', researcher found that there is some limitation with this definition therefore other definitions have been proposed, among which some definition that correlates health and personal satisfaction. Health is a balanced condition of the living organism in which the integral, harmonious performance of the vital functions tends to the preservation of the organism and the normal development of the individual.

Systematic activities to prevent or cure health problems and promote good health in humans are undertaken by health care providers, in addition to health care interventions and a person's surroundings, a number of other factors are known to influence the health status of individuals, including their background, lifestyle and economic, social conditions, and spirituality; these are referred to as "determinants of health." Studies have shown that high levels of stress can affect human health.

Health spending consists of health and health-related expenditures. Expenditures are defined on the basis of their primary or predominant purpose of improving health, regardless of the primary function or activity of the entity providing or paying for the associated health services. Health includes both the health of individuals as well as of groups of individuals or population. Health expenditure consists of all expenditures or outlays for medical care, prevention, promotion, rehabilitation, community health activities, health administration and regulation and capital formation with the predominant objective of improving health. Health related expenditures include expenditures on health-related functions such as medical education and training, research and development. WHO ranked, India's health system at a low 112 of 190 countries and now Lancet is set to publish a report on the Indian health system. India's spending on health is one of the lowest in the world of the GDP (2015), e.g. USA (8.3%), China (3%), Global Mean (5.2%) and India (1.2%). In economic and demographic aspects, age of an individual is an important factor that determines their status for instance health care needs, food habits, and consumption of goods and services significantly varies according to the age. With the movement of age, the individuals go through the various changes in the effort for commodities and health care, need for a different goods and services. More important fact that the age attributes towards inclusive change in human life is the changing of economical status of an individual from economically active condition to a dependent person. The inherent influence of age on the various aspects of an individual's life has tremendous implications for health care and food expenditure, more so with the changing household age and sex composition resulting from the demographic transition. Composition of age and sex in household determines the expenditure pattern. Health expenditure related with consumer behavior of persons where the education, age, region, occupation and other factors also included. With the change in age and sex distribution, consumption of goods and services is also changing which has a significant impact on a nation's economic growth. Age have divided in working age population and dependent population where age group15-64 consider as working age population and age group 0-14 as well as 65+ population consider as dependent population. Organization for Economic Co-operation and Development (OECD) define "The working age population is defined as those aged 15 to 64. The basic indicator for employment is the proportion of the working age population aged 15-64 who are employed. The age dependency ratio is the ratio of dependents (people younger than15 or older than 64) to the working-age population. This indicator is measured as a percentage of population." About 65.30% of the population in India is at the age group of 15-64 in 2014, according to the World Bank.

The word gender has been used since the 14th century as a grammatical term, referring to classes of noun designated as masculine, feminine, or neuter in some languages. Although the words gender and sex both have the sense 'the state of being male or female', they are generally used in slightly different ways: sex tends to refer to biological differences, while gender refers to cultural or social ones.

Gender is the range of characteristics pertaining to, and differentiating between, masculinity and femininity. Depending on the context, these characteristics may include biological sex, sex-based social structures or gender identity. The present study focused on the gender wise inconsistency, age differentials and urban-rural inequalities in health expenditure in India according to the evidence from National Sample Survey 71st round which gives data on education and health.

Review of Literature:

Various literatures are taking on the disparity of health expenditure among the gender as well as other background characteristics. There is a gender inconsistency in food consumption and health expenditure among elderly persons, where male consumption and expenditure is found to be higher than female (Maharana & Ladusingh, 2014). There is a significant difference between male and female health expenditure in urban area, but the female health expenditure in urban area is more than rural and tribal areas. These indicates that, there is more gender consciousness in urban area than rural area with respect to health expenditure and this may be due to the impact of education and modernity. As found from the earlier study, there is a positive role of male and female educational level to bring equality between men and women in house hold and societal decision making process (Rout, 2006).

With the education and awareness about health and hygiene of women as well as understand the place of women in the society, there is need of some other efforts like various health protection scheme, insurance. "The insurance instruments including RSBY and its relation with the health service utilization in the country, especially it focused on the poorest quintiles of the population, using NSSO data for the states which have completed minimum three years of RSBY implementation, they compared year 2007-08 and 2011-12, find out that there is no change in the health service utilization pattern, results how that the expenditure on health has substantially high share of the overall household expenditure" (Sinha & Chatterjee, 2014). Means generally we can say, in household more expenditure occurs on the health.

The level of expenditure on health care in India is considerably higher than many other developing countries. The Ellis, Alam and Gupta has attempts to review a variety of health insurance systems in India, their limitation and the role of the general Insurance Corporation as an important insurer agency (Ellis, Alam and Gupta, 2000).

The per-capita household health expenditure is two time higher than the per capita consumption expenditure. While the average per capita household health expenditure among the richest consumption quintile was at least eight times higher than the poorest consumption quintile. Household health spending varies with the income of household along with this age structure also have positive relationship with medical expenditure as it is found that expenditure in certain age group is higher as compared to other (Mohanty, 2016).

 The study carried in a progressive state i.e. Maharashtra as compared to other states in India, found that the inequalities in health of women and children still exist in this area (Kadam, 2015).

Rational of the Study:
There are various literatures on the health expenditure of 'dependent population' particularly of elderly population, however, there are limited literature that exist which focus on health expenditure of the working age population. Working age population is not only important for being economically productive population but it is also a specific age group that accounts the most of the populations which requires the major chunk of the public health expenditure.

Though many studies for instance Zweifel et al(1999), Feder et al (2000) viewed that population ageing increases the health expenditure, the present studies mainly preferred to focus on the working age population. It believes that the more health expenditure the working age group demands, the serious implications it has to the country's economy. For countries with substantially graying population particularly Japan, Germany, Italy etc., burden of health care expenditure among the elderly is higher as compared to the working age group, but in the case of India with significantly more younger population , expenditure in healthcare are more from the working age population.

According to Economic survey 2014, the proportion of working-age population in India is likely to increase from around 58 percent in 2001 to more than 64 percent by 2021. Hence, there is a need to emphasize on healthcare expenditure relating to the Working age population in

India as this could be an alarming bell for comprehensive preparedness to improve the future need in health infrastructure and improvement in government policies to support the health care needs of the population.

As India's population has diverse demographic and socio-economic characteristics, the study intends to assess the differentials in health expenditure among the different social groups, religion, wealth index and place of residence. Study will also document the contribution of government in health services or what is the effectiveness of various government health schemes. Traditionally in India's Patriarchal norms, the women have relegated to secondary status and though gender equality is improving, but still there is a long way to bridge the gender inequities in India. It has been widely known that the health differentials between the sexes varies extensively in many indicators, therefore it is essential to look into this matter by comparing the health expenditures of both the sexes.

Data and Methodology:
Data:
Based on the above needs, the criteria for selecting the sample for undertaking the study is working age population of both men and women where women are in there reproduction period and usually seek various kinds of health services. The present study is also an attempt to bridge the gap on the existing literatures on the differential in health expenditure with different background characteristics.

The present study is based on secondary data from National Sample Survey organization (NSSO) 71st round Schedule 25.0 on "Health and Education" it gives data on health expenditure like hospitalize within last15 days and 365 days, including this the medical expenditure classified in terms of packaged and non-packaged expenditure.

The study considered those populations who are at the age group of 15-64 years and who are being hospitalized in last 365 days in which both Packaged and non-packaged medical expenditure. Where package component and Non-package component are dependent variables, in Non- package component Doctor's/ Surgeons fee, medicines expenditure, diagnostic test, bed charges and other medical expenses comes. As well as taken the total package and non-package expenditure. Health insurance schemes also dependent variable. Gender, age group, place of residence, social group, religion and administrative region these are the independent variable.

Methodology for Analysis:

This study tries to ascertain the health expenditure among the working age population which is believe to varies among various social group, religion, place of residence and gender.

➢ Descriptive analysis using simple methods like percentage distribution have been used on MS- excel sheet.

➢ Cross- tabulations were done using STATA.

Results:

The differentiate in health expenditure with regard to working age population based on age and gender.

From the given figure 1 it is found that there is a significant differentials within gender, where at every level at different age group the category specified as 'no spend money' among female population is higher than male, reason behind this may be the coverage of government health schemes among female. It is found that at the age group 15-24 female expenditure is higher than male, while at the age 25-34 female comes under reproductive age group as a result found to be about 45.87% hospitalized cases but these female are more in 'No spend' which may be due to various government schemes and policies related to women pregnancy. In age group 35-44, 45-54 and 55-64 the males are found to spend more money than females. While figure 2 shows that the females average expenditure is gradually declining and the males expenditure on the other hand is increasing with the age (Figure 1 and 2).

Figure: 1

Figure: 1. Gender and Age group wise % distribution of Package and Non-package Expenditure
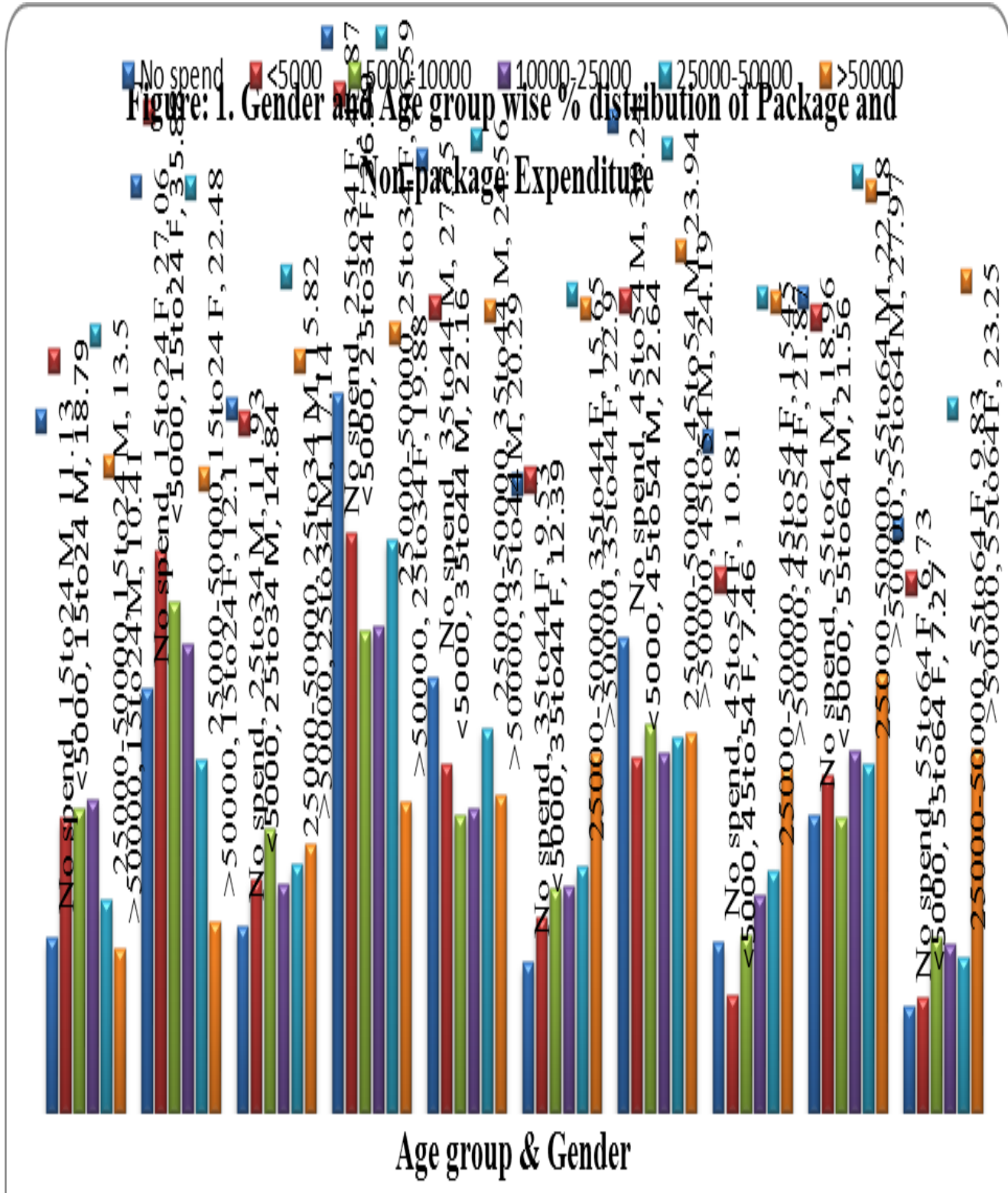
Source: *NSSO, 71st round Schedule 25.0*

Figure: 2

Gender and Age group wise Average expenditure of Package and Non- package Component.

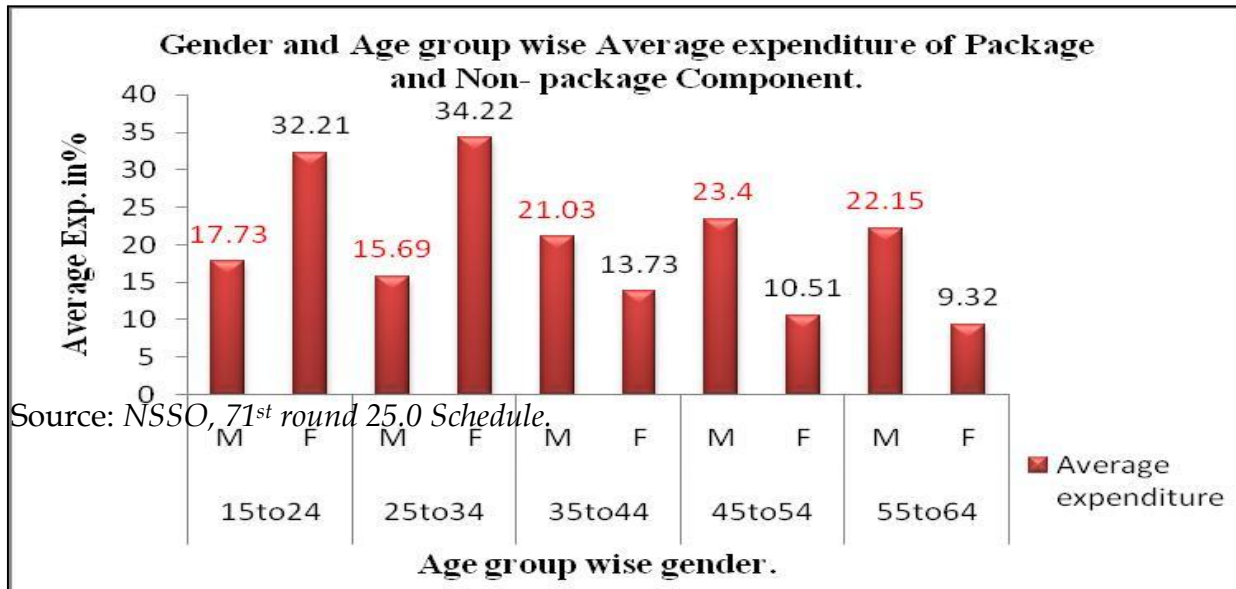Source: *NSSO, 71st round 25.0 Schedule.*

Figure: 1 and 2 have shown the percentage distribution of total package and non-package health expenditure of males and females among the working age population. Table: 1.1 shows the total package and non-package expenditure which we had been discuss earlier. Table: 1.2 represents the package component expenditure where in age group 15-24 and 25-34 women spend more than males in age group 15-24 female (28.3%) expenditure is high than male (15.57) and in age group 25-34 also female (34.89%) expenditure high than male (16.39%), but after the age group 34 trend of female health expenditure gradually decreasing and male expenditure is increasing with increasing trend of age.

Various factors come under the Non-package expenditure i.e. doctor's/surgeon's fee, medicines, diagnostic test, bed charges and other medical expenditures. Table: 1.3 shows the expenditure on non-package component, where it is observed that non-package component in first two categories of age i.e. 15-24 and 25-34, expenditure is found to be high in females, however, as the age increases to higher categories, the expenditure seems to be in reversal order, where expenditure increases among males and decreases in females.

Table: 1.1 Percentage distribution of total medical expenditure (Packaged and Non-packaged expenditure Rs.) in working age 15 to 64

Total Package & Non-package Medical exp.	15to24		25to34		35to44		45to54		55to64	
	M	F	M	F	M	F	M	F	M	F
No spend	11.13	27.06	11.93	45.87	27.75	9.53	30.24	10.81	18.96	6.73
<5000	18.79	35.88	14.84	36.99	22.16	12.39	22.64	7.46	21.56	7.27
5000-10000	19.42	32.53	18.12	30.72	18.94	14.32	24.74	11.23	18.77	11.2
10000- 25000	19.98	29.90	14.54	31.00	19.42	14.48	22.98	13.86	23.08	10.76
25000-50000	13.50	22.48	15.82	36.59	24.56	15.65	23.94	15.45	22.18	9.83
> 50000	10.41	12.10	17.14	19.88	20.29	22.90	24.19	21.87	27.97	23.25
Avg. exp.	**17.73**	**32.21**	**15.69**	**34.22**	**21.03**	**13.73**	**23.40**	**10.51**	**22.15**	**9.32**

Source: NSSO 71st round 25.0 schedules.

Table: 1.2 Percentage distribution of medical expenditure (Package component RS.) among Male and female in working age 15 to 64.

Packaged component exp.	15to24		25to34		35to44		45to54		55to64	
	M	F	M	F	M	F	M	F	M	F
No spend	16.22	35.45	22.00	37.11	17.50	13.57	23.39	5.99	20.89	7.88
<5000	23.64	34.31	15.19	38.42	20.26	7.48	20.89	12.66	20.02	7.13
5000- 10000	21.51	33.90	19.53	33.03	20.77	12.22	15.97	15.16	22.23	5.69
10000- 25000	17.39	29.44	17.87	34.90	22.22	9.48	23.38	15.69	19.13	10.48
25000- 50000	9.88	20.83	15.57	39.60	27.59	13.47	24.56	16.63	22.39	9.48
> 50000	9.02	7.98	13.98	19.73	17.82	32.02	24.55	20.43	34.63	19.83
Avg. exp.	**15.57**	**28.3**	**16.39**	**34.89**	**21.59**	**12.01**	**22.46**	**15.49**	**23.98**	**9.31**

Source: NSSO 71st round 25.0 schedules.

Table: 1.3 Percentage distribution of Non-package component expenditure among male and female in working age 15 to 64.

Non-Packaged exp.	15to24		25to34		35to44		45to54		55to64	
	M	F	M	F	M	F	M	F	M	F
Doctor's surgeon's fee										
No spend	21.6	38.3	18.0	39.1	19.6	10.8	22.5	6.3	18.4	5.5
1 to 1000	19.3	28.2	15.1	32.8	23.4	16.9	22.4	10.9	19.9	11.2
1000 to 5000	19.7	31.3	16.9	31.3	18.7	14.1	23.0	12.3	21.8	11.1
5000 to 10000	16.3	33.4	17.0	31.8	16.0	15.4	26.2	11.9	24.4	7.6
More than 10000	12.0	23.0	17.8	36.2	22.9	16.1	25.3	11.9	22.1	12.8
Avg. exp.	**17.9**	**29.3**	**16.4**	**32.6**	**20.8**	**15.7**	**23.5**	**11.6**	**21.4**	**10.9**
Medicines										
No spend	16.4	33.9	14.7	43.2	19.4	9.8	28.1	8.2	21.5	5.0
1 to 1000	18.4	34.8	16.0	37.8	21.3	12.7	23.1	7.4	21.2	7.3
1000 to 5000	19.1	32.5	17.3	33.5	19.9	14.1	23.4	10.3	20.4	9.7
5000 to 10000	17.9	25.7	14.2	30.9	19.3	16.1	24.0	15.6	24.6	11.8
More than 10000	15.1	20.1	14.5	22.5	25.3	19.8	23.4	20.4	21.8	17.2
Avg. exp.	**18.2**	**31.8**	**16.1**	**34.0**	**20.9**	**14.2**	**23.5**	**10.5**	**21.4**	**9.6**
Diagnostic test										
No spend	17.2	39.8	15.1	38.7	17.1	8.4	22.7	7.5	27.9	5.6
1 to 1000	20.8	31.4	16.0	34.1	21.1	15.6	21.5	10.2	20.5	8.8
1000 to 5000	16.6	28.1	16.4	31.7	20.1	15.5	25.5	12.6	21.5	12.0
5000 to 10000	15.0	20.1	12.6	23.1	26.5	19.7	22.0	19.5	24.0	17.7
More than 10000	14.1	16.1	17.2	19.1	18.6	13.9	26.2	23.5	23.9	27.4
Avg. exp.	**18.2**	**29.3**	**16.0**	**32.3**	**20.9**	**15.7**	**23.5**	**11.9**	**21.4**	**10.8**
Bed charges										
No spend	20.8	37.4	16.9	39.7	18.5	11.2	21.2	5.9	22.7	5.8
1 to 1000	19.1	28.4	16.4	32.0	21.3	16.2	23.1	11.8	20.1	11.6
1000 to 5000	20.4	30.8	16.0	31.2	17.3	15.1	24.5	11.9	21.8	11.0
5000 to 10000	17.1	19.1	17.8	33.7	26.4	18.7	18.2	15.0	20.6	13.6
More than 10000	10.3	24.8	11.0	24.7	24.1	10.3	30.5	21.4	24.1	18.8
Avg. exp.	**18.8**	**28.7**	**16.0**	**31.5**	**20.4**	**15.7**	**23.7**	**12.4**	**21.2**	**11.7**
Other medical exp.										
No spend	21.7	34.5	16.7	43.3	14.7	10.1	23.2	6.4	23.7	5.8
1 to 1000	19.0	34.2	16.1	34.2	20.0	13.0	23.3	9.9	21.7	8.7
1000 to 5000	15.2	27.3	14.1	31.7	22.8	17.7	25.2	11.8	22.7	11.5
5000 to 10000	12.0	25.5	15.6	23.6	24.8	18.9	20.5	14.2	27.2	17.8
More than 10000	13.6	21.6	24.3	25.8	19.4	14.5	18.7	19.2	24.0	18.9
Avg. exp.	**17.2**	**31.9**	**16.0**	**33.3**	**21.1**	**14.5**	**23.4**	**10.7**	**22.5**	**9.9**

Source: NSSO 71st round 25.0 schedules.

The beneficiaries of health schemes within working age population.

There are various types of the government and non-government schemes which insure the health expenditure of hospitalize individuals, but in country like India, many are left without having the benefit of such insurance schemes. Table shows how the beneficiaries are covered by such schemes. NSS categories beneficiaries in five categories government funded insurance like Rashtriya Swasthya Bima Yojana, Arogyasri, CHS, ESIS, etc. then employer supported health protection (other than govt.), arranged by household with insurance companies, other government schemes and the people who does not covered by any schemes.

TABLE: 2.1

	Govt. funded insurance (RSBY/CGHS/etc)	Employer supported health protection. (Other than govt.)	Arranged by household with insurance companies	Others	Not covered	Total Sample (N)
Male	36.69	40.68	44.21	28.33	26.8	12122
Female	63.31	59.32	55.79	71.67	73.2	29881
Total Sample (N)	6846	645	557	95	33859	

Source: NSS 71st round 25.0 schedule.

Table 2.1 shows high percentage of government founded insurance among females (63.31%) whereas males is less with only (36.69%).This occurs not only in government insurance but also in all other categories, female proportions is high than males. This may be because of the high hospitalize rate of females. The reproductive span of women comes within this age group where they more hospitalize. Therefore the hospitalized cases are more and also the contribution of women in every section of government policy is higher.

Various schemes which specially formed for women like, Janani Suraksha Yojana (2005), Janani Shishu Suraksha Karyakram (JSSK), Rashtriya Bal Swasthya Karyakram (RBSK),

Mother and Child Health Wings (MCH Wings), etc. fema Mother and Child Health Wings (MCH Wings), etc. female seems to have better coverage of both Government and non government insurance schemes than males which may be due to the reproduction active years.
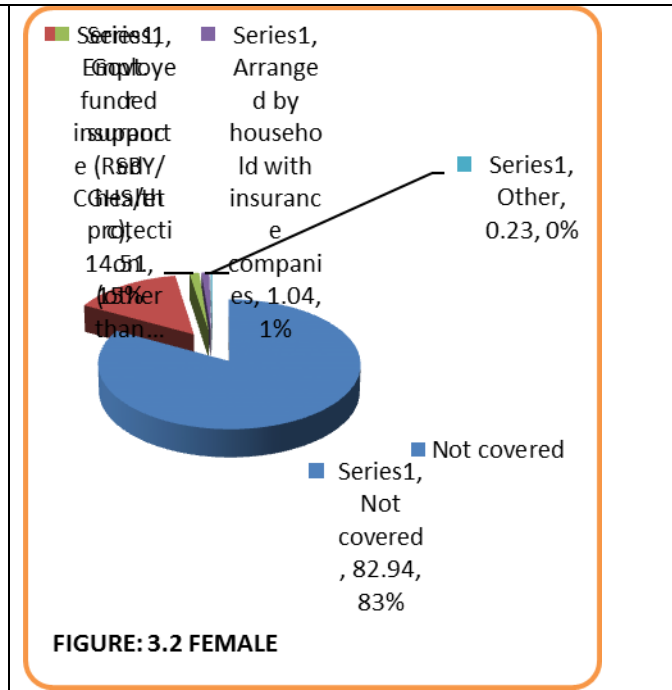

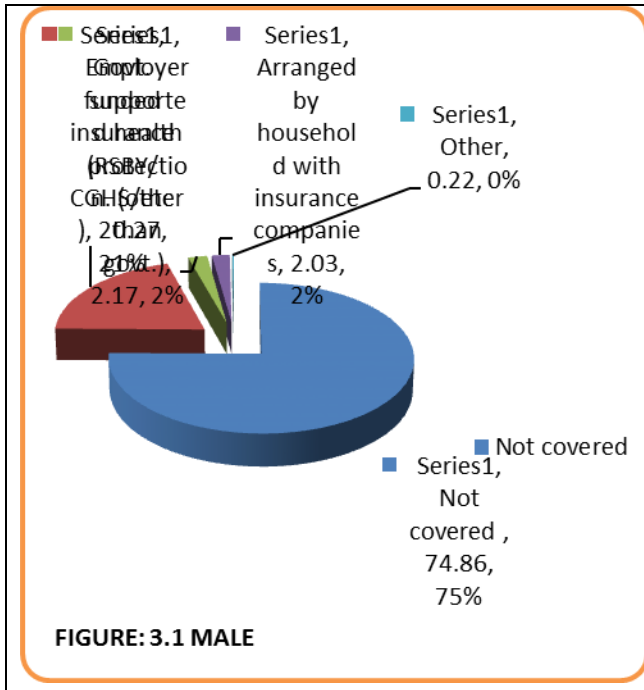FIGURE: 3.1 MALE

FIGURE: 3.2 FEMALE

Figure: 2.1 show the distribution of schemes within Male and Figure: 2.2 show the distribution of schemes within Female. In figure: 3.1, 74.86% hospitalized cases of male who does not covered by any schemes and remaining 25.14% hospitalized male covered by schemes and 20.27% male hospitalized cases are covered by government funded insurance schemes. In figure: 3.2 it shows 82.54% share of hospitalized cases of women who are not covered by any schemes. 14.51% hospitalize cases covered by government funded insurance. In both figures, not covered cases by any schemes are more where in both figures among the person's covered by any schemes the share of government founded insurance is higher.

SUMMARY AND CONCLUSION
The National Sample Survey 71st round which gives data on education and health, have been used for this study. Further, the paper examines whether change in health expenditure. The findings indicate wide gender disparity in health care expenditure.

The analysis clearly brings out the fact that the hospitalized cases are higher among female in

different age groups. The higher healthcare expenditure among females occurs mostly in the reproductively active span which also surpasses health care expenditure of males of the same age-group whereas in other age-groups expenditure of males seems to be higher than females. Females are found to have more coverage by the various health care schemes than males. Among the "not covered hospitalized" expenditures is higher again in females as compare to males.

The above finding highlights the issues that there is differentials in healthcare expenditure in India based on gender and in order to bring a holistic healthcare development in the country and to ensure the successful coverage and implementation of various Government Programmes, there is a need to consider these differentials to the benefit of all.

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Women Entrepreneurship Development in India

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Abstract

Women entrepreneurship development is an essential part of human resource development. The development of women entrepreneurship is very low in India, especially in the rural areas. Entrepreneurship amongst women has been a recent concern. Women have become aware of their existence their rights and their work situation. However, women of middle class are not too eager to alter their role in fear of social backlash. The progress is more visible among upper class families in urban cities. This paper focuses on women entrepreneur. Any understanding of Indian women, of their identity, and especially of their role taking and breaking new paths, will be incomplete without a walk down the corridors of Indian history where women have lived and internalized various role models.

Introduction

The Indian economy has been witnessing a drastic change since mid -1991, with new policies of economic liberalization, globalization and privatization initiated by the Indian government. India has great entrepreneurial potential. At present, women involvement in economic activities is marked by a low work participation rate, excessive concentration in the unorganized sector and employment in less skilled jobs. Any strategy aimed at economic development will be lop-sided without involving women who constitute half of the world population. Evidence has unequivocally established that entrepreneurial spirit is not a male prerogative. Women entrepreneurship has gained momentum in the last three decades with the increase in the number of women enterprises and their substantive contribution to economic growth. The industrial performance of Asia-Pacific region propelled by Foreign Direct Investment, technological innovations and manufactured exports has brought a wide range of economic and social opportunities to women entrepreneurs.

In this dynamic world, women entrepreneurs are an important part of the global quest for sustained economic development and social progress. In India, though women have played a key role in the society, their entrepreneurial ability has not been properly tapped due to the lower status of women in the society. It is only from the Fifth Five Year Plan (1974-78) onwards that their role has been explicitly recognized with a marked shift in the approach from women welfare to women development and empowerment. The development of women entrepreneurship has become an important aspect of our plan priorities. Several policies and programmes are being implemented for the development of women entrepreneurship in India.

There is a need for changing the mindset towards women so as to give equal rights as enshrined in the constitution. The progress towards gender equality is slow and is partly due to the failure to attach money to policy commitments. In the words of president APJ Abdul Kalam"empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. An Empowerment of woman is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation."When a woman is empowered it does not mean that another individual becomes powerless or is having less power. On the contrary, if a woman is empowered her competencies towards decision- making will surely influence her family's behavior. In advanced countries, there is a phenomenon of increase in the number of self employed women after the world war. In USA, women own 25% of all business, even though their sales on an average are less than two-fifths of those of other small business. In Canada, women own one-third of small business and in France it is one fifth.

Concept of Entrepreneur
An entrepreneur is a person who combines capital and labor for production. According to Cantillion "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."

Concept of Women Entrepreneur
A woman entrepreneur is a woman who starts and owns and enterprise by investing at least 51% in an enterprise.

Categories of Women Entrepreneurs
- Women in organized & unorganized sector
- Women in traditional & modern industries
- Women in urban & rural areas
- Women in large scale and small scale industries.
- Single women and joint venture.

Categories of Women Entrepreneurs in Practice in India
- First Category
- Established in big cities
- Having higher level technical & professional qualifications

- Nontraditional Items
- Sound financial positions
- Second Category
- Established in cities and towns
- Having sufficient education
- Both traditional and nontraditional items
- Undertaking women services-kindergarten, crèches, beauty parlors, health clinic etc
- Third Category
- Illiterate women
- Financially week
- Involved in family business such as Agriculture, Horticulture, Animal Husbandry, Dairy, Fisheries, Agro Forestry, Handloom, Power loom etc.

Supportive Measures for Women's Economic Activities and Entrepreneurship

- Direct & Indirect Financial Support
- Technological Training and Awards
- Federations and Associations

➢ **Direct & Indirect Financial Support**
  o Nationalized Banks
  o State Finance Corporation
  o State Industrial Development Corporation
  o District Industries Centers
  o Differential Rate Schemes
  o Mahila Udyog Nidhi Scheme
  o Small Industries Development Bank of India (SIDBI)
  o State Small Industrial Development Corporations (SSIDCs)

➢ **Technological Training and Awards**
  o Stree-Shakti Package by SBI
  o Entrepreneurship Development Institute of India
  o Trade Related Entrepreneurship Assistance and Development (TREAD)
  o National Institute of Small Business Extension Training (NSIBET)
  o Women's University of Mumbai

➢ **Federations and Associations**

- o National Alliance of Young Entrepreneurs (NAYE)
- o India Council of Women Entrepreneurs, New Delhi
- o Self Employed Women's Association (SEWA)
- o Association of Women Entrepreneurs of Karnataka (AWEK)
- o World Association of Women Entrepreneurs (WAWE)
- o Associated Country Women of the World (ACWW)

➢ **Women Work Participation**
- o Country Percentage
- o India (1970-1971) 14.2
- o India (1980-1981) 19.7
- o India (1990-1991) 22.3
- o India (2000-2001) 31.6
- o USA 45
- o UK 43
- o Indonesia 40
- o Sri Lanka 35
- o Brazil 35

➢ **Some Examples**
- o Mahila Grah Udyog – 7 ladies started in 1959
- o Lizzat Papad, Lakme – Simon Tata
- o Shipping corporation – Mrs. Sumati Morarji
- o Herbal Heritage– Ms. Shahnaz Hussain
- o Balaji films- Ekta Kapoor
- o Kiran Mazumdar - Bio-technology

Problems of Women Entrepreneurs in India

Women in India are faced many problems to get ahead their life in business. A few problems can be detailed as;

1. The greatest deterrent to women entrepreneurs is that they are women. A kindof patriarchal – male dominant social order is the building block to them inWomen Entrepreneurship Development in India 375their way towards business success. Male members think it a big risk financingthe ventures run by women.

2. The financial institutions are skeptical about the entrepreneurial abilities ofwomen. The bankers consider women loonies as higher risk than men loonies.

3. The women entrepreneurs are suffering from inadequate financial resourcesand working capital. The women entrepreneurs lack access to external fundsdue to their inability to provide tangible security. Very few women have thetangible property in hand.

4. Women's family obligations also bar them from becoming successfulentrepreneurs in both developed and developing nations. "Having primaryresponsibility for children, home and older dependent family members, fewwomen can devote all their time and energies to their business"

5. The business success is depends on the support the family members. Theinterest of the family members is a determinant factor in the realization ofwomen folk business aspirations.

Ways to Develop Women Entrepreneurs

1. Consider women as specific target group for all developmental programmers.
2. Better educational facilities and schemes should be extended to women folkfrom government part.
3. Adequate training program on management skills to be provided to womencommunity.
4. Encourage women's participation in decision-making.
5. Vocational training to be extended to women community that enables them tounderstand the production process and production management.

Conclusion

Entrepreneurship among women, no doubt improves the wealth of the nation in generaland of the family in particular. Women today are more willing to take up activities thatwere once considered the preserve of men, and have proved that they are second to noone with respect to contribution to the growth of the economy. Women entrepreneurship must be molded properly with entrepreneurial traits and skills tomeet the changes in trends, challenges global markets and also be competent enough tosustain and strive for excellence in the entrepreneurial arena.

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Perceived Social Support and Achievement Motivation among Women Entrepreneurs

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ABSTRACT:

The purpose of the present study was to study the effect of perceived social support on the achievement motivation of the women entrepreneurs. The sample for the present study consisted of total of 50 women entrepreneurs running their business organisations in and around Union Territory of Puducherry. The perceived social support scale developed and standardized by Zimet, Dahlem, Zimet, and Farley (1988) and achievement motivation scale constructed and standardized by Pratiba Deo and Asha Mohan were used to collect data from the respondents. Results indicated that women entrepreneurs who have high social support show high achievement motivation. Also, it was found that the achievement motivation of the women entrepreneurs who studied professional courses is higher than the other educational groups.

Key words: perceived social support, achievement motivation, education, age, women entrepreneurs

Women have many roles to do in their day to day life. Apart from the personal responsibilities and commitments they also extend maximum contribution to the business industry and global market. The present technological development in the information and communication has empowered many women to start their own business. Women started to lead their business, do negotiations with delegates travel across countries to learn and to expand their business and they hold the responsibility of their status. But it is also true that all women entrepreneurs could not succeed in their careers. They find it very difficult to compete with their counterparts. This depends on a number of psycho-social factors like achievement motivation, support from their family, friends and relatives etc. To be successful and victorious entrepreneur women must have desire for achieving high peaks in their career, high motivation and goal directed behaviour. Because these psychological factors are the key sources that drives an individual towards the goal. Perceived social support is the belief people hold regarding the level and quality of support available to them. Perception of social support is very important because it shows how an individual thinks about the support available to them, and whether it can be called upon when needed. This research is an attempt to study achievement motivation and perceived social support of the women entrepreneurs

living in and Puducherry. For this the Multidimensional Scale of Perceived Social support was developed by Zimet, Dahlem, Zimet, and Farley and Deo Mohan's Achievement Motivation Scale were used to collect data. Around 50 women entrepreneurs were personally approached for collecting data using convenient sampling method. The data were statistically analysed and the results were discussed.

Social support may be defined as the provision of psychological and material resources of a social network intended to enhance the ability of an individual to cope with life situations. Perception of social support is very important because it shows how an individual thinks about the support available to him, and whether it can be called upon when needed (Gallagher & Vella-Brodrick, 2008). A study conducted by Murugaiah and Kumar (2015) advocates that the primary challenge experienced by the women entrepreneurs while starting a business is the approval of the family The supports one receives from others are identified as predictors of health and well-being (Cohen, Underwood, & Gottlieb, 2000). Social Support is perceived as the social resources and are accessible to entrepreneurs when needed (Cronkite & Moos, 1995). Several research studies proved that perceived social support is associated with positive mental health (Ben Ari, & Gil, 2004; Clara, Cox, Enns, Murray, & Torgrude, 2003; Cohen, 2004; Sarason, Sarason, & Gurung, 2001; Uchino, Cacioppo, & Kiecolt-Glaser, 1996). In turn, limited Perceived Social Support could have serious on physical and psychological health (Dennis et al., 2005).

Achievement motivation is the need to achieve something or the striving for succeed in the task taken, and that has to be proved by consistent effort and overcoming the difficulties. Achievement motivation is an important quality for cultivating and improving entrepreneurship among women to make them self reliant and empowered. The growth of the entrepreneur is determined by the extent of motivation (Shane, Locke, and Collins, 2003). Generally in Indian scenario women have many roles to perform in their families, even then women are coming forward to grow independently because they have the desire for achieving something in their life. The success of the women entrepreneurs happen with the support from their family members, friends and significant others (Brindley, 2005) to help them financially, mentally and morally. The same is also proved by a study conducted by Alam, Jani, & Omar (2011).

Objective

The present study examines the effect of perceived social support on the achievement motivation of women entrepreneurs. Further it tries to analyse the effect of educational attainment and age on the achievement motivation of women entrepreneurs.

Hypotheses: Perceived social support of the women entrepreneurs will not have a significant effect on their achievement motivation.

- Women entrepreneurs do not differ in their achievement motivation on the basis of their educational attainment.
- Women entrepreneurs do not differ in their achievement motivation on the basis of their age.

METHOD

Sample : The population of the study consist of 50 women entrepreneurs running their business organisations in and around Union Territory of Puducherry were contacted personally and data were collected through questionnaire. Purposive sampling method was employed to select the respondents.

Tools used

a.   The Multidimensional Scale of Perceived Social Support

The Multidimensional Scale of Perceived Social support was developed by Zimet, Dahlem, Zimet, and Farley. The scale consists of 12 items and captures multiple aspects of perceived social support, across three major sources of support (Family, Friends or Significant others) and social desirability effects. High scores reflect more perceived social support. The Scale has an excellent internal consistency, with an alpha of .90.

b.   Achievement Motivation Scale

Achievement motivation scale constructed and standardised by Pratiba Deo and Asha Mohan was used in this study. This scale comprises of 50 statements. Each statement has five responses from Always to Never. Higher the score indicates high achievement motivation. This scale has the reliability of 0.69 and a validity of 0.54 and hence the scale was used in its original version for data collection.

Results and Discussion

Table No.1 showing the Mean, S.D., Std. Error and F value for the achievement motivation of women entrepreneurs on the basis of their perceived social support.

Perceived social support	N	Mean	Std. Deviation	Std. Error	F	Sig
Poor	18	74.94	10.624	2.504		
Moderate	19	112.11	17.075	3.917	53.95	0.000
High	13	132.46	19.539	5.419		
Total	50	104.02	28.112	3.976		

From the table no.1 it is observed that the mean scores of the achievement motivation tend to be high (132.46) among the women entrepreneurs who have high social support than those who have moderate social support (112.11) and those who have poor social support (74.94). The difference between the means scores is statistically significant as it is evident from the obtained F value (53.95) which is significant at 1% level since the p-value is 0.000 is less than 0.01. Hence it may be concluded that women entrepreneurs who have high social support from their family, friends and significant others show high achievement motivation than those who have poor social support. In support to the findings of the present study research conducted by Alam, Senik and Jani (2012); Uddin and Bose (2013) also concluded that family support had significant effect on the success of women entrepreneurs.

Table No.2 showing the Mean, S.D., Std. Error and F value for the achievement motivation of women entrepreneurs on the basis of their educational attainment.

Education Level	N	Mean	Std. Deviation	Std. Error	F	Sig
School	15	89.87	28.410	7.335		
Arts & Sciences	17	99.29	22.335	5.417	6.25	0.004
Professional	18	120.28	25.781	6.077		
Total	50	104.02	28.112	3.976		

From the table no.2 it is observed that the mean scores of the achievement motivation tend to be high (120.28) among the women entrepreneurs who studied professional courses than those who studied arts and sciences (99.29) and studied upto school education (89.87). The difference

between the means scores of educational groups is statistically significant as it is evident from the obtained F value (6.25) which is significant at 5% level since the p-value is 0.004 is less than 0.05. Hence it may be concluded that women entrepreneurs who studied professional courses show high achievement motivation than those who have studied arts and science courses and school education. The present finding thus goes align with the finding of Meng and Liang, (1996) portrayed that women entrepreneurs with higher levels of education are more successful.

Table No.3 showing the Mean, S.D., Std. Error and F value for the achievement motivation of women entrepreneurs on the basis of their age.

Age in years	N	Mean	Std. Deviation	Std. Error	F	Sig.
Below 40	13	104.54	27.005	7.490		
40 - 50	25	98.72	29.201	5.840	1.296	0.283
Above 50	12	114.50	26.082	7.529		
Total	50	104.02	28.112	3.976		

From the table no.3 it is observed that the mean scores of the achievement motivation tend to be high among the women entrepreneurs who belong to the age group of above 50 years (114.50) than those who belong to the age group of below 40 years (104.54) and those who belong to the age group of 40 to 50 years (98.72). The difference between the means scores of age groups is not statistically proved by the obtained F value (1.296). Hence it may be concluded that women entrepreneurs who studied who are above 50 years of age show high achievement motivation than those who are below 50 years.

Conclusion

It was observed from the results of the above tables that women entrepreneurs who perceive high social support tend to show high achievement motivation than those who perceive poor social support. It was established that women entrepreneurs who have professional education show high achievement motivation than those who studied arts and science groups in colleges and studied upto school education. It was also found that women entrepreneurs who are above 50 years of age show high achievement motivation than those who are below 50 years of age.

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Women Entrepreneurs of India: Issues and Challenges.

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Abstract:

The present era of privatization and globalization is throwing up enormous opportunities for entrepreneurial ventures. More and more women are becoming aware of these opportunities and trying to join the bandwagon of entrepreneurs. Various research findings suggest that women entrepreneurs are facing a plethora of constraints at various stages of their growth and development. Constraints related to psycho- social factors, legal and policy framework, support services like financing, training, technology, information, and production and marketing of product and services have been discussed. This paper makes various suggestions to remove these impediments or constraints. The paper also suggests the need for systematic research on various aspects of women entrepreneurship. This will pave the wave for gender – sensitive industrial policy formulation and implementation.

Key words: Women entrepreneurs, constraints, development, awareness, implementation.

INTRODUCTION

It has been empirically evidenced that women's participation in industrial development improves their quality of life, extent of literacy and life expectancy while decreasing their fertility rate. Remunerative employment and entrepreneurial opportunity also enables women to fight poverty. Women's entrepreneurial activities are thus not only a means for their economic survival but also have positive repercussions for women themselves and their social environment. More and more women are becoming aware of these opportunities and trying to join the bandwagon of entrepreneurs. But the irony of the situation is that generally the entrepreneurial potential of women is rarely realized beyond the basic level required to sustain the family. This seems to be true for the women world over. Even in the United States, which is one of the most developed countries of the world, 80% of the women entrepreneurs have been found to start businesses in the homes and remain small operators. There are very few instances where women entrepreneurs are encouraged by the society to set up large enterprises for fulfilling their ambitions, for satisfying their urge for self expression and for getting a feeling of independence etc.

A slight change in this direction seems to be surfacing of late. Some women entrepreneurs seem to have asserted themselves and set up enterprises in diversified fields ranging from

herbal product manufacturing and dress making to computers, electronics, chemicals, bio-products, plastics, engineering goods and industrial security etc.

II. WOMEN ENTREPRENEURS – THE INDIAN CONTEXT

'Women in Business' is a recent phenomenon in India, commencing from 1970s onwards. Only 5% of the businesses are owned and operated by women in India though they constitute almost half of its population. This is indicative of gender inequality prevalent in India. According to United Nations Human Development Report out of 186 countries, India ranks 132nd in gender inequality index. The present state of Indian women is an index of social, cultural as well as economic distortions that have seeped in the Indian culture over the centuries – demeaning the status enjoyed by women in ancient India. Women have enjoyed very high status in ancient Indian culture, enjoying the status and rights equivalent to or sometimes even superior to her male counterpart. Manu, the great Indian law-giver, proclaimed 'where women are honored, gods reside there'. In ancient India no religious ceremony by a married man was considered complete without the participation of his wife – a proof of a honorable place granted to women during that period. However, during the medieval period, the influence of Muslims in India caused a significant deterioration in status of women owing to 'purdah' system, leading to their isolation from the society. Owing to the consistent efforts of Raja Ram Mohan Roy against this gender inequality and women subjugation to men and also due to Victorian influence, a revival in women's status could be discerned. However, women reasserted their right to equality with men under the leadership of Mahatma Gandhi who induced them to participate in the freedom movement of India. The constitution of free India gave equal status to both man and woman and opened every opportunity to both the sexes. Women, like men could join any profession based on merit. Given the opportunity, the Indian women distinguished themselves in various spheres of life be it politics, law, education, medicine, engineering, administrations or diplomacy. The Indian women showed their worth in every sphere of life According to Chandrashekhar 'there is no doubt regarding the fact that women are intelligent, hard working and efficient in work; they put heart and soul together in whatever they undertake'.

Despite their success in various fields and despite the appreciation they have received from various quarters, Indian women's entry and sustenance in the field of entrepreneurship has faced many hurdles and challenges till now. A plethora of problems and impediments have prevented women entrepreneurs from running competitive businesses. Some of these impediments are as follows:

A.   Impediments related to psycho-social factors

Researchers have enlisted various psycho-social factors that impede the growth of women entrepreneurship in India. These factors are: traditional gender roles, faulty socialization, discriminatory treatment from the society, lack of social encouragement, lack of self confidence among women entrepreneurs, their role conflict and cultural values etc. Referring to the impediment related to traditional gender roles, Starcher remarked, "having primary responsibility for children, home and older dependent family members, very few women can devote all their time and energies to their business. "Married women are supposed to strike a fine balance between business and home. In case of any imbalance, the family members may withdraw all help, support and cooperation and discourage women from continuing in business. Moreover, the status of women in society is determined largely by the status of their fathers and husbands. Women are generally considered appendages of the male members of the family and are often not encouraged to work outside the home. As a consequence, most of the women do not have a culture of entrepreneurship, production, profit making, or investment. If at all they venture into business, most of the businessmen do not prefer to enter into business transactions with business women. Males in business think it to be risky to finance the ventures run by women. Women entrepreneurs are also not easily welcomed in the 'network' of male entrepreneurs. This naturally results in their low access to essential resources, support and relevant business information.

B.   Impediments related to legal and policy framework

Women entrepreneurs often face various problems in the way of enterprise development under the prevailing law and regulations. The legal framework may provide for equality of opportunities for male and female entrepreneurs but the implementation of these laws is quite cumbersome, e.g. the procedure for obtaining permission for starting a business and registering the business in one's name etc. requires lot of formalities. The lack of awareness on part of women entrepreneurs about new developments within the policy and legal framework of the country, also acts as a significant constraint. Moreover, the 'traditional attitude' of the executors of law also creates problems for women entrepreneurs. It is quite difficult to change the attitude and mentality of male service providers, particularly of loan officers, in the formal financial institutions. Their unsympathetic and sometimes antagonistic attitude results in nightmarish experiences for many women entrepreneurs.

C.   Impediments related to support services

The use of entrepreneurial talent for productive purposes depends to a large extent on the institutional support available to the entrepreneur. Easy availability of finances, training, latest technology and information are basic requirements for the success of any entrepreneurial endeavour. But women entrepreneurs have to face impediments related to these support services:

i.   Impediments related to finance: Women entrepreneurs usually have inadequate levels of financial assets and start-up capital as compared to men . This fact necessitates their approach to financial agencies for securing additional resources . But most of the times, women lack awareness about the financial assistance offered by various institutions. They also have a limited experience and knowledge in the preparation of business plans which are essential for obtaining the necessary finance to start a business. Moreover, most women lack the information and the contacts necessary to obtain credit. Banks also sometimes discourage women from taking loans because women entrepreneurs usually need a small credit amount. The administration of such small amount is considered costly by the banks. Moreover, the banks consider women loonies as a higher risk in comparison to men loonies.

ii.   Impediments related to training:

 Women entrepreneurs often do not have the necessary technical and managerial skills which are required to start and run a business. This might increase their dependence on intermediaries and office staff, especially for marketing and sales. In this process, a major chunk of profit could be cornered by the intermediaries and/or support staff. Sometimes women's husbands interfere to assist in the management of the business – a situation which weakens the autonomy and decision – making power of women. A proper training in technical and managerial skills can reinforce a sense of responsibilities, self – confidence, and a systematic approach to problem solving and decision making among women entrepreneurs. Similarly, training programmes can help women entrepreneurs perceive opportunities and act upon these opportunities by taking calculated risk. For women entrepreneurs, it is especially important to be trained in different ways of producing new products and in alternative ways of organising business. Financial management, pricing and profit, accounting techniques, and cash flow calculations

are some of the main weaknesses of women entrepreneurs. Another important issue is the lack of skills in marketing and conducting market surveys. Although there are several institutions with the capacity to provide training in business management or production techniques, they do not reach all the women entrepreneurs who need the training.

iii. Impediments related to technology:

Technology for women entrepreneurs is often implicitly equated with simple technologies. These may contribute to the rudimentary income generation activities but not very much to the improvement and growth of manufacturing businesses of the women. New technologies are required to enable women entrepreneurs to address the new demands and compete in new markets. It is quite important for women to be consulted as end users in the design phase of technology. Moreover, women entrepreneurs should be given training to use this technology as well as credit facilities for its acquisition. Another important issue to be addressed by technical assistance programs is the need for a new technology to be accepted by women if it is to be adopted on a long term basis.

iv. Impediments related to information:

Most of the women entrepreneurs face problems in accessing information on technologies and markets – both national and international. Most of these technologies are imported and market information is not available regarding their use. UNIDO Report also suggests that many women in developing nations are ignorant of new technologies or lacks skills to use them. They are often unable to do research and get necessary training. Women's illiteracy (As per the 2011 Census, almost 30% of women in India are illiterate compared with 13% of men.) as well as lack of access to technical training thus prevents the percolation of benefits of new technology to women entrepreneurs. Similarly, women entrepreneurs generally have little information about the possibilities and facilities at their disposal for credit facilities or about organizations or associations where they could apply for assistance. Even support institutions do not know much about programmes outside their own institutions and they are, therefore not in a position to provide guidance or comprehensive information to women entrepreneurs. In general, urban women entrepreneurs are better placed in terms of accessing information than those operating in the rural areas. In the rural areas, most

development projects or new ideas coming into the areas are targeted at men. Men are expected to attend meetings and to participate in training course within or outside the localities, gaining easy access to information in the process. Women are often left out of these activities and are marginalized further.

v. Impediments related to production:

Kumulum and Kumar found that non- availability of raw material was one of the important reasons impeding the growth of women entrepreneurs. Women mostly lack the knowledge of alternative sources of raw material. They also lack skills to negotiate for discounted prices of raw material which could push up their profit margin. confirmed the findings of Kumulum suggesting additional problems like prohibitive cost of machines or equipment and non – availability of labor etc.

vi. Impediments related to marketing:

Various reports show that women entrepreneurs in less developed areas face various problems during the process of marketing their products. Some of these problems are: lack of transport facilities, poor locations of business units and tough competition from larger and established units. Even in cities, women entrepreneurs face problems in marketing the products. Marketing requires mobility and confidence in dealing with the dealers, retailers and customers. The social conditioning of women often deters them from developing these aspects, thus making them dependent on males fathers, brothers, husbands, office staff and intermediaries etc.

III. HOW TO VITALIZE WOMEN ENTREPRENEURSHIP IN INDIA

The first and foremost condition that will pave the way for vitalization of women entrepreneurship in India and elsewhere is the gender awareness among policy-makers and decision-makers at different levels of public and private institutions. It has been observed that many support services are not aware of the gender- specific constraints of women entrepreneurs and are, therefore, unable to address them adequately when providing the necessary services. Policies considering women as a specific target group for various development programs have to be put in place to keep an unwavering focus on enhancement of women entrepreneurship. Some efforts in this direction are discernible. For example, in 2010, Government of India launched The National Mission for Empowerment of Women in order "to strengthen the processes that promote the all-

round development of women." The government has also set up The National Resource Centre which coordinates and converges all schemes and programs targeting women.

Some of its focus areas are vocational training, skill development, entrepreneurship, micro- credit and self- help groups.

Including gender-specific topics in our syllabi especially commerce syllabi at school, Under-Graduate and Post-Graduate levels cannot be overemphasized. The constraints faced by women in various commercial activities can be taught as one of the topics. Similarly, importance should be given to systematic collection and analysis of gender-specific data in relation to women entrepreneurship. This is necessary in order to identify the constraints and needs of women entrepreneurship prior to the formulation of any development programme targeting women. Similarly, research based data can pave the way for gender sensitive industrial policy formulation and implementation. Other tools and agencies that can play an important role in the creation of more enabling policy and legal environment for women entrepreneurs are ministerial departments in charge of enhancement of the status of women, ministries responsible for the development of small and medium – sized enterprises, NGOs, women's organizations, professional associations etc. To foster female entrepreneurship, policy makers need to adopt an integrated approach- an approach that will be able to address the impediments caused by gender asymmetries and institutionalized social structures. Efforts can also be made for creation of awareness about entrepreneurship among women. This can be done by promoting entrepreneurship culture among future women entrepreneurs. This will give them confidence, enable them to exercise their skills, prepare them to take risk and face uncertain business environment. We can start this process by building entrepreneurial attitude at high school level itself. Training in problem solving, decision making, leadership development can start at school and undergraduate level. Along with this, we can have well designed courses at school and college level for promoting entrepreneurship. Vocational training can be provided to prospective and practicing women entrepreneurs so that they can become familiar with production process, production management, and marketing skills etc., can develop professional competence and leadership skills and overcome lack of confidence, if any. Creating awareness in families and local communities about the importance of women entrepreneurship is equally crucial. This will prepare them to support women's attempts to start businesses. Media, women's associations, the government, the

professional associations, school campaigns etc. can become tools for creating this awareness in the society. In the light of emerging societal and global pressures like deregulation, privatization, technological change, new trade and investment mechanisms etc., a systematic approach is required for upgrading the skills of women entrepreneurs. Last, but not the least, networking of the women entrepreneurs among themselves and with national,regional and international business associations should be facilitated. This will allow small and medium –sized enterprises to achieve new collective and competitive advantages beyond the reach of small firms.

IV.   CONCLUSION

As education among women is spreading and compulsions for double earnings growing, more and more Indian women are looking for greater and greater opportunities in the area of entrepreneurship. A large number of educated, aware, ambitious and tech-savvy young women are taking significant strides in this area and contributing greatly to the economic growth of the country. Many of these entrepreneurs have made it to the list of most successful women entrepreneurs. SakshiTulsian of POSist, Almas Khan of VTest, Niharika Jhunjhunwala of Sugarbox, Ankita Sheth of Vista Rooms, Gauri Jayram of Active Holiday Co. And Falguni Naga of Nykaa are only a few of the names included in this list. Hundreds and thousands of enterprising women are ready to jump into the fray. The government, the policy makers, the financial institutions, the law makers, the family and the society at large has to remove all the obstacles that can hinder the blooming of women's potential business acumen. This facilitation process should percolate to all aspiring women entrepreneurs – urban or rural, educated or uneducated, rich or poor. The support and encouragement provided by all these agencies can open new horizons for women entrepreneurs and hence for the nation's economy.

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Social Competence and Entrepreneurial Ability Among The Students of Business Management

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Introduction

Entrepreneurs are the backbones of a country's economy. They are the source behind the innovations and financial status of families as well. Entrepreneurs can transfer their knowledge and creative ideas into their business. It is not easy to all to start a new business and develop it successfully. People should have some imbibed qualities and that have to be developed into entrepreneurial cognitions, decision making and social capital (Hulsink and Elfring, 2003, 2007: Lans 2010). This can be achieved by understanding one's abilities and potentials and growing with the requirements living environment. It should also reflect the ability of an individual and the way of maintaining the interpersonal relation with fellow beings. This will help an individual to make use of his situations and to extract maximum possible support from others to achieve more in his ventures. This is psychologically referred as the social competence of an individual. Competence can be defined as knowledge, skill and ability to fulfill and reach effective work result (Boyatzis, 1982; Brophy & Kiely, 2002). Social competence is the effectiveness in interaction, social perception, expressiveness, social adaptability, impression management and persuasiveness of an individual. The richness of the social competence complements the growth and development of an individual by bringing harmony in his adjustments, egocentrism, impulsiveness and negative social behaviours. According to Reitz (2012) social competence is the sum of knowledge and skills of a person that determines the quality of socially competent behaviour. In the words of Dodge (1985), Social competence is a multifaceted construct involving social assertion, frequency of interaction, positive self-concept, social cognitive skills, popularity with peers, and the list goes on and on. The present research is an attempt to explore social competence and Entrepreneurial ability among girl students who are pursuing master degree in business management.

Objective

To study the social competence and Entrepreneurial ability of girl students who pursue master degree in business management.

Hypothesis

There will be no relationship between social competence and entrepreneurial ability of the girl students who pursue master degree in business management.

Method
Population
The study was conducted among girl students studying master of business management in various institutions functioning in and around Union Territory of Puducherry. Purposive sampling method was employed for collecting the data. The data were collected individually from the students through questionnaire.

Tools Used
Entrepreneurial ability survey developed by Women's Initiative for Self-Employment (2017) was used in the present study. The scale comprises of 20 statements. Each item has five alternative responses varying from 'Strongly Agree' to 'Strongly Disagree'. Each response carries a score of 5,4,3,2, and 1 respectively. Higher the score indicates of high entrepreneurial ability.

Social competence scale constructed and standardised by Sharma, Prabha Shukla and Kiran Shukla was used in this study. This scale comprises of 50 statements. Each statement has five responses from Very high to Very low. Each response carries a score of 5,4,3,2, and 1 respectively. Higher the score indicates of high social competence.

Results and Discussion
Table No.1 showing the mean, standard deviation, standard error and ANOVA value for entrepreneurial ability of the girl students pursuing master degree in business management on the basis of their social competence level.

Social Competence	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Poor	16	44.31	24.091	6.023	31.48	57.15	25	92
Average	11	50.36	7.173	2.163	45.54	55.18	37	59
High	12	66.25	16.305	4.707	55.89	76.61	32	79
Very High	15	79.87	19.942	5.149	68.82	90.91	35	96
Total	54	60.30	23.414	3.186	53.91	66.69	25	96

ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	11343.293	3	3781.098	10.674	.000
Within Groups	17711.966	50	354.239		
Total	29055.259	53			

From the table no.1 it is evident that girl students who show very high social competence (79.87) tend to outstanding ability to be an entrepreneur whereas girls who show high social competence (66.25) show satisfactory ability to be an entrepreneur. For the girls who have average social competence (50.36) entrepreneurship may not be an appropriate career. But the girls who show poor social competence (44.31) tend to have very poor entrepreneurial ability and hence it may not be suitable for choosing an entrepreneurial career. The difference in social competence level between the groups is also significantly established by the obtained 'F' value (10.674) which is significant at 0.001. Hence it was concluded that girls who have high social competence have high entrepreneurial ability.

Table No.2 showing the social competence and entrepreneurial ability of the girl students pursuing masters degree in business management.

Correlations					
		Social Competence	Entrepreneurial Ability	Residence	
Social Competence	Pearson Correlation	1	.608**	-.076	
	Sig. (2-tailed)		.000	.586	
	N	54	54	54	
Entrepreneurial Ability	Pearson Correlation	.608**	1	-.047	
	Sig. (2-tailed)	.000		.735	
	N	54	54	54	
**. Correlation is significant at the 0.01 level (2-tailed).					

From the above table it is observed that there is a positive correlation between social competence and entrepreneurial ability of the girl students who pursue master degree in business management. This indicates that girl students who have high social competence show high entrepreneurial ability. Hence it is concluded that there is a strong relationship between social competence and entrepreneurial ability among the girl students.

Conclusion

The results of the present study clearly states that girl students who have high social competence show high entrepreneurial ability.

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100 % Financial Inclusion in Village Khopi (Pune Dist) and Its Impact: How the SHGs Made a Difference

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Abstract:

Financial Inclusion, according to Reserve Bank of India[1] is the process of ensuring access to appropriate financial products and services needed by vulnerable groups such as weaker sections and low income groups at an affordable cost in a fair and transparent manner by mainstream Institutional players.

Financial inclusion is necessary for many important reasons. First of all it makes credit available to poorer sections of society and reduces their exploitation by usurious money lenders[2]. Inclusion protects their wealth and prevents their exploitation by money lenders[2]. It also helps the society at large, by bringing a productive population into the financial mainstream and broadening its base.

Therefore the Government and the RBI are pursuing financial inclusion which has tremendous implication not only for the individual households but for the entire society. Opening a bank account is the first step in Financial Inclusion. However, at the ground level, the poor, less educated, households, especially in rural areas have many difficulties in connecting to the formal banking system. This was true in the days before Jan-dhan accounts, and to a large extent is true even today.

Introduction:

First, the bank is not nearby; they have to spend hours going to a branch. Since most of these people have never been to a bank, there is some anxiety, even fear in their minds. They have many practical problems too, such as how much money is required to open the account, how much fee the bank will charge, how to approach the bank, how will the bank treat them. Further, many are not sure whether their accounts will be safe and secret, or whether others will know about and withdraw their bank deposit etc. And they do not know about all the services provided by the bank and therefore are not sure exactly how opening an account will help them.

These are big hurdles in getting every household to open a bank account. And even if some households do have accounts, the accounts are likely to remain inactive. And the banks themselves do not have the resources to reach out to them, especially those in small, remote villages. Hence a bridging, handholding agency is necessary to bring people into the formal banking system. Two existing solutions are the Banking Correspondents and linkage of

microcredit groups to the banks via NABARD Add On scheme. This paper is based on a novel handholding activity, resulting with excellent and replicable results.

Financial Inclusion and Financial Literacy

A large majority of households in India operate outside the formal banking structure. The government announced Jan-Dhan scheme in August 2014[3] to bring these households into the mainstream of banking. Even before this important step, the government and the RBI had been trying to bring every household into the formal banking structure. In 2006 the RBI gave guidelines[4] to the nationalized banks to appoint Banking Correspondents BCs (or Bank Representatives, BRs) in villages which were not directly served by the branches. A Bank Correspondent or BC is a person appointed by a bank (as per set criteria) as its representative and who carries out many services on behalf of the bank, such as accepting deposits. Appointing BCs has a positive effect and there has been a steady increase in population and villages covered by the Banking Correspondents and in number of accounts opened. For example, from March 2010 to March 2013, banking outlets through BCs increased from 34,174 to 2,21,341[1] (including Rural Regional Bank outlets). However, BCs provide services only to those who come to their door; they do not go to the people. And financial literacy is not even in their scope. And BCs are appointed only for villages that have a population of 2000 or more. There are no correspondents for people with smaller population. In our (Jnana Prabodhini) work area, mainly Velhe Taluka, out of 142 villages, only 3 villages have population above 2000[5] (Census 2011).

Another scheme that was very useful in opening new accounts was the Add-On program of NABARD; beginning 1992[6] (although the main aim of this scheme was loan disbursement to rural areas). The scheme consisted of opening bank accounts of Self Help Groups and giving them loans. The groups would in turn distribute the loans to individual members. The group as a whole is responsible for repayment of the loan. The banks in this scheme are nationalized banks or Regional Rural Banks. This is one of the largest loan distribution programs in the world and it has brought millions of women to the bank. Some of these SHG members form smaller, Joint Liability Groups (JLGs) and take out business loans. And in the next step, many go further and open individual accounts too. The NABARD Add On program is an ongoing and very successful program. In this add-on program, 86 % of the SHGs are all-women[6] SHGs.

Jnana Prabodhini organizes about 300 SHGs in Rural Pune; most of them are linked to the NABARD Add On program. Loan repayment rate within our SHGs is close to 100 % and the

repayment in bank linked accounts is also almost 100 %. This can be compared with the rate of repayment to Rural Regional Banks, which has always been less than 80%[7 & 8]. In some districts of Maharashtra the repayment rate was 20 and 30 % earlier[8] !

What makes the difference between our groups and other groups? We believe that it is because in our model, financial literacy comes first, and only then Inclusion. We give importance to building a good credit history. So 100 % repayment is part of their training. We also found that when the women were made financially literate, they were more likely to open their individual accounts and keep them active and avail of various bank services. They even take out education loans for their daughters, a rare incident.

Thus we concluded that 'Financial Literacy' is extremely important for 'Financial Inclusion'. Reserve Bank also gives importance to Financial Literacy in its policies for Financial Inclusion[1]. According to RBI, Financial Literacy works on the demand side (making people aware of what they can demand) while Inclusion works from supply side (providing products/services that people demand)[1].

Therefore we wanted to try this 'Financial Literacy' route for 'Financial Inclusion' at the village level and not just limit it to our own SHGs. The Reserve Bank gave us this opportunity via College of Agricultural Banking, Pune. With RBI and Central Bank, we organized this novel Financial Inclusion drive in village Khopi, about 30 km from Pune. Our aim was opening of at least one account in a bank for each household. Our (JP) role was completely voluntary, without any remuneration from RBI.

Financial Literacy to Financial Inclusion Methodology

Jnana Prabodhini is a multi-dimensional 50 year old NGO in Pune organizing and linking hundreds of women SHGs in Rural Pune. Village Khopi is in Pune district where we had many SHGs in operation. There were a total of 241 households in the village with a population 1138[5]. Before our work, only 139 households out of 241 had bank accounts, and many were inactive. Jnana Prabodhini acted through its SHG leaders for a massive 'Financial Literacy' campaign. The SHG leaders also worked voluntarily, for the benefit of 'their' village. We were not mere 'bank facilitators' but went much beyond that. Our SHG leaders organized many formal and informal awareness programs/sessions over a 10 month period in this village. Officers/managers of RBI and Central Bank were present for these public programs.

Through these programs we educated the people about banking, answered all their questions and cleared any doubts or anxieties they had about the workings of the bank. Thus we convinced them that they should open the accounts for their own benefit. We stopped short of distributing the forms for opening bank accounts, but after the literacy drive people opened the bank accounts on their own. Also we had given them enough inputs so that the people are expected to keep the account active continuously. This 'Financial Literacy to Financial Inclusion' drive is discussed in details in the following pages.

The Design of the Financial Literacy Drive:
A]   Pre-Survey of Khopi Households
B]   Programme Interventions and informal periodic meetings
C]   Post-Survey of Khopi Households

A]   Pre-Survey of Khopi Households
Before our Financial Inclusion drive, we first wanted to know how much the people in Khopi knew about the formal banking structure and what was their interaction with the banks. So we prepared a written questionnaire. Volunteers then went door to door with this questionnaire, interviewed one adult (male or female) from each household and recorded their responses. Important results from the survey are given below. Since our SHGs were already operating in this village for a long time, the financial literacy here was 'above average' compared to other villages.

Village Khopi Census[5]

Total households, 241

Sr. No.	Description	Yes	No	No Answer
1	Do you have a bank account?	139	71	31
2	Is your family a beneficiary of any govt. scheme?	63	174	4
3	Do you consider yourself a BPL family?	95	137	10
4	Do you Save Regularly (anywhere)?	201	28	12
5	Do you think that money is safe in bank?	221	15	5
6	Is there increase in money if deposited in a bank?	175	37	17
7	Have you ever taken a loan (from any source)?	128	86	27
8	Is a guaranteer required for a bank loan?	223	4	14
9	Do you have knowledge about the cheque facility?	127	105	10
10	Have you ever Deposited a cheque?	72	162	7

11	Does any family member receive Payment through cheque?	42	196	5
12	Can someone else (non-account holder) withdraw money from your account without your permission?	18	218	5
13	Has awareness about bank increased in your village due to SHGs?	198	7	36

Comments about the survey

Out of 241 respondents, 201 said that they saved regularly; further data was available for 181; Even though most respondents thought that money was safe in the bank and would grow there, only 31 saved with the bank (Rs. 5000 Rs. or more per year). The other 150 households saved not with the bank but in SHGs (between 1000 to 5000 Rs. per year). So in spite of their knowledge and trust of the bank, they could not/ did not go to bank for savings. If the SHGs were absent, it is unlikely that they would save any money at all.

Also, within the category of low savings households, most (number 117) saved between 1200 to 2400 Rs. per month, in their SHGs. That is, between 100 to 200 Rs. per month. This amount was roughly about one day's wage for a lady in this area. So we can say that, when women became part of the SHG movement, they felt that at least one-day wages were their 'own, exclusively' which they could use any way they wanted to. We can also say that they got into the healthy habit of saving regularly due to SHGs. The amount was small, but without SHGs they would not be saving anything at all. All their 'wages' would go towards overall family expenses.

For those households who had bank accounts but didn't save in those accounts, the reasons given are quite interesting.

Sr. No.	First Reasons given for not saving in bank account	No. of respondents
1	Lots of paperwork	25
2	Lots of rules and regulations	21
3	Need company to go	18
4	Think that they will have to keep going to the bank regularly	20

5	More crowd	13
6	Time constraints	16
7	Someone else goes for my needs	13

As we can see, most of the reasons for not saving in the bank have to do with either anxiety (so they need company) or with procedures or with lack of time/unsuitability of time. In short, (based on their earlier knowledge, right or wrong) they are not comfortable with the bank, it was not 'their' institution, as opposed to say the SHGs, which the women thought of as 'their own' institution.

B] **Programme Interventions and informal periodic meetings**
After the questionnaire and survey, we started our 'Financial Literacy' campaign, sustained over a 10 month period. The main aim of the campaign was to educate the people about the banking system and to remove their anxiety. Our only tool was persuasion and our strong network on the ground; there was no direct or indirect incentive offered for opening an account. And we had decided not to take any local politician on board for this drive. We publicized the monthly programs and through our extensive network we exhorted all villagers (even those who already had accounts) to attend the sessions.

In all, Eight formal sessions and Ten informal meetings were organized in the village. Each formal session was for 3 hours while the informal meetings last from 2 to 4 hours. All the sessions and meetings were conducted by JP and RBI higher level officers. The sessions covered various topics as listed below. Informal meetings were of free discussion type, without any specific agenda. Here, we encouraged them, specially the women, to frankly ask any questions and talk about the difficulties in dealing with the bank. These informal sessions were most useful for women. They put them at ease and thus helped them in opening the account in a nationalized bank.

Intervention sessions were as follows:
1. Announcement of Programme
2. Group meetings of hamlets
3. Training about proper utilization of loan
4. Study tour of SGSY member (BPL families)
5. Registration of Farmers club

6. Starting of SHG with Rs 500/- saving and 1% pm internal loan lending rate
7. Meeting with villagers
8. Formation of 'Gruhalaxmi' (home loan)

So there were a total 18 events and members from 108 households attended more than 11 of which is a significant number.

The sessions were highly interactive and there was no 'talking down' to them, an experience they dislike the most. They felt that they were not treated as beneficiaries but as equal partners. During the sessions we made sure that they felt at home, asking any and all questions they had. They also got frank and satisfactory answers from RBI officers, who often included the District development officer from Pune. So they thought that we (JP) and CAB (RBI) were really earnest in our efforts and opening the account was really for their own benefit and for nothing else. We had also made it clear that Jnana Prabodhini was absolutely doing the work without any commercial contract from RBI. in short, all the programs were a pleasant surprise for them, specially the womenfolk of the village.

All the programs were in public, at public places (mostly temples) and there were no politicians or local/state government officials present on the dias. (That itself is something exceptional, to have successful public programs without inviting these functionaries). Usually people from under-privileged families do not come forward for these programs. However, in our SHG programs, ladies from all class, castes come together freely. And since these programs were a natural extension of our SHG work, the whole village came together, including people from all social strata, castes, sub-castes. This helped in opening the accounts of all people. In any other set-up, the poorest families would have been left out of the programs and out of the inclusion drive. Because of the involvement of women from these families, they benefited the most.

Information received in the Financial Literacy Program

In these sessions, they received information about banking in their own language/ dialect. So had a better impact than information in the official jargon. Many questions for which they received answers were:

- Does the pay-in slip have to be filled in English only?
- What happens to my money when 'the man behind the counter' is transferred

- (is the system impersonal or personal such as the case with the village money-lender).
- CAN a woman open and operate an individual account exclusively on her own?
- Can her husband operate 'her' account without her consent?
- Do you have to keep making frequent transactions, once you have the account in order to keep the account live?

Some of the questions may sound silly to others, but they were appropriate from their perspective, and in fact many such questions were holding them back from going to the Bank in the first place. After this intense 10 month literacy drive we conducted a post-survey of the village, as described below.

C]   Post-Survey of Khopi Households

We wanted to know what they learnt through our interventions and how it affected their 'banking' habits. So we again prepared a questionnaire and our volunteers again went door to door to meet people and to get the questionnaire filled. The findings of the post-survey were:

100 % Financial Inclusion Achieved

Most important finding was that now 100 % households had a bank account. (100% Financial Inclusion). This was the aim of the Financial Inclusion drive, so it was a Success.

This is an extreme rarity amongst the villages. Due to this joint effort, RBI (CAB) got the first prize nationally for 100 % inclusion. No other RBI branch could do this in that period.

In addition, the post-survey revealed the following information:

1]   Husband's account or Wife's account?

In many households, wives took more interest in the drive and ended up opening account rather than their husbands. So in those households, the sole bank account of the household was that of a lady (15 % of the households). This is certainly Women Empowerment at work!

And in some cases, even when the husband had an account, the wife also opened a separate account due to our campaign.

2] Forward looking attitude

Sixteen women opened accounts for their kids too. So it means they were 'hopeful' about the future. Fathers do not do this, but empowered women can certainly think of the kids!

3] Secrecy within the household

When the husband had an account in the bank, the wife may not know anything about it. But when she had an account, the whole family knew everything about it.

4] Significance of Rate of Interest

They came to know the significance of rate of interest on the loans. They realized that if you are saving money, higher interest rate is good. But if you are an entrepreneur and need loan, lower rate of interest is needed. So many business-minded women formed an SHG with low rate of interest. When the typical rate of SHG was 2 % per month (24 % per year), the rate of interest in this group was only 1 % per month.

5] Transparency with privacy in a Bank

They came to know that the bank gives all the information in transparent manner, that is, same and complete information is given about its various schemes to all the people. But the bank also keeps the individual's information secret (nobody would know about the balance in my account).

6] Schemes for Low income households

The bank is not only for the rich people. There are loans even for poor households. So in an emergency they can go to the bank rather than to the moneylender. And this would be a loan with dignity, not with shame which comes when you go to a moneylender.

7] Repayment builds credit history

Making timely repayment is important. It builds their credit history. That would help them when they want a bigger loan in future. In this sense, the Bank disburses loan in the same way as an SHG would.

Results and Conclusion

Our work demonstrates that when committed SHGs carry out Financially Literacy drive, it can achieve **100 % Financial Inclusion**, a priority for the RBI and the government. This model can be replicated across rural India by any committed NGO for a campaign of 100 % Financial Inclusion.

The financial literacy drive by SHGs helps bring **under-privileged** households into the formal banking system. They are usually left out of many government or bank campaigns.

When the **intermediary is a Women's SHG**, it increases the **participation of women** in banking. They not only open bank accounts but also keep them active. In the absence of Women's SHGs, participation rate of women is low.

As a result of the financial literacy drive, the people, especially the women started believing in the bank as an impersonal organization, as opposed to a personal money lender. After this drive, the number of women taking loan based on their own credit history increased significantly.

Many ladies started going to the bank and started meeting bank officers often during the literacy drive. They not only become financially empowered, but are also empowered in all other spheres of life.
There are more than 85 Lakh Bank-Linked SHGs in India, reaching 10 Crore rural households[9]. If they can be trained to carry out such a financial literacy drive, that will bring in a revolution in rural India.

A very important outcome of this drive was the meeting of our key persons with the Governor of RBI.

Dr. Subbarao, the then Governor of RBI organized a meeting of representatives from unorganized sector of economy at the College of Agricultural banking, Pune. As a representative of successful inclusion village, he invited Kaveri Shivarkar, our SHG leader from this village (Khopi) for this meeting. She was the most important local worker in the Financial Inclusion drive and the drive was successful only because of her work.

In this meeting, Dr. Subbarao asked her and others about the difficulties faced by the women in banking transactions. She suggested that it was very much necessary to have women staff in the banks. Then the all women will be comfortable in coming to the bank regularly.

Thus we can say that a simple rural woman had the confidence of talking to the highest financial authority of the land, only because of the financial literacy movement that she is a part of. Not only that, she could suggest a really useful solution for making the woman customer come to the bank. This is evidence that our Financial Inclusion is not only at the superficial level but has stuck deep roots.

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Annexure 1

Basic Details of Village Khopi

Location: Village Khopi is in the Bhor Taluka of Pune District near National Highway No. 4. The distance on the highway is 22 km. from Pune and is about 2 km. to the right of Bormal after leaving the Highway.

Approach: The kachcha road is barely passable by one truck at a time and is in not good condition. Therefore, no State Transport is available to the village.

Education: There is a Zilla Parishad (ZP) School upto 7th grade in the village.

Health Amenities: The nearest PHC sub-center is in village Shivre, about 4 km away. There is no resident doctor in the village.

Banks: This village comes under the Service Area of Central Bank of India. Its nearest branch is 5 km. away on the highway at in village Velu. Other banks are UCO Bank is in Ked Shivapur, about 3.5 km away and a branch of Pune Distr. Co-operative Bank, about 3 km away.

Population:

No. of Households	241
Households with 2 Families Under One Roof	15
Households Temporarily out of village	16
Total Population of Khopi	**1138**
Total respondents	**241 households**

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Economic Development of Poor Women through NGO

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Abstract:

The current paper strives to determine the effectiveness of the schemes of a selected NGO, Gram Vikas Trust (GVT) working for the development of the poor and deprived women in Dwarka District of Gujarat state. Primary data on the income of beneficiary and non-beneficiary women was collected through a structured questionnaire. Chi square test was applied to find out the significance of impact of the programs of the NGO on the levels of women's income. The paper concludes that the NGO's programs aimed at economic development of the poor rural women have a significant impact on their incomes.

The paper has been divided in seven sections. The first section introduces the importance of women development for the overall economic development of the nation. The second section points out the objectives of the study. The third section describes the methodology. The fourth section illustrates the issues faced by the poor rural women. The fifth section provides the profile of the selected NGO. The sixth examines the impact of NGO's programs on the incomes of the beneficiary women. The final part of the paper provides recommendation to the NGO for further improvements.

Key-Words: Women Development, Non Governmental Organizations, Economic Development, Gender Development

I. **Introduction**: Women are believed to be the backbone of the society. The role and importance of women in building a strong, healthy and educated society cannot be denied. The composition of economic and social structure largely depends upon how well-developed and strong its women are.

It is a well known fact that an economically and socially strong women can contribute to the well-being of an economy to a great extent.

However, the status of women in the society and their development is primarily determined by their economic independence. An economically independent woman is likely to have greater voice in the family as well as in the society. Similarly, she will have a greater control over the resources.

If women are economically sound, they are likely to spend their income on the well-being of their family. Thus it is important that women have opportunities to earn livelihoods. Further, how well women perform in economic sphere depends upon their health and level of education. Thus they should have access to health facilities and education.

Planners and policy makers have realized the importance of Gender-Centric policies and need to promote gender development. Measures have been taken for overall development of women. But due to the magnitude and complexity of the problem of gender development, the role of voluntary organizations has become significant along with government efforts. The present study aims at understanding the role of voluntary organization called Gramya Vikas Trust (GVT), Dwarka in socio-economic development of women.

II   Objectives of the Study: Following are the objectives of the study
1.   To examine the problems faced by the underprivileged and deprived women in Gujarat
2.   To study the activities undertaken by the **GVT** in bringing the marginalized women to the mainstream.
3.   To study the impact of the efforts of these voluntary organizations on the levels of living (i.e. Income, Expenditure and Assets) of the beneficiaries.
4.   To suggest suitable lines of changes in the activities of the voluntary organizations in the light of the findings of the study.

III   Methodology:
 In order to find out the impact of GVT on the levels of living of the poor women, primary data on the incomes of beneficiaries (those women who were getting benefits of the NGO, GVT) and non-beneficiaries (those women who were not associated with any NGO and conducted economic activities independently) was collected. The data was collected from Dwarka district. 100 beneficiary and 100 non-beneficiary women were interviewed mainly to find-out their incomes and economic activities. Finally the study uses the statistical tool of chi-square to find out the how significant is the difference between the incomes of the women in two groups. The null hypothesis while applying the χ^2 test was:
"There is no association between the membership of GVT and level of women's income".

IV   Issues Faced by Poor Rural Women in India

It is a well known fact that India is socially and culturally conservative country. Therefore, it is quite obvious that the problems and issues faced by women in India are quite different and serious than their counterparts in other countries.

The issues faced by women in India can be broadly classified into three categories.
A. Economic
B. Social

A. Economic Issues

1. **Employment in Informal Sector:** In India most of the women are employed in informal sector. Most of the women work on small and marginal farms, small dairies, fisheries, livestock units, vending, domestic services etc. Therefore, their work either remains unidentified or under identified.

2. **Poorer and Fewer Opportunities:** In India, women face discrimination in access to opportunities. In majority of areas men are given priority over women.

3. **Lack of Skills and Education:** This is one of the root causes of widespread unemployment among women. In India, women do not have access education and training as much as their male counterparts. Male child is given preference over female child when it comes to education. This lack of education does not allow women to acquire the required skills and the knowledge which limits there access to information. Thus, they remain unaware of discrimination they face in wage rate, working hours etc.

4. **Lack of Access to Better Technology, Tools and Productive Assets:** Most of the women in India do not owe productive resources which reduce their control over resources. The productive assets are in hands of males. This increases the economic dependency of women on men.

5. **Lesser Mobility:** Women are less likely to move from one place to another place in search of better employment opportunities due to various domestic and biological reasons. They have to look for employment in nearby places even though it is less paid and the working hours are high. Due to this lack of mobility the capabilities of women remain unexploited.

B. Social Issues

1. **Patriarchy:** Patriarchal structure in India has been a very important factor which contributes to the subordinate position of women in the society. In most of the families

the male member is considered to be the head. Women hardly have any control over resources and do not participate in the process of decision making. Most of the women are forced to remain confined between the four walls. Participation of women in economic activities is considered to be secondary. Their income is considered to be supplementary to meet the needs of the family.

2. **Preference to Males:** India is a male-oriented society. Males are given preference in education, nutrition healthcare etc. over females which further suppresses their choices.

3. **Heavy Domestic Responsibilities:** In India women are overburdened with domestic responsibilities. Society has made her solely responsible for taking care of household work, children, sick and elderly. It is a well known fact that the time spent by men on meeting these responsibilities is far less than that of women. Due to such a structure women are left with a very little time for themselves. This further adversely affects their capabilities.

4. **Lack of Access to Property Rights:** Women in India hardly have any property resources in their name. They do not have any access to property rights. This increases their dependence on men. Their voice remains ineffective.

5. **Violence and Crime:** Violence and crime against women has increased tremendously in recent years. Due to increasing incidences of violence they are finding it difficult to exercise their choices.

V   Profile of Gramya Vikas Trust

Gramya Vikas Trust was established in 1987 with the objective of increasing production and income of poor farmers and cattle owners from two important occupations in Okhamandal region. During the initial phase of its establishment, the NGO did not implement projects for the empowerment of women due to lack of funds. However, in 1997, a project funded by Indo-German Social Service Society was started for women. The focus area was creating awareness regarding employment, health, education and social evils.

Following are the main programs implemented by Gramya Vikas Trust for women:

1. **Employment-Generation Programmes:** Gramya Vikas Trust mainly focuses on assisting the women to take up self employment. For this purpose it has been adopting two approaches: providing training and provision of credit through microfinance.

a. **Training programs**: Under this program, training in various areas like poultry, animal husbandry, fisheries etc is provided which help them to acquire the required skill to start small business. The organization also provides entrepreneurship training which helps the women to sustain in their business. Thus, skill based training programs improves the performance of these women which further enables them to stand tall.

b. **Credit Programs:**

Gramya Vikas Trust has realized the importance of micro-finance in economic empowerment of women. It has been implementing savings and credit program for women. It has encouraged the formation of self-help groups and has been providing a helping hand to these groups. Through the savings generated by these self-help groups, huge amount of credit has been forwarded. Under livelihood program credit has been given for enormous activities like fish selling, poultry, animal husbandry, handicrafts, clothes selling, floor mill, stitching machine, imitation and cutlery selling, groom making, lorry making etc.

Thus micro finance has helped these women to buy small tools and raw materials for self employment.

Table-1
Distribution of Beneficiary and Non-Beneficiary Women into Various Income Groups

Income Range	Beneficiary	Non-Beneficiary	Total
0-50,000	54	76	130
50001-100000	32	16	48
>100000	14	8	22
	100	100	200
	65	65	
	24	24	
	11	11	
	1.861538	1.861538	
	2.666667	2.666667	
	0.818182	0.818182	
	5.346387	5.346387	x^2 =10.69277

II Impact of GVT's Programs on the Economic Development of the Rural Poor Women:

The above table shows that the **calculated $\chi2$** is **10.69277** where as the **tabulated $\chi2$ for 5%** **level of significance is 5.99 for degree of freedom 2.** Thus, the **calculated $\chi2$** was found to be **more than the tabulated $\chi2$.** Hence**, the null hypothesis is rejected**. This implies that there was an association between the membership of voluntary organizations and annual income of beneficiaries of *GVT.*

Further as far as the above three income groups are concerned, the percentage of women beneficiaries in higher income group (14%) was found to be large as compared to the non-beneficiaries (8%) in that group where as the percentage of women beneficiaries in lower income group (54%) was found to be less as compared to the non beneficiaries (76%) in that group. Thus, it can be concluded that the income generating activities of **GVT** has put more women in higher income group.

Despite remarkable impact on the incomes of beneficiary women, the voluntary agency may like to incorporate the following suggestions for further improvement.

III Policy Measures

On the basis of the above findings of the study, following measures can be suggested for improving the functioning of voluntary agencies.

1. **Need to expand the coverage**: The study shows a strong association between the membership of the voluntary agency and the income and expenditure of the beneficiary women. This means more the number of women brought under the programs of the voluntary agencies more will be the number of women brought above the poverty line. Most of the non-beneficiary women did not have any information about the voluntary agency or its programs. Indeed, the voluntary agency has resulted in increasing the standard of living of the beneficiaries. However, the goal of gender development could be achieved more rapidly and inclusively if the voluntary agencies bring more and more women under the purview of its programs. In this context, the functionaries of the voluntary agency should more aggressively market and spread the information about its programs and its success stories inducing more women to associate themselves with the voluntary agencies.

2. **Ensuring enduring impact:** In most cases women earn relatively more income till they are associated with various programs of the voluntary agencies As soon as the

agencies withdraw their support, they slide back below the poverty line. Hence, the eventual vision of voluntary agencies should be to put the beneficiary women in a self sustaining mode of their socio-economic development. During the primary survey lot of beneficiary women who were no longer getting the benefits of these programs of the voluntary agency complained about the decline in their income and expenses. Only if the voluntary agencies design programs which could sustain the standard of living of their beneficiaries even after their association ceases, the former will be able to bring more deprived women under the domain of its programs.

3. **Holistic support:** The voluntary agencies which provide holistic support in terms of training as well as the provision of required inputs turn out to be more effective than those agencies that provide partial support. GVT was successful because it not only imparts training for employment generation but also arranges for the required inputs. Finance without the required skills and skills without finance for inputs can't be expected to become successful in generating gainful employment for women beneficiaries on sustained basis. The product produced through the received training and the acquired finance needs to be marketed properly. A bit of support in marketing is likely to bring much better results.

4. **Need to discourage unproductive expenses:** The percentage of unproductive expenditure was found to be quite high among both the groups (beneficiary as well as non-beneficiary). Despite economic backwardness, expenses on festivities, rituals and social ceremonies were fairly significant. In this context, it is recommended that the voluntary agencies systematically educate their members to distinguish between necessary, desirable and productive expenses from unnecessary, undesirable and unproductive expenses. The money so saved by curbing avoidable expenses could be used for asset building and better education and health facilities for their children. Gradually women will understand the futility of splurging their hard earned money on wasteful social customs and traditions, channelizing the same towards more fruitful uses. The voluntary agencies will have to display enormous patience in bringing about such radical attitudinal changes which are against the age old customs and traditions.

5. **Need to focus on asset building**-The current study found that although there was an association between the membership of voluntary agencies and income-expenditure,

no such association was established between the membership and the asset creation. Unless the women possess income generating assets like petty shops, sewing machines, vegetable carts etc. there are high chances they may find their incomes plummeting once the agency withdraws its support. Only a strong asset base together with appropriate skills can put the women in the self sustaining mode of their development. This in turn, would require the voluntary agencies to design powerful schemes for encouraging savings and provide medium to long term finance. The agencies may also give precious information about the credit schemes designed by banks, financial institutions and the government for the weaker sections of the society and further guide them through out the procedure and formalities of securing the loans. In certain cases, the voluntary agencies may also give guarantee on behalf of its members in getting the loans.

6. **Need to focus more on health and education:** No doubt, the voluntary agency has elaborate-schemes for education and health of the beneficiary women, but most of them were mere avid descriptions on paper with very limited effectiveness. Most of the focus practically is on the programs of economic development. However, the programs for economic development would not be completely successful without improvements in the social indicators of health and education. Hence it is strongly suggested that the selected and other voluntary agencies shouldn't under-estimate the importance of social indicators for enduring and long-term success of the schemes for economic development. Although the selected voluntary agency weas found to be implementing programs on social aspects like education and health, many other important social issues like fighting against domestic violence, dowry, feticide, gender discrimination, addiction etc which are crucial for social development were neglected. Voluntary agencies need to focus on these aspects also.

7. **Encouraging Empowerment**
   The current study found that very few beneficiaries were member of any local level organization making them utterly submissive in political sphere. Further extremely few beneficiaries were found to hold any significant position within the voluntary agency. Although the income of the beneficiary women was found to be higher than that of non-beneficiaries, it was considerably less than their male counter parts. Hence, the selected voluntary agency seemed to be less concerned about these aspects. Thus, it is suggested that the selected voluntary agency makes efforts to increase

women's participation in political, professional and economic life thereby encouraging the process of empowerment.

8. **Need for assessment**

The voluntary agency was found not taking up proper self assessment programs in order to find out its own impact. A well designed, well directed programmes of self assessment should be implemented by the voluntary agencies so as to find the loopholes in their functioning, objectives, programmes, selection of target groups, raising funds etc. Further it should try to fill up this gap by ensuring proper changes.

9. **Need for voluntary agencies to work with government agencies:**

Both, the voluntary organizations and government agencies are working for the same objectives of social welfare. However, they are working in isolation. Voluntary agencies have many advantages over the government organizations like closeness to community, grass root presence, dedication, spirit of volunteerism etc. On the other hand the government has advantage in terms of funds. So, the voluntary organizations who suffer from serious paucity of funds should not hesitate to work in coordination with the government. The voluntary organizations and the governmental organizations need to work together so as to achieve the objective of women development.

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A Study on Core Challenges Arising in Rural Women as an Entrepreneure in Indian Perspective

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ABSTRACT:

Women Entrepreneurs can be seen everywhere in the startup-up ecosystem of India. Women too are seen leaving their high-profile jobs as well as some stepping out of the four walls of their homes and joining the pool of Entrepreneurship in India. Entrepreneurship is the process of designing, launching and running a new business, i.e. a start-up company offering a product, process or service. It has been defined as the capacity and willingness to develop, organize and manage a business venture along with any of its risks in order to make a profit. Enterprise and entrepreneurship are the drivers of economic growth in India's rural areas. With the ongoing challenges facing traditional rural sectors, the future success of the rural economy is inextricably linked to the capacity of rural entrepreneurs to innovate, and to identify new business opportunities that create jobs and income in rural areas. A rural entrepreneur is facing many problems due to not availability of primary amenities in rural areas of developing country like India. Lack of education, financial problems, insufficient technical and conceptual ability it is too difficult for the rural entrepreneurs to establish industries in the rural areas. This paper makes an attempt to find out the Challenges and skills for the women's potentiality of Rural Entrepreneurship and prospects of the same to be a successful entrepreneur.

KEYWORDS: Women entrepreneurial issues, Constrain in entrepreneurial development, prospects of entrepreneurship, success of entrepreneurs, economic development.

INTRODUCTION

The important role of women entrepreneurship as a driver of economic growth and diversification has long been recognized at India. Entrepreneurship is also a key component of the India 2020 strategy for smart, sustainable and inclusive growth. Entrepreneurship is an emerging research field that has gained importance in the recent years. India is the country of villages. Majority of the population are living in rural areas in India. People in rural areas suffer with unemployment, poor infrastructure facilities which may be solved with the development of the rural entrepreneurs. Rural entrepreneurs refer to those who carry out the business in rural areas with the utilization of local resources. But this rural entrepreneur is suffering with various problems like fear of risk, lack of finance, illiteracy, and competition from the urban entrepreneurs. Rural entrepreneurs increase the standard of living and

purchasing power of the people by offering employment opportunity to the people in villages. Rural entrepreneurs are those who carry out entrepreneurial activities by establishing industrial and business units in the rural sector of the economy. In other words, establishing industrial and business units in the rural areas refers to rural entrepreneurship. In simple words, rural entrepreneurship implies entrepreneurship emerging in rural areas. Rural industries and business organizations in rural areas generally associated with agriculture and allied activities to agriculture. The changing global environment raises questions about the ability of traditional, small-scale businesses in rural areas to share the potential benefits offered by the changing environment. The rapid (though declining) population growth, coupled with even faster urbanization, creates increasing demands. In India, urban populations in general grow about twice as fast as the overall total, and by 2020 they may exceed the size of rural populations. Such a major demographic trend challenges the capacities of some traditional small-scale businesses to cope with the increasing demands.

WHAT IS RURAL ENTREPRENEURSHIP?

The problem is essentially lopsided development which is a development of one area at the cost of development of some other place, with concomitant associated problems of underdevelopment. For instance, we have seen unemployment or underemployment in the villages that has led to influx of rural population to the cities. What is needed is to create a situation so that the migration from rural areas to urban areas comes down. Migration per se is not always undesirable but it should be the minimum as far as employment is concerned. Rather the situation should be such that people should find it worthwhile to shift themselves from towns and cities to rural areas because of realization of better opportunities there. In other words, migration from rural areas should not only get checked but overpopulated towns and cities should also get decongested. If it is so, ways can always be found out. One is by forcibly stopping villagers from settling in the slums of towns and cities, making use of all powers to clear the slums so the villagers are forced to go back. But such practices have not achieved the desired results in the past. Apart from causing suffering to the poor people and adding to the expenditure of the Government, social tensions and economic hardships created by the government officials and their staff in every demolition of slums is not desirable from a sane government. Moreover, when a slum is demolished people do not move out of urban localities. They only relocate to a nearby place because they are entrenched in the economy of the town or city. Though governments have tried out various schemes for generating incomes in the rural areas such as government initiatives have not stopped people from moving out of villages to cities. This is because such government initiatives are not on their own capable of

enabling people to earn adequately and ameliorate their conditions. There has to be some committed enterprising individual or a group of people.

CONSTRAINTS OF POTENTIAL RURAL ENTREPRENEURS AND DEVELOPMENT INPUTS

Sr. No.	Constraints	Inputs
1.	Low self-image and confidence.	Motivational inputs, unfreezing and experience sharing by successful local entrepreneurs.
2.	No faith on others includes friends.	Group building experiences.
3.	No exposure to industry/business.	Field visit to factories and big markets.
4.	Who to contact for starting a venture, what formalities and procedures are to be followed?	Information inputs on procedures and formalities.
5.	How to know whether the identified business is a viable and sound proposition?	Opportunity identification and guidance.
6.	How to know whether the identified business is a viable and sound proposition?	Market survey, project report preparation.
7.	How does one carry out bank operations?	Training in simple banking procedures like filing up deposit and withdrawal slip etc.
8.	How to manage the business?	Basic management orientation through simulation exercises.
9.	How to read and write accounts?	Functional and numerical literacy. Simple accounting in terms of writing income and expenditure.

10.	Almost no technical skills	Technical training (on-the-job training).

RESEARCH METHODOLOGY

The present study is descriptive in nature. The data required for the present study are collected from secondary sources. The Secondary data are collected from various published sources such i.e. magazines, newspapers, journals, books, and various other publications.

OBJECTIVE OF THE STUDY

➢ To understand the significance of rural entrepreneurs in India.
➢ To study the problems faced in growth of rural entrepreneurs in India.
➢ To study the effort faced by rural entrepreneurs.
➢ Recommendations to solve the problem.

RURAL ENTREPRENEURSHIP IN INDIA

"Rural Entrepreneurship can be defined as entrepreneurship emerging at village level which can take place in a variety of fields of Endeavour such as business, industry, agriculture and acts as a potent factor for economic development". The entrepreneurs with their ability to scan, analyze and identify opportunities in the environment transform them into business proposition through creation of economic entities. They by channelizing the resources from less productive to move productive use crate wealth. Through efficient and effective utilization of national resources, they act as catalysts for economic development and agents of social transformation and change. According to Joseph Schumpeter, the rate of economic progress of a nation depends upon its rate of innovation which is turn depends on rate of increase in the entrepreneurial talent in the population.

RURAL MARKET UNDERSTAND

People in rural India are spending more than those in urban areas, according to a study by Accenture, a multinational management consulting, technology services and oil company. Rural markets are becoming attractive for a number of reasons. Since 2000, per capita Gross Domestic Product has grown faster in India's rural areas than in its urban centers: 6.2 per cent CAGR (compounded annual growth rate) versus 4.7 per cent. Rural incomes are growing, and consumers are buying discretionary goods and lifestyle products, including mobile phones, television sets and two-wheelers.

Between 2009 and 2012, spending in rural India reached 6900 Crores, significantly higher than the 5500 Crores spent by the urban population. The rush to rural markets is not a recent phenomenon and companies have been testing these markets for some time.

OPPORTUNITIES IN INDIAN RURAL MARKET

More than 75 Crores people estimated annual size of the rural market.

RURAL SEGMENT QUICKLY CATCHING UP

- The Fast Moving Consumer Goods (FMCG) sector in rural and semi- urban India is estimated to cross Rs. 2000 Crores by 2018 and Rs 10000 Crores by 2025
- The rural FMCG market expanded at a CAGR of 13.2 per cent to Rs.10000 Crores during 2009–15
- In rural markets, durables like refrigerators as well as consumer electronic goods are likely to witness growing demand in the coming years as the government plans to invest significantly in rural electrification.

FMCG	Rs. 70,000 Crore
Durables	Rs. 5,500 Crore
Agricultural-Inputs (including tractors)	Rs. 48,000 Crore
2 / 4 Wheelers	Rs. 8,400 Crore

- In financial year 2001-02, LIC sold more than 50% of its policies in rural market.
- 4.2 Crores rural households (HHs) are availing banking services in comparison to 2.7 Crores urban HHs.
- Investment in formal savings instruments is 0.66 Crores HHs in rural and 0.67 Crores HHs in urban.
- In last 50 years, 45% villages have been connected by road.
- More than 90% villages are electrified, though only 44% rural homes have electric connections.
- Government is providing subsidiaries to the villagers to use other source of energy like Solar System and is now being used in large amount.
- Number of "pucca" houses increasing day by day.
- Rural literacy level improved from 36% to 59%.

- Percentage of BPL families declined from 46% to 25%.
- Out of two million BSNL mobile connections, 50% are in small towns / villages.
- 4.1 Crores Kisan Credit Cards have been issued (against 2.2 Crores credit-plus-debit cards in urban), with cumulative credit of Rs. 97.7 Crores resulting in tremendous liquidity.

PROBLEMS OF RURAL ENTREPRENEURSHIP IN INDIA

Entrepreneurs are playing very important role in the development of economy. They face various problems in day to day work.

Family ties: Women in India are very emotionally attached to their families. They are supposed to attend to all the domestic work, to look after the children and other members of the family. They are over burden with family responsibilities like extra attention to husband, children and in laws which take away a lots of their time and energy. In such situation, it will be very difficult to concentrate and run the enterprise successfully.

Male dominated society: Even though our constitution speaks of equality between sexes, male chauvinism is still the order of the day. Women are not treated equal to men. Their entry to business requires the approval of the head of the family. Entrepreneurship has traditionally been seen as a male preserve. All these put a break in the growth of women entrepreneurs.

Social barriers: The traditions and customs prevailed in Indian societies towards women sometimes stand as an obstacle before them to grow and prosper. Castes and religions dominate with one another and hinder women entrepreneurs too. In rural areas, they face more social barriers. They are always seen with suspicious eyes.

Paucity of funds: Most of the rural entrepreneurs fail to get external funds due to absence of tangible security and credit in the market. The procedure to avail the loan facility is too time-consuming that its delay often disappoints the rural entrepreneurs.

Competition: Rural entrepreneurs face severe completion from large sized organizations and urban entrepreneurs. They incur high cost of production due to high input cost.

Middlemen: Middlemen exploit rural entrepreneurs. The rural entrepreneurs are heavily dependent on middlemen for marketing of their products who pocket large amount of profit.

Legal formalities: Rural entrepreneurs find it extremely difficult in complying with various legal formalities in obtaining licenses due to illiteracy and ignorance.

Procurement of raw materials: Procurement of raw materials is really a tough task for rural entrepreneur. They may end up with poor quality raw materials, may also face the problem of storage and warehousing.

Risk element: Rural entrepreneurs have less risk bearing capacity due to lack of financial resources and external support.

Lack of technical knowledge: Rural entrepreneurs suffer a severe problem of lack of technical knowledge. Lack of training facilities and extension services crate a hurdle for the development of rural entrepreneurship.

Lack of infrastructural facilities: The growth of rural entrepreneurs is not very healthy in spite of efforts made by government due to lack of proper and adequate infrastructural facilities.

Poor quality of products: Another important problem is growth of rural entrepreneurship is the inferior quality of products produced due to lack of availability of standard tools and equipment and poor quality of raw materials.

Negative attitude: The environment in the family, society and support system is not conducive to encourage rural people to take up entrepreneurship as a career. It may be due to lack of awareness and knowledge of entrepreneurial opportunities.

CHALLENGES FOR RURAL ENTREPRENEURS
- Biggest Challenges in rural is Power Failure
- Poor in Education
- Financial Barriers
- Reaching rural customers:
- Skilled human Resources Problem
- Technological Challenges
- Retaining rural customers
- Acquiring rural customers

- The sales skills required
- Lack in Infrastructure

OPPORTUNITIES FOR RURAL ENTREPRENEURS
- Social Rural Entrepreneurship Food for Work Program
- Regional Rural Development Centers
- National Rural Employment Program
- Bank of Technology
- Entrepreneurship Development Institute of India
- Rural Innovation Funding
- Crashed Scheme for Rural Development

SKILLS REQUIRED FOR RURAL ENTREPRENEURS
Skills are central to improve employability and livelihood opportunities, reduce poverty, enhance productivity, and promote environmentally sustainable development. Coordinated efforts are needed to develop an integrated approach that improves access to relevant, good quality education and training to all rural women and men.
- Understanding the pulse of rural people
- Language
- Convincing Rural Customer
- Using Technology
- Educating about Product
- Marketing strategy for rural people
- Taking Govt benefits for rural development
- Designing product according to rural market
- Educating rural men and women as resource
- Building Network

NINE SCHEMES FOR WOMEN ENTREPRENEUR IN INDIA
The major factor to jumpstart the entrepreneurial journey is capital and various banks offer specialized loans for women entrepreneurs that have slightly different and more flexible set of terms and conditions pertaining to collateral security, interest rates, etc.

Here is a list of various schemes and loans exclusively for women that aim at promoting and easing out the process for them –

1. **Annapurna Scheme**

   This scheme is offered by the State Bank of Mysore for those women entrepreneurs who are setting up food catering industry in order to sell packed meals, snacks, etc. The amount granted as a loan under this scheme can be used to fulfill the working capital needs of the business like buying utensils and other kitchen tools and equipment. Under this loan, a guarantor is required along with the assets of the business being pledged as collateral security. Further, the maximum amount of money that is granted is ₹50,000 which has to re-pay in monthly installments for 36 months, however, after the loan is sanctioned, the lender doesn't have to pay the EMI for the first month. The interest rate is determined depending upon the market rate.

2. **Stree Shakti Package For Women Entrepreneurs**

   This scheme is offered by most of the SBI branches to women who have 50% share in the Ownership of a firm or business and have taken part in the state agencies run Entrepreneurship Development Programmes (EDP).

   The scheme also offers a discounted rate of interest by 0.50% in case the amount of loan is more than ₹2 lakhs.

3. **Bharatiya Mahila Bank Business Loan**

   This loan is a support system for budding women entrepreneurs looking to start new ventures in the fields of the retail sector, loan against property, MICRO loans, and SME loans. The maximum loan amount under this loan goes up to ₹20 crores in case of manufacturing industries and also a concession is available to the extent of 0.25% on the interest rate and interest rates usually range from 10.15% and higher.Additionally, under the Credit Guarantee Fund Trust for Micro and Small Enterprises (CGTMSE), there is no requirement of collateral security for a loan of up to ₹1 crore.

4. **Dena Shakti Scheme**

   This scheme is provided by Dena bank to those women entrepreneurs in the fields of agriculture, manufacturing, micro-credit, retail stores, or small enterprises; who are in need of financial assistance. The interest rate is also decreased by 0.25% along with the maximum loan amount being ₹20 lakhs for retail trade; education and housing whereas ₹50,000 under the microcredit.

5. **Udyogini Scheme**

This scheme is offered by Punjab and Sind Bank so as to provide women entrepreneurs involved in Agriculture, retail and small business enterprises to get loans for business at flexible terms and concessional interest rates. The maximum amount of loan under this scheme for women between the age brackets of 18-45 years is ₹1 lakhs but your family income is also taken into consideration and is set at ₹45,000 per annum for SC/ST women.

6. **Cent Kalyani Scheme**

Ths scheme is offered by the Central Bank of India with the aim of supporting women in starting a new venture or expanding or modifying an existing enterprise. This loan can be availed by women who are involved in village and cottage industries, micro, small and medium enterprises, self-employed women, agriculture and allied activities, retail trade, and government-sponsored programs.

This scheme requires no collateral security or guarantor and charges no processing fees. And the maximum amount that can be granted under the scheme is Rs. 100 lakhs.

7. **Mahila Udyam Nidhi Scheme**

This scheme is launched by Punjab National Bank and aims at supporting the women entrepreneurs involved in the small scale industries by granting them soft loans that can be repaid over a period of 10 years. Under this scheme there are different plans for beauty parlors, day care centres, purchase of auto rickshaws, two-wheelers, cars, etc. the maximum amount granted under this scheme is ₹10 lakhs and the interest depends upon the market rates.

8. **Mudra Yojana Scheme for Women**

This scheme has been launched by the Govt. of India for individual women wanting to start small new enterprises and businesses like beauty parlors, tailoring units, tuition centres, etc. as well as a group of women wanting to start a venture together. The loan doesn't require any collateral security and can be availed as per 3 schemes –

i. Shishu – loan amount is limited to ₹50,000 and can be availed by those businesses that are in their initial stages.
ii. Kishor – loan amount ranges between ₹50,000 and ₹5 lakhs and can be availed by those who have a well-established enterprise.
iii. Tarun – loan amount is ₹10 lakhs and can be availed by those businesses that are well established but require further funds for the purpose of expansion

If the loan is granted, a Mudra card will be given to you which functions the same way as a credit card however the funds available are limited to 10% of the loan amount granted to you.

9. **Orient Mahila Vikas Yojana Scheme**

This scheme is provided by Oriental Bank of Commerce to those women who hold a 51% share capital individually or jointly in a proprietary concern. No collateral security is required for loans of ₹10 lakhs up to ₹25 lakhs in case of small-scale industries and the period of repayment is 7 years. A concession on the interest rate of up to 2% is given.

CONCLUSION

Rural entrepreneurship plays an important role for economic development in developing countries such as that of India. Rural entrepreneurship helps in developing the backward regions and thereby removing poverty. Government should go for appraisal of rural entrepreneurship development schemes and programmes in order to uplift rural areas and thereby increasing economic development. Rural entrepreneur is a key figure in economic progress of India. Rural entrepreneurship is the way of converting developing country into developed nation. Rural entrepreneurship is the answer to removal of rural poverty in India. Therefore, there should be more stress on integrated rural development programs. The problem is that most of the rural youth do not think of entrepreneurship as the career option. Therefore, the rural youth need to be motivated to take up entrepreneurship as a career, with training and sustaining support systems providing all necessary assistance.

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Examining the Effectiveness of Women Empowerment in India's Rural Employment Guarantee Scheme

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Abstract

According to 2011 Census, in India, 68.84% of the population lives in rural areas, 60% of them mostly engaged agricultural activities and of them, 40% are in the state of poverty. This has been continuing since then India's independence. Both the governments at State and Union level have been put-forth their efforts to eradicate such poverty and then provide employment and income generation activities to everyone in rural areas. Especially, the Union government has been implemented so far 17 major programmes like RLEGP,JRY, IRDP, TRYSEM, etc., for the past 47 years with the focus on employment or self-employment or eradicate the poverty among rural people, where then emphasis was made in the year 1970. It is noted that women's participation in these programmes accounted a major source and created employment for their wage earning.

Though, many of these programmes were remarked as unsatisfactory and some of them brought certain remarkable changes among the lives of rural people, to eradicate poverty in total, on August 25, 2005 the Union government came with a landmark initiative in providing 100 days guaranteed employment on demand to every rural household at the minimum wage whose adult members (both male and female) would like to do unskilled manual work in the name of National Rural Employment Guarantee Scheme through an Act of Parliament. Later, it was renamed as the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) on 2nd October 2009. Nevertheless to say, 80% of the total beneficiaries of this scheme are women. In this context, this research study tries to find out the real changes of women on the lines of economic empowerment and followed by examining any challenges faced by them through available secondary data on national basis. Hence, this study.

Keywords: Women Empowerment, Gender Equality, Mahatma Gandhi National Rural Employment Guarantee Act/Scheme, Rural Employment, Effectiveness.

Introduction

According to 2011 Census, in India, 68.84% of the population lives in rural areas, 60% of them mostly engaged agricultural activities and of them, 40% are in the state of poverty. This has been continuing since then India's independence. Both the governments at State and Union level have been put-forth their efforts to eradicate such poverty and then provide employment and income generation activities to everyone in rural areas. Especially, the Union government has been implemented so far 17 major programmes like RLEGP, JEY, IRDP, TRYSEM, etc., for the past 47 years with the focus on employment or self-employment or eradicate the poverty among rural people, where then emphasis was made in the year 1970. It is noted that women's participation in these programmes accounted a major source and created employment for their wage earning.

Though, many of these programmes were remarked as unsatisfactory and some of them brought certain remarkable changes among the lives of rural people, to eradicate poverty in total, on August 25, 2005 the Union government came with a landmark initiative in providing 100 days guaranteed employment on demand to every rural household at the minimum wage whose adult members (both male and female) would like to do unskilled manual work in the name of National Rural Employment Guarantee Scheme through an Act of Parliament. Later, it was renamed as the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) on 2nd October 2009. Nevertheless to say, 80% of the total beneficiaries of this scheme are women.In this context, this research study tries to find out the real changes of women on the lines of economic empowerment and followed by examining any challenges faced by them through available secondary data on national basis. Hence, this study.

Literature Gap

Though, more number of studies are available on the scheme MGNREGS, it is still marked a place to carry out research studies. Further, this scheme is comprehensive both in terms of its coverage and explicit-implicit objectives. Many research studies conducted in this scheme reveal that the development of women in all respects is not uniform across the country and challenging many issues. Moreover, the proportional allocation of funds for implementing this scheme has been increasing every year in Union Budget which gives a scope for carrying out further research.

Objectives of the Study

The present study has adopted the following objectives:

1. To examine the present status of the scheme in terms of participation of women and their economic empowerment,
2. To study the challenges faced by those women in the scheme, and
3. To suggest the ways and means of effective participation of women in the scheme for policy making/implication.

Methodology of the Study

The paper is based on secondary data. The data has been collected from internet, articles, newspapers, reports, magazines, etc. Trend analysis and descriptive statistics has been used to analyse the data. The study carries the data from the period between 2006-07 and 2017-18.

Present Status of the Scheme

Thisscheme is the largest and demand-driven scheme run by Ministry of Rural Development which contributes 90 per cent of funds through the budget allocation of the Union. A minimum of 50 per cent of the works in the scheme are executed by Gram Panchayats. The release of funds by the Union is determined on the basis of an annual labour budget submitted by States. This labour budget includes estimates of the anticipated demand for unskilled manual work and a draft plan for providing employment to workers.

Since 2008, this scheme covered the entire country except for districts which have 100 per cent urban population. Since the start of the programme, around Rs.443576.31 crores has been spent on the programme and out of this 71 per cent has been spent on wage payments to workers. As on 24th March 2018, a total of 2521.39 crore person days have been generated so far since 2005. Generally, two indicators have been used to analyse employment generation under this scheme. The indicators are:

a) the number of persondays of work generated in absolute terms and as proportion of projected demand, and
b) average number of persondays generated per household (HH) employed under the scheme.

Table 1: Budget Allocation and Financial Outcomes of MGNREGS in India

(Rs. in Crores)

Year	Revised Estimates	Release of Funds	Total Funds Available including O.B	Total Expenditure	Expenditure on Wages
2006-07	11300.00	8263.65	12073.55	8823.35	5842.36
2007-08	12000.00	12448.80	19342.44	15866.10	10743.41
2008-09	30000.19	29945.24	37290.09	27250.69	18200.45
2009-10	39100.00	33506.61	49507.72	37909.78	25578.68
2010-11	40100.00	35242.71	52807.10	39377.27	25686.53
2011-12	31000.00	29184.86	43265.36	37637.66	24864.23
2012-13	30287.00	30001.01	176560.41	39442.46	27422.66
2013-14	33000.00	32745.83	38151.38	42272.69	29243.39
2014-15	33000.00	32348.84	35524.57	39655.49	25248.41
2015-16	37345.00	33968.83	35616.16	41021.40	30514.38
2016-17	48220.26	47411.72	57386.67	57982.32	40751.02
2017-18	55000.00	55572.46	64341.09	60741.67	41685.14

Source: India Expenditure Budget, Vol. 2, MoRD and supplementary budgets and http://nrega.nic.in

It is understood from the above table that in the Financial Year 2017-18, `55,000 crore (BE) has been allocated for the scheme, which is a 0.88 per cent increase over the previous year and the highest ever allocation for the scheme since its inception in 2005.

The total expenditure to total available funds on the programme indicates that the capacity of the government to implement the programme. On the other hand, the government has to take steps to utilize the funds efficiently since the allocated funds has still been available, even expenditures has been made. The expenditure on wages to total expenditure on the programme reveals that the government is keen on disbursing wages to workers who has manned under the scheme as beneficiaries.

It is, therefore, inferred that the government has been showing its interest on the implementation of the programme since it is being provided employment to rural households and thereby increase income capacity through paying wages and create assets in rural areas to build vibrant India.

Empowerment of Rural Women

The empowerment of rural women is crucial for the development of the rural India. Empowering women is a precondition for creating a good nation. When women are empowered, society with stability is assured. Empowerment of women refers to the influence of decision making of their own. The word "empower has become equal with the word women".

The scheme has positive impact on empowerment and employment pattern of women in recent years. It aims at enhancing livelihood security by providing at least 100 days of guaranteed wage employment in a financial year to every rural household especially for women. Women participation has increased significantly and perceived it giving them a sense of independence and security.

The present study takes a critical look at the physical progress of the scheme in terms of job cards issued, demanded and supplied jobs, total persondays generated and total persondays generated for vulnerable sections of the community beginning from its inception to 2017-18 which will give possibilities for examining the empowerment, issues, and challenges of women in the scheme.

Table 2: Physical Progress of MGNREGS in India

Year	Job Cards Issued	Demanded Jobs	Supply Jobs	Total Person days in Lakhs	SC Persons days in Lakhs	ST Persons days in Lakhs	Others Persons days in Lakhs	Women Persons days in Lakhs
2006-07	37850390	21188894	21016099	9050.54	2295.23	3298.73	3456.59	3679.01
2007-08	64740595	34326563	33909132	14367.95	3942.34	4205.6	6219.98	6109.10
2008-09	100145950	45516341	45112792	21632.48	6335.9	5501.64	9794.94	10357.27
2009-10	112548976	52920154	52585999	28359.46	8644.81	5874.31	13840.34	13640.49
2010-11	119824434	55756087	54947068	25715.24	7875.65	5361.83	12477.87	12274.28
2011-12	125025265	51128994	50645132	21876.36	4846.85	4091.84	12937.67	10526.65
2012-13	130362828	41965919	41570020	14066.05	3142.07	2214.22	8709.76	7473.85
2013-14	128112666	51752717	47562524	21766.12	4925.77	3722.21	13118.15	11514.98
2014-15	127794265	42438376	36009444	16621.00	2750.84	2017.90	2730.66	9121.60
2015-16	129293116	49870700	42066893	17646.59	3998.84	3145.20	10502.55	9854.31
2016-17	125335000	56931365	51225147	23565.62	5024.19	4152.26	1154.72	13234.45
2017-18	125542000	57123266	50201928	22289.93	4830.28	3871.76	1658.37	11929.57

Source: http://data.gov.in , http://mnregaweb4.nic.in

One in four persons lives below the poverty line in rural India. Ever since the launch of this scheme in 2006, it has changed the nature of the rural labour market. It gave an opportunity to rural households to earn minimum income by getting job cards under this scheme. There are 15 crore job cards as of today.

Any household that is registered and has a job card is eligible to receive employment under the scheme. All adult members of the household whose names appear on the job card may demand unskilled manual work under the scheme for up to 100 days per financial year per household. While the poor have used it to climb out of poverty, the not-so-poor used it as a measure to supplement their income by working during lean agriculture periods. The gap between anticipated demand as per labour budgets and the actual number of persondays generated has been declining.

Moreover, the scheme is inclusive with higher participation of women and SC and ST individuals. Today, about one in two jobs created under the scheme is for women and about 40 per cent for SC/ST. For many women, it is a first-time earning opportunity as well as a chance at empowerment. Interestingly, the scheme has indirectly enabled households/women to get freed from the clutches of local money lenders too. Payments under the scheme today are mostly by way of direct transfer into beneficiary accounts which in turn forced people to open 10 crore new bank or post office accounts. The newly opened accounts have aided access to bank credit.

Table 3: Gap at Jobs in MNREGS in India

Year	Demanded Jobs	Supply Jobs	Gap
2006-07	21188894	21016099	172795
2007-08	34326563	33909132	417431
2008-09	45516341	45112792	403549
2009-10	52920154	52585999	334155
2010-11	55756087	54947068	809019
2011-12	51128994	50645132	483862
2012-13	41965919	41570020	395899
2013-14	51752717	47562524	4190193
2014-15	42438376	36009444	6428932
2015-16	49870700	42066893	7803807
2016-17	56931365	51225147	5706218
2017-18	57123266	50201928	6921338

Source: http://data.gov.in , http://mnregaweb4.nic.in

It could be understand from the above table that there is a gap between jobs demanded and jobs supplied in the scheme. This has been showing very high in recent years during the study period. It is, therefore, inferred that there is a space for bringing persons for jobs in general and women in particular.

Table 4: Women in MNREGS in India

Year	Total Personsdays in Lakhs	Women Personsdays in Lakhs	% of Women Participation
2006-07	9050.54	3679.01	41%
2007-08	14367.95	6109.10	43%
2008-09	21632.48	10357.27	48%
2009-10	28359.46	13640.49	48%
2010-11	25715.24	12274.28	48%
2011-12	21876.36	10526.65	48%
2012-13	14066.05	7473.85	53%
2013-14	21766.12	11514.98	53%
2014-15	16621.00	9121.60	55%
2015-16	17646.59	9854.31	56%
2016-17	23565.62	13234.45	56%
2017-18	22289.93	11929.57	54%

Source: http://data.gov.in , http://mnregaweb4.nic.in

It is understood from the above table that the percentile participation of women in the scheme is increasing every year. There has been a steady increase in women person days of employment generated during the study period. It is observed that Women Participation Rate in the scheme has shown as above 50 per cent in last six years. As on 31st March 2018, 54 per cent person days were provided to women in total person days. It is, therefore, inferred that there seem to be included more women in the scheme.

Issues and Challenges faced by Women in the Scheme

The provision of equal wages in the scheme promotes women empowerment and fosters financial autonomy of women. This could pave the way for women's control over intra-household decision-making, expenditure on women's and children's consumption, and investment, etc. Moreover, participation of women in the scheme reduced need for child labour, and better education outcomes for children.

Though women attain the power of financial autonomy, they are notfully able to exercise their rights under the scheme. It seems that the gender inequality persists in the course of women participation in the scheme. These and other challenges facing by women are given below.

Critical in Decision Making: Women's decision for participation as well as sharein jobs are influenced by various socio-economic factors like education,caste, religion, alternative income, health-related achievements, and fund availability.

Inadequate Awareness: Women participation is very high with 80% of the total beneficiaries under the scheme. It interprets that the other segment of the women must be engaged in the wage employment.

Inadequate Facilities: Work place facilities favour and encourage women to come forward and participate in the scheme withgreater motivation. In reality, in most of the work places, the facilities and appropriate provision of prescribed support services such ascrèche, shelter, timely break, less labour intensive tasks and user-friendly tools etc. are missing or scanty in nature.

Quality of Life: The participation of women in the scheme has made moderate changes in their quality of life. If every beneficiary's life could be changed as per objectives of the scheme, then the scheme could have been withdrawn. This reveals that the budgetary provisions for the scheme have been increasing in every year from the inception of the scheme.

Willful Default in Participation: Household work load, untimely employment, worksite harassment, delayed payments, health problems, and rigid timings, etc. are the constraints or obstacles for women to participate in the scheme even though they are willing to work.

Discrimination in Work Allocation: The allocation of work should be made according to the gender. The mates or field assistants at large are showing discrimination in work allocation to women where they are assigned work without giving any consideration of difficulty in carrying out the work by the women.

Policy Implications

The above and other challenges faced by women in the scheme emerge certain policy implications which will pave the way for empowering the women and thereby creating assets in rural areas. Among them, a few are suggested below.

- Complete sensitization of the scheme among women in rural areas.
- Adherence of one-third of total workers should be women.
- Representation of women in the programme functionaries and in review and monitoring systems, etc.
- Acknowledge life cycle issues and bodily ability of women.
- Provide facilities at work sites for improving the quality of work life of women.
- Conduct psychological counseling and attitudinal changes among women to participate in the scheme.
- Conduct of field/exposure visits to states by women beneficiaries.
- Stringent measure to eradicate gender discrimination in work allocation.

Conclusion

To conclude, the scheme is certainly proved its objective of alleviate poverty and unemployment in rural areas. Besides, it has brought economic and social empowerment of women at large. By vetting the effectiveness of women empowerment in the scheme, it has absolutely positive impact on women development and empowerment even from its inception. Besides, it has to adopt certain policy implications too. If so, the scheme is the first ever long term efficacy scheme in the world to record its objectives.

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Micro-Finance - A Tool for Women Empowerment

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Abstract:

Improving Access to Finance for Women-owned Businesses in India Lending to women-owned micro, small, and medium enterprises (MSMEs) as a distinct division is still unexplored when compared to lending to MSMEs in India. Due to a lack of segmental focus and, perhaps, due to a higher insight of risk, formal financial institutions have made little effort to better understand this section. There is a lack of awareness among bankers of the potential business opportunity presented by this segment. One reason for this is the lack of data that would help present a business case to target this emerging sector. In cases where formal institutions have created women-MSME targeted credit schemes, lack of awareness and limited outreach (especially in rural areas) has meant that the impact is limited.

Introduction:

Micro Finance aims to

(a) Build awareness about opportunities in access to finance for women-owned businesses;

(b) Demonstrate commercial viability of offering financial services to this sub-segment;

(c) Strengthen capacity of the financial sector to offer targeted financial services to women entrepreneurs.

As part of its intervention in this sector, IFC organized a roundtable with representatives from banks, non-banking financial institutions, and industry associations to understand perspectives and discuss financial access for women-owned businesses. The discussion began to build awareness of the opportunities in the women entrepreneurs' segment for financial institutions, and best practices involved.

This aims to assess the gap in demand and supply of finance, highlight the opportunity in serving women entrepreneurs, and catalogue initiatives taken by financial institutions in access to finance for women-owned businesses in India. The report presents the findings of a scoping study based on secondary research and primary interviews, together with key themes of the roundtable discussion, and recommends potential interventions by financial institutions to address the lack of access to formal finance for women-owned businesses in India.

Women entrepreneurs make a significant contribution to the Indian economy. There are nearly three million micro, small, and medium enterprises with full or partial female ownership.

Collectively, these women-owned enterprises contribute 3.09 percent of industrial output and employ over 8 million people. Approximately, 78 percent of women enterprises belong to the services sector. Women entrepreneurship is largely skewed towards smaller sized firms, as almost 98 percent of women-owned businesses are micro-enterprises. As with the broader MSME sector, access to formal finance is a key barrier to the growth of women-owned businesses, leading to over 90 percent of finance requirements being met through informal sources.

The total finance requirement of women-owned MSMEs in 2012 was around Indian rupees 8.68 trillion ($158 billion). Within the segment, small enterprises led the demand for financing: around Indian rupees 6.42 trillion ($116 billion), approximately 74 percent of the total requirement. This was mostly due to unmet working capital and investment finance needs. Micro enterprises with a requirement of Indian rupees 2.05 trillion ($37 billion), accounted for 24 percent. Most of this requirement was largely focused around working capital needs. Women-owned medium-scale enterprises, which account for 0.01 percent of the total MSME sector had finance requirements of around Indian rupees 0.21 trillion ($4 billion), about 2 percent of the total requirement.

The total supply of formal finance to women-owned MSMEs in 2012 was around Indian rupees 2.31 trillion ($42 billion). This resulted in a finance gap of Indian rupees 6.37 trillion ($116 billion), or 73 percent of total demand.

The global experience of banks such as Westpac in Australia, Wells Fargo in the United States, and Royal Bank of Scotland clearly indicates that financial institutions can proactively and profitably engage with women entrepreneurs as clients to bridge funding gaps. Financial institutions that have created specific approaches for women entrepreneurs as part of their overall SME strategies have seen an increase in the number of women clients, both as entrepreneurs and as consumers. Overall, it was noticed that women borrowers have stronger repayment track records. Gender disaggregated data from banks indicates that non-performing loans are 30 to 50 percent lower in women-owned businesses. Also, women-owned MSMEs present greater potential for cross sales. Research indicates that they are likely

to access two to three times more products when compared with male entrepreneurs. This roughly makes them twice as profitable for banks as a consumer segment.

Financial institutions can tap this profitable segment with products and services tailored to the needs of women-owned MSMEs. However, financial institutions will need to adapt due to a number of reasons. First, women entrepreneurs are predominantly in the services sector, while the majority of credit extended by banks has historically been to manufacturing- based enterprises. Second, banks rely heavily on collateral to give credit, which is a constraint for women-owned services enterprises. Third, there is also a need to address some of the more obvious barriers that prevent women entrepreneurs from approaching financial institutions, such as a lack of women relationship managers and the need for support from a male family member to access credit. Finally, financial institutions should consider options such as advisory desks at selected bank branches to offer information on products and services tailored to women-owned enterprises. Providing non-financial services (NFS) and training, along with access to financial products, will offer holistic growth opportunities to women entrepreneurs. This report takes a look at the state of access to finance for small women entrepreneurs and how the issue could be addressed.

Women-owned Businesses in India

Micro, small and medium enterprises

India's growth story in the past decade has seen rapid industrial progress as well as exponential growth of the services sector. The micro, small, and medium enterprises (MSME) sector played a significant role in this through innovation, diversification, and employment generation. An estimated 29.8 million MSMEs in India contribute 11.5 percent of gross domestic product (GDP), 45 percent of industrial output, 40 percent of exports, and employ nearly 69 million people.

MSMEs in India are broadly divided into two classes according to the provisions of the MSME Development (MSMED) Act, 2006. These are:

1.   Manufacturing enterprises engaged in the manufacturing or production of goods pertaining to any industry specified in the first schedule of the Industries Development and Regulation Act, 1951, defined in terms of investment in plant and machinery.
2.   Service enterprises engaged in providing or rendering of services defined in terms of investment in equipment.

3. The segmentation into micro, small, and medium is based on investment in plant and machinery (in case of manufacturing)
4. Or in equipment (in case of services).

Funding for micro-finance programmes is set to increase further in the years to come, also with the intention to promote gender policies. The access to micro-finance services (credit, savings, insurance and pensions) is still highly unequal between men and women. Considerable advances were made in the 1990s in the design of NGO-managed programmes and poverty-targeted banks to increase women's access to small loans and savings facilities. Literature prepared for the Micro- credit Summit Campaign presents an extremely attractive vision of increasing numbers of expanding micro-finance programmes which not only give many women access to micro-finance services, but also initiate a 'virtuous upward spiral' of empowerment. This optimism about the implicit empowerment potential of credit and savings pervades most donor statements on micro- finance. Donors and NGOs tend to expand their micro-finance activities generally rather than support more explicitly empowerment-focussed interventions for women. At the same time, micro- finance is being promoted as a key poverty alleviation strategy to enable poor women and men to cope with the adverse economic and social impacts of structural adjustment policies and globalization (Mayoux 2001 forthcoming).

Some researchers have questioned how far microfinance benefits women (Goetz and Sen Gupta, 1996). Some argue that micro-finance programmes divert the attention of women from other more effective strategies for empowerment (Ebdon, 1995), and the attention and the resources of donors from alternative, and possibly more effective means of alleviating poverty (Rogaly, 1996).

As much as donors like to see an immediate impact on empowerment and poverty, they are at the same time concerned about the financial self-sufficiency of the intermediary. Funding for micro- finance is increasingly dependent on progress towards financial self-sustainability within a given time-frame. The cost-cutting measures in micro-finance programmes may have potentially negative implications for poverty-reach and contribution to women's empowerment (Mayoux 1998, 2000; Rahman 1999). Even those donor agencies are becoming aware that this may limit the potential of micro-finance for empowerment or poverty alleviation (Buckley 1996, DFID 1998, Rosenberg 1998). This awareness has not however so far led to significant change in practice.

There are four basic views on the link between micro-finance and women's empowerment:

1. there are those who stress the positive evidence and are essentially optimistic about the possibility of sustainable micro-finance programmes world-wide empowering women;

2. Another school of thought recognizes the limitations to empowerment, but explains those with poor programme design;

3. Others recognize the limitations of micro-finance for promoting empowerment, but see it as a key ingredient as important in themselves within a strategy to alleviate poverty; empowerment in this view needs to be addressed by other means;

4. Then there are those who see micro-finance programmes as a waste of resources

The article is based on research by the author and secondary source material and concludes that women's empowerment needs to be an integral part of policies. Empowerment cannot be assumed to be an automatic outcome of micro-finance programmes, whether designed for financial sustainability or poverty targeting. More research and innovation on conditions of micro-finance delivery is needed.

Women's empowerment and micro-finance

From the early 1970s, women's movements in a number of countries identified credit as a major constraint on women's ability to earn an income and became increasingly interested in the degree to which poverty-focussed credit programmes and credit cooperatives were actually being used by women. SEWA in India, for example, set up credit programmes as part of a multi-pronged strategy for an organization of informal sector women workers. Since the 1970s, many women's organizations world-wide have included credit and savings, both as a way of increasing women's incomes and to bring women together to address wider gender issues. The 1980s saw the emergence of poverty-targeted micro-finance institutions like Grameen Bank and ACCION and others. Many of these programmes see themselves as empowerment-oriented. In the 1990s, a combination of evidence of high female repayment rates and the rising influence of gender lobbies within donor agencies and NGOs led to increasing emphasis on targeting women in micro-finance programmes.

• Financial self-sustainability paradigm:

• Poverty alleviation paradigm:

Feminist empowerment paradigm

Access = empowerment? Evidence of gender impact

Existing evidence of the impact of micro-finance programmes on gender relations is limited. Research on gender impact is confined to a few programmes in Bangladesh and India. Conclusions differ even for the same programmes. Most other documented studies are short gender-impact assessments commissioned by NGOs and donors.

What precisely is empowerment?

a) Economic empowerment: women's access to savings and credit gives them a greater economic role in decision-making through their decision about savings and credit. Economic empowerment is seen as dependent on social and political empowerment.

b) Increased well-being: access to savings and credit facilities and women's decision about what is being done with savings and credit strengthens women's say in economic decisions of the household.

c) social and political empowerment: a combination of women's increased economic activity and control over income resulting from access to micro-finance with improved women's skills, mobility, access to knowledge and support networks

Framework for empowerment

What is empowerment? A multidimensional and interlinked process of change in power relations.

a) power within: enabling women to articulate their own aspirations and strategies for change;

b) power to: enabling women to develop the necessary skills and access the necessary resources to achieve their aspirations;

c) power with: enabling women to examine and articulate their collective interests, to organise to achieve them and to link with other women's and men's organisations for change;

d) Power over: changing the underlying inequalities in power and resources which constrain women's aspirations and their ability to achieve them.

These power relations operate in different spheres of life (eg economic, social, political) and at different levels (eg individual, household, community, market, institutional).

Whose empowerment? A predominant concern with equity and empowerment of those currently most disadvantaged in the different spheres and at different levels.

Who should decide? Empowerment is of necessity a process of negotiation where the subjects of the empowerment process (i.e. here women members of micro-finance programmes) define the main priorities and strategies. This process of negotiation however requires an appropriate forum and information to enable women to fully consider the possible options and potential consequences of choices. It is also likely to require explicit promotion of women's interests at the macro-level to widen the scope of choice.

A majority of microfinance programmes target women with the explicit goal of empowering them. There are varying underlying motivations for pursuing women empowerment. Some argue that women are amongst the poorest and the most vulnerable of the underprivileged and thus helping them should be a priority.

Whereas, other believe that investing in women's capabilities empowers them to make choices which is a valuable goal in itself but it also contributes to greater economic growth and development. It has been well-documented that an increase in women's resources results in the well-being of the family, especially children (Mayoux, 1997; Kabeer, 2001; Hulme and Mosley, 1997). A more feminist point of view stresses that an increased access to financial services represent an opening/opportunity for greater empowerment. Such organisations explicitly perceive microfinance as a tool in the fight for the women's rights and independence. Finally, keeping up with the objective of financial viability, an increasing number of microfinance institutions prefer women members as they believe that they are better and more reliable borrowers.

Another issue that needs further investigation is whether without change in the macro environment, does microfinance reinforce women's traditional roles instead of promoting gender equality? A woman's practical needs are closely linked to the traditional gender roles, responsibilities, and social structures, which contribute to a tension between meeting women's practical needs in the short-term and promoting long-term strategic change. By helping women meet their practical needs and increase in their efficacy in their traditional roles, microfinance can help women to gain respect and achieve more in their traditional roles, which in turn can lead to increased esteem and self-confidence. Although increased esteem does not automatically lead to empowerment it does contribute decisively to women's ability and willingness to challenge the social injustices and discriminatory systems that they face (Cheston and Kuhn, 2002). Finally, it is important to

realise that empowerment is a process. For a positive impact on the women empowerment may take time.

CONCLUSION

Given this detailed examination of women with respect to the control of assets, changes in performance and the decision-making reveals that many strides have been made in the right track and women are in the process of empowering themselves. But examining the suggestion on some key issues both within the quantitative household data and the FGDs, suggests that a lot needs to change to make women truly empowered.

Based on the evidence along with a stricter understanding of women empowerment, it is difficult to believe that a minimalist microfinance programme would have sustainable impact on the empowerment of women. SHGs, where a majority of groups are linked with the help of NGOs that provide support in financial services and specialised training, have a greater ability to make a positive impact on women empowerment.

If women empowerment is to be pursued as a serious objective by SHG programmes in particular and the larger microfinance community in general, greater emphasis needs to be placed on training, education and creating awareness in order to achieve a larger and more lasting empowerment.

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Study on Gender Divide & Empowerment of Women through The Use of ICT

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Abstract:

Education is the most powerful force which can be used to change the world. A very famous proverb states: "If you educate a man, you educate an individual. But if you educate a woman, you educate a nation." The Nobel Peace Prize laurel Aung San Suu Kyi propagates stating that throughout the world when education and women empowerment are clubbed together it results in a more caring, tolerant and peaceful life for all.

Educating a woman is not something new in the current Indian scenario. In the ancient days whether in the northern or the southern kingdoms women were given equal opportunities like the men. This is clearly visible from the stories of Razia Sultana and Manimegalai.

Education is the key for women to achieve economic independence. Although women in the majority of countries have the right to education, equal access to education for women remains a problem. In developing and developed countries alike, millions women do not finish school because they are forced (by their society, by their circumstances or by the threat of violence) to focus on household, care giving and child-rearing responsibilities.

The reasons can be stated as follows:

- Girls are used as free labour at home. They are indulged in kinds of work like which include farm work to household chores. Majority of the decisions pertaining to her future is decided by the elders at home, and her opinion is also not asked for.
- When a girl child attends school during the stage of her puberty, the girl's parents find it difficult to get a groom for their daughter. The girl child is taught along with boys. In certain situations there are no female teachers in the schools.
- In certain places the unavailable of good safety and proper sanitary facilities.

It is an important fact that no society will progress satisfactorily unless women, who constitute almost half of their population are given equal opportunities.

Scenario in India – Steps taken by the Government

Women empowerment has been a major agenda by the Govt. of India. This has been taken up with more importance by the present government and they have started with the introduction of female members in the present cabinet. Promoting "Nari Shakti" has been taken quite seriously by the government and female feticide rates have seen a considerable decrease. More girls are now being educated and the International Women's Day is celebrated across the country with great pomp and show.

In order to empower women in the society, the present government has launched various schemes. Mostly all these schemes address the gender bias and focuses on the rural area to accept the truth that when the women are empowered the society as such will progress. Some of the recently introduced schemes which are notable initiatives include:

- **Beti Bachao Beti Padhao Scheme**
  It was launched in January 2015 to tackle gender bias, as a result of the alarming decline in the Child Sex Ratio from 927 in 2001 to only 918 in 2011.

- **Women Helpline Scheme**
  To ensure the safety of women this special initiative was taken by the Ministry of Women and Child Development. It is a 24X7 service with the objective that any women can seek immediate help in case of an emergency irrespective of the time.

- **Pradhan Mantri Ujjwala Yojana**
  It is an initiative taken by the Ministry of Petroleum and Natural Gas for uplifting the below poverty line women. In this scheme they provide free LPG connections and a financial help of Rs. 1600.

- **One Stop Centre Scheme**
  In these centers women are provided with full support to fight against injustice faced by them either in the form of violence or abuse from their own family members or in their work place or the society.

- **SWADHAR Greh Initiative**
  Women affected by certain crisis are provided with basic amenities like food, clothes, and shelter and health facilities under this scheme.

- **Ujjawala Scheme**

  This scheme is mainly to provide special support for victims of women trafficking and sexual exploitation and rehabilitation initiatives are taken for such victims.

- **Mahila E-Haat**

  This is a digital platform for women entrepreneurs started be the Ministry of Women and Child Development to enable them to promote or showcase their products or business through this bilingual website.

ICT initiatives in Puducherry

Information and Communication Technology (ICT) enables solutions and provides knowledge for a broad-based development in social, economical and political life. The importance of ICT and its socioeconomic relevance especially in developing countries, is gathering momentum. How far knowledge translates into progress and helps fight poverty, depends on an ongoing effort with multi-pronged outreach projects designed especially for the rural poor in countries like India. With its immense scope, ICT could be used as a tool to alleviate rural poverty by supplementing the existing education system. Many such initiatives have been taken by the government, NGOs and charity organizations.

Similar to the initiative like the National Literacy Mission around 1988 by the MHRD which aimed for 100% literacy, new initiatives can be taken by the Government of India for the introduction of ICT in the curriculum of adult education in the rural areas. So the concept of ICT will penetrate in small towns and villages under the rural development programs.

By the observation of certain such initiatives in the rural Pondicherry by the NGOs it is noticed that with the mandate in mind to pro-poor, pro-women and pro-nature and with the objective of using Information Technology they will be able to Reach the Unreached.

These initiatives were taken by using the rural women who were possessing minimum qualification for the creation of databases in the NGOs. By these initiatives different types of databases can be created and can be used in different ways productively for the upliftment of rural community. These data can be used for their livelihood like agriculture, cattle, weather forecast, banks, etc. When an observation made on their qualifications it is vivid that they have a very minimal qualification. So this observation can be used for insisting that the basic education itself can be imparted through ICT tools, which will be an opportunity for rural

students to expertise in ICT. This ICT exposure can be used as a springboard for the rural women for their empowerment advancement in all sectors in the future. Nowadays, the user-interface may be suitably designed to address the language as well as literacy related issues. The user interfaces are more object and sign based rather text based as well as mouse or touch screen based without text interface in new technologies. The voice based interface is also equally getting popular.

These initiatives could help the rural population get the access to various government machineries, and redress of grievances of the people. In addition to the knowledge acquired through the Knowledge Centers the above mentioned initiatives of the government can be brought to the knowledge of the rural people and their problems can be addressed on time. This is better possible be the introduction of Information Centers or knowledge centers. These knowledge centers not only caters to the need of the rural people, it also stresses the need for local-specific, demand-driven information and training the rural women and men for value added information. As the information technology filed has moved towards a multi-lingual information system the users can operate the computers in the local languages. This initiative can be considered as amalgamation the technology, the information and the society.

The greatest advantage of the women empowerment through ICT is that they will get the access to relevant information is a timely manner and will improve their life to a great extent. On observing the villages which use the ICT extensively we infer that they benefit in many ways. The success stories of these projects include saving lives of fishermen by the timely weather warning forecast of rough seas; improving the selling price of paddy using market information; finding employment for villages in Government departments, etc.

Initiatives can be taken for gathering the data from different villages and be shared globally by forming an open network of knowledge. It will reach the unreached by creating a knowledge network. This would not only contribute to the integration of local and traditional knowledge into the project, but would also revive their interest in traditional knowledge in fields like agriculture, plant medicine and so on. This has a great potential to bring out the hidden or dwindling traditional and native knowledge available among the rural population.

The Centres have contributed not only to information empowerment; but have also helped the rural people, particularly the youngsters, to get skill empowerment in computer applications.

The Centers, through their network with various Government departments, voluntary/ social organizations and educational institutions, also render services to the community, both women and men, by giving local specific and relevant training in jobs like cattle rearing, and small enterprises like pickle making, rope making, phenol and soap oil manufacture, and so on.

There has been a positive impact on communities in terms of promoting development, social change, cultural values, solidarity, political awareness, community organization and participation. To illustrate this a few examples have been given in the following paragraphs.

The volunteers at the Knowledge Centres are very helpful to provide information using their database. In case they are unable to find the necessary data, they normally contact the Hub Centre. Sometimes they call the Chennai office when there is a need. They update the information for the community. They make sure that the information, particularly on government schemes/ entitlements, job opportunities, and educational details like scholarship, examination timetable/ results, new courses offered and so on, reach the community on time. They display the important news/ information on the notice boards. They also spread the information through oral communication to whomever they come across, and to those living near their houses. They request them to pass on the news to their relatives and friends. Because of this, the volunteers are now rightly called "Knowledge Workers".

The computer training for women and children within the vicinity of local villages ensures safety. They do not have to travel long distances and this saves both time and money. The Knowledge Centre has proved to be a great support system for students and youngsters who are setting out into the future, be it for further education, or employment or training. The database at the Centre has helped many, including girl students, to choose the proper course for education, or the right college or school, thus giving more opportunities for parents to involve themselves in their children's future.

A noteworthy aspect is that the dropout rate in schools had reduced when the children started to use the computers for learning through educational CDs. The results of the public examinations are available through the Internet at the Centre, and this has proved extremely beneficial to the students and parents. The schoolchildren are able to learn computer applications and generally have a hands-on experience with various computer skills.

On observing the villages which uses ICT extensively, a feel of gender concern is incorporated in their minds. It is in fact observed that more than half of the volunteers operating the Knowledge Centers are women. This has a positive impact, as there is an increase in the number of women users at the Centres. In addition to use the ICT facilities they provide counseling for women. Self-help groups are formed, and many activities involving cottage industries are conducted. The Centre helps them learn to use the computer, and also to interact with men. In a way, it also encourages them to articulate, answer queries and offer assistance. Thus it has given them a platform in the community to take on anchor role; the women have gained more confidence and self-esteem.

Case Study of use of ICT

Based on the interactive case studies with women, men and children, in the villages around Pondicherry, we come to a clear picture that the role of ICT has had a great impact on their lives. It is also clear that ICT has benefited the village in different ways. It has also fostered a sense of empowerment among women in the community. The entire village has got the feeling of togetherness and they help each other to get ahead. The women are very clear and confident that they have obtained a sense of liberty and they will be able to get things done without depending on any external agencies. They are also confident that the women volunteers are true to their office and give them the correct and required information at the right time.

The use of ICT can be categorized and compiled under the under the following heads.

- Education
  - Access to Web-site related to 10th and 12th Time-Table and Results
  - Scholarships
  - Higher Education
- Employment
  - Small Scale Cottage Industry
  - Vocational training programs
  - Government advertisements
  - Loan schemes
- Agriculture & Animal Husbandry & Fisheries
  - Contacts with the agricultural and veterinary colleges
  - Access to related web sites
  - Use of the kiosk system
- Health care

- o Local data bank containing details about health and hygiene
  - o Home remedies
- Miscellaneous
  - o Government Notifications, Plans and Schemes
  - o Daily Newspaper – Tamil and English
  - o Weather Report
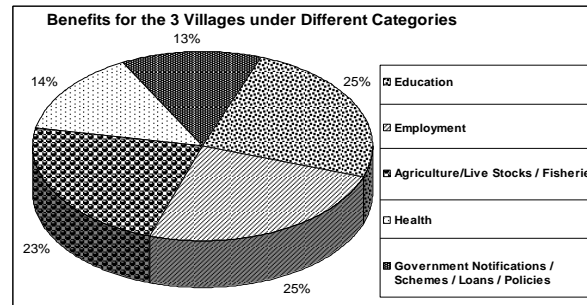 - o Contact details for emergency such as police, hospitals, etc.

On analyzing certain villages, we can enlis the following observations.

- More women have started using the web after joining certain initiatives like training programs.
- Women equally use the ICT facilities.
- The women have been inspired by the introduction to ICT and have started raising voice against the suppression of women.
- The women have started forming federation in the villages.
- The women have picked up courage and have become members of the village panchayat.

From this chart it is observed that from the entire lot of users of ICT, those accessing information related to education, employment and agriculture, live stock and fisheries are equal. We can also state that in the villages of Embalam and Thirukanchipet their main livelihood is agriculture and live stock and in Veerampattiman their livelihood is fisheries. Secondly, we infer from the observation that they equally access educational and employment information. During the study we could observe that the younger generation uses these above mentioned information. Hence, we can conclude that this it is a positive scaling for the use of ICT.
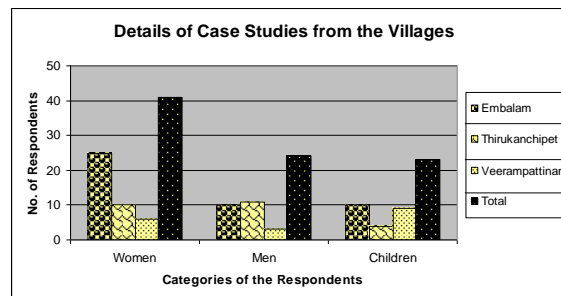
The percentage of the benefits of the use of ICT at the KCs in 3 villages has been tabulated and the pie chart for the same is shown below.

Benefits for the 3 Villages under Different Categories

- ☑ Education
- ☑ Employment
- ▣ Agriculture/Live Stocks / Fisheries
- ☐ Health
- ▦ Government Notifications / Schemes / Loans / Policies

FUTURE PLANS

The Government introduces lot of schemes for the betterment of the women in all sectors. It is only the reach to these facilities which is required. When they start using the ICT facility extensively they start getting these facilities at their finger tips. In addition to the information for the villages they get data as to protect themselves from the social injustice because of the awareness. They also get the benefit of getting a solution for their suppression.

Our objective is to bridge the digital divide and reduce the gender divide through the use of technology. The Knowledge Centres are already existing in differ villages either in the form of Knowledge centers or Self Help Groups. The contents are the different women empowerment facilities which we have mentioned above. The technology is the Optical Fiber Network facility which has already been established throughout the country and has penetrated upto the Grampanchayat level, by agencies like Railtel, Bharat Brouadband Network Ltd., Oil India, Power Grid Corporation of India. This facilitates 4G network. Using these three – Technology, Knowledge Centers and the Contents and the Applications such as Mobile Apps or Websites giving all these readily to the rural women to empower themselves on par with the urban population and bring them to the lime light.

When observing the Knowledge centers the following issues are identified:
- Poor infrastructure,
- High deployment and maintenance costs of the ICT infrastructure
- Inadequate content for e-Governance.
- Lack of availability of individual systems and inadequate access for all.

These issues are great hindrances for acquiring knowledge through ICT. Due to the drastic development in hardware technology and the mobile technology has developed to a great

extent. So we can have a paradigm shift to the mobile technology where ever possible from the usage ICT.
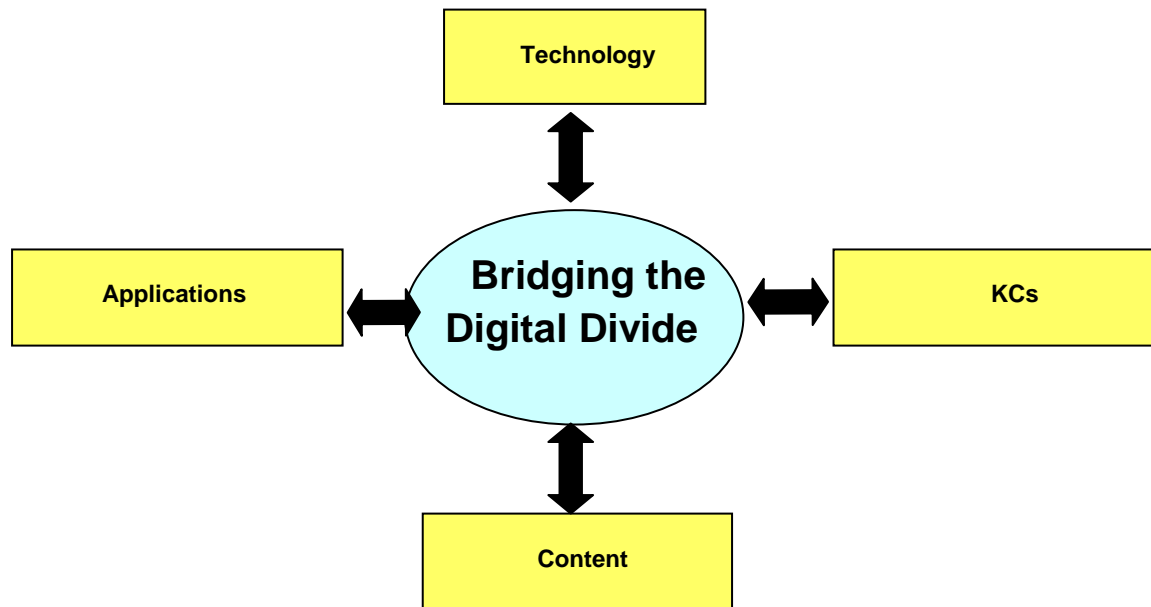
AVAILABLE COMPONENTS
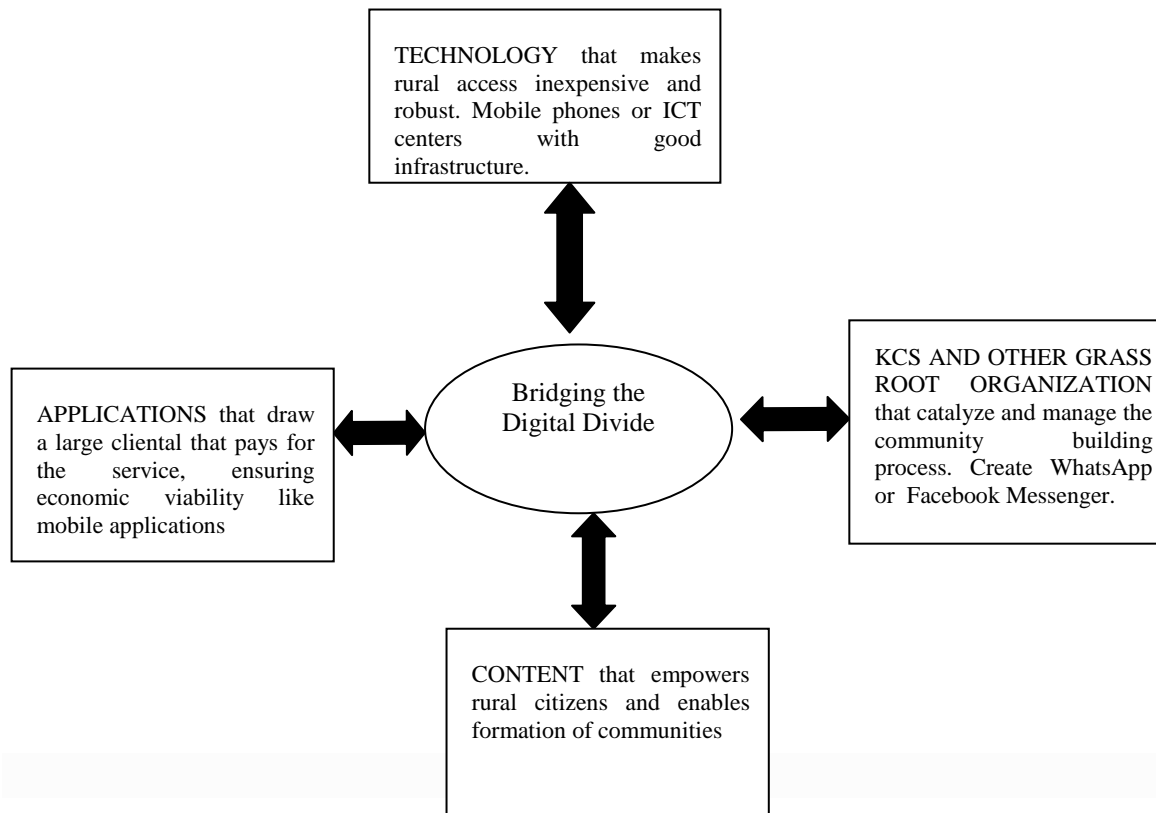
CONCLUSION

Women make up a majority of the 4 billion people excluded from the digital economy. Policy narratives assert that the digital economy has the potential to transform the world of work. For instance, the Indian tech sector estimates that 30 million employment opportunities can be created by 2024-25. We have seen the number of government initiatives. These initiatives are for the upliftment of the women from the grass root level. Those who have not had the basic education will be left behind if they are not given the opportunity to take part in this digitally enabled information society. In many countries due to the soc-economic barriers women are generally excluded in any new initiative. Consequently, this will aggravate social inequality and will also affect the existing digital-divide across the nation.

Access to the technology is the central issue necessary for women's empowerment. Women have traditionally been excluded from the external information sphere, both deliberately and because of factors working to their disadvantage such as lack of freedom of movement or low levels of education. ICT opens up a direct window for women to the outside world. Information flows to them without any distortion or censoring. This leads to broadening of perspectives, greater understanding of their current situation and the causes of poverty and the initiation of interactive processes for information exchange. Presently, the technology has reached many villages. Based on the observations we can recommend that ICT can be made compulsory for the school education both in the primary and secondary level.

When the women are exposed to one of the latest developments and trends they develop a better level of self confidence and their self esteem increases. Their approach and mindset to deal with problems will change. This approach of self confidence will be viewed by the family members and they will start to value and respect the women in the society.

Women, when given a chance to study through ICT tools, they are exposed to the high quality technologies. This exposure when utilized fully and properly they gain confidence to use and also speak about ICT. This makes the women employable and will be able to contribute relatively to their family financially and technically. The will be able to control the income and proportionately contribute to their family's expenditure.

They are psychologically empowered and able to feel more involved in whatever work they do. The repercussion of motivation and enthusiasm will be felt in their families and are able to

contribute better to the family both intellectually and financially. This gives them a feel of happiness and wellbeing.

Compared to the cities the women in the villages are the most affected by the scenario of digital divide. This is due to the lacuna in the education system. When the policy of adapting ICT in all fields has been made mandatory by the government, introducing ICT in the grass root level has to be given a serious thought. The rural women are just introduced to the term internet. When the mobile technology has reached the rural area the introduction of internet is not at all a problem. Already we have moved to m-governance. So bringing mobile technology as a tool for the education system will surely be a good initiative to women empowerment.

Information Technology has given various benefits for the well being of the society. In cities majority of the applications available through ICT is available in the mobile technology. The urban women are mastering these new mobile technology resources. Based on the observations of the rural women, we can confirm that they will be able to adapt to the mobile technology easily. The lacuna of the inability of the resources can be easily rectified by adapting to the mobile technology. In fact the mobile technology has penetrated the nook and corners of the country. To supplement our discussion the government can initiate new schemes for the mobile technology by developing the citizen centric and education centric applications in the mobile technology.

Our requirement is to provide a holistic approach to the gender divide and women empowerment. The above mentioned limitations can be rectified with the mobile technology. It is obvious that the m-governance is getting a boom in all fields. On the basis of analysis researcher revealed that women want to acquire different information by using information technology especially economic, political social, new entrepreneurship related, Government schemes, Information sharing, information storage etc. As internet is huge source of Information and knowledge. It is also observed that information technology play vital role for women empowerment, members of self help groups viewed that if sources are available then Information Technology can empower women in economic, social, political and other ways. Lot of self help groups nowadays is expanding their operations in various farm related business. Various new trends are also playing vital role for business operations such as E-commerce, Online Trading, and Online Banking etc. If all members of the self help groups are get aware about this they can enjoy lots of benefits through this IT enabled services.

The e-governance service delivery has taken to paradigm shift to Mobile technologies where the major systems like Banking, Insurance, Marketing, Health etc., are continuously introducing mobile based apps which are easily operated and managed with the help of handy smart phones. The local language interface helps the rural women to quickly adapt the new trends of technologies. The popularity of "WhatsApp" and "Facebook Messenger" are some of the real-time examples on how the simple interface help them to overcome the language barrier and adapt to new technologies. Therefore, the Government may intensify the plans on m-Governance for the Women empowerment.

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The Role of Technological Change in Increasing Gender Equity with a Focus on Information and Communications Technology

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Abstract

Human progress occurs through use of, and is manifested through the creation of, technology. Without technological progress, there would be no economic development. However, while it is the case that human progress cannot occur without technological innovation and diffusion, it is unlikely that technology affects all groups and individuals equally. And even if all are helped by technology, if the amount of help varies, then technological change could increase rather than decrease inequality. In particular, for the purposes of this paper, the question arises as to whether or not technological change affects women and men differentially, and if so, whether the difference affects differences in well-being between women and men.

In the concluding section of the paper I consider alternative ways of measuring how technology affects well-being, as well as consider additional outcomes that may be affected differentially across women and men.

CONCERNS FROM THE LITERATURE ON FEMINISM AND TEEECHNOLOGY

There is a sizable literature on feminist concerns with technology that is the main source of writings that explicitly consider the possible differential effects of technology by gender. Particular concerns that occur as main threats in this literature are threefold. One thread regards documentation of and concern regarding women"s underparticipation in the process of developing technology, including women"s underrepresentation in the science and technology (notably engineering) professions (Fox et al. 2006; Kitetu 2008 considers this issue in the African development context). A second thread considers the gendering of technology, asserting that it is not gender neutral, but rather more often masculinized, and also whether technology is controlled by men, and thus serves men"s interests rather than women"s, including being less likely to lead to the invention of technologies that women want (Cockburn 1985; Wajcman 1991). A third thread considers whether technology is controlling women and their bodies; this thread focuses in particular on reproductive technology but also considers market and nonmarket work technology, and whether technology increases rather than decreasing the dual burden on women (Layne et al. 2010).

The first waves of this literature (starting in the late 1970s up through the 1980s) tended to be more pessimistic; a more recent wave of this literature has been guardedly optimistic regarding how the Internet and other information and communication technologies (ICT) might be able to liberate rather than oppress women (Wajcman 2004, Rosser 2006); "cyberfeminism" has been coined as a term to indicate the potential empowerment that could occur through proper use of these resources, and a number of writers explicitly consider possible links between ICT and feminism (Zorn et al. 2007). Jensen (2007) discusses the UN summits on ICT in 2003 and 2005, explicitly citing ICT as a "contested political field because they are a source of political and economic power as well as a potential means of empowerment for marginalized regions and groups" (p. 33), including women. However, the more optimistic, pragmatic vein appears to be prevailing to date, as reflected in the International Center for Research on Women"s (2010) recent report.

In addition, particularly in the low-income and middle-income country context, it is certainly the case that there can be constraints to access by gender that do not fit in well with the standard economists" model of free choice. If women are unable to access various technologies due to cultural considerations or patriarchal standards (rather than due to low income), then growth in income will not lead to take-up rates that one would expect based on income growth predictions alone. Thus continuing differentials in gender access need to be considered in culturally specific contexts and dealt with in those contexts as well. A number of the programs considered below, particularly in the area of expanding mobile phone access and computer access, take these additional constraints into account.

TECHNOLOGICAL CHANGE AFFECT WOMEN AND MEN DIFFERENTLY
In contrast to the broader set of concerns considered by the feminist technology theorists, much of the economic research to date on the effect of technological change on women"s position relative to men has focused on the increased participation of women in the labor force and the concomitant rise in their labor market earnings. The economic literature concludes that these rises have occurred becau se of both labor market demand-side and supply-side factors.

Technology, through increasing economic growth in general, may of course have redistributive effects if growth paths do not affect the genders equally. It does appear that the technologies discussed in this paper, including the most recent developments of computers and ICT, have had an effect on growth though it took awhile for investments in these technologies to have measurable effects on even the US economy (Brynjolfsson and Hitt 2003).

Now it is also difficult to measure their specific effects as they have become more ubiquitous, as well as break apart growth due to computers themselves vs. growth due to the increased interconnectivity of computers—the ICT applications (Jorgenson et al. 2000),

Over time, as economies evolve, different forms of labor are required, reflecting the changing mix of goods and services demanded and produced. Additionally, technological change can influence the substitutability and complementarity relationships between labor and other input factors. To date, in those countries that have already undergone significant degrees of economic development, technological change in the work sector appears to have increased the demand for female labor in the formal work sector, both in an absolute sense and perhaps also increasingly relative to men. For example, Goldin (1987: 204), in considering the US from 1800 to 1980, concludes: "…where technological advances have been greatest, women"s employment share relative to the average has increased the most."

Thus, demand-side technological change factors appear to have increased gender equity to some degree by facilitating women"s entry into paid labor, thereby increasing both their potential and actual productivity.

In addition to demand-side factors operating through the wage to cause movement upward along the female labor supply curve, changing technology of household production may have shifted the female labor supply curve so as to increase the supply of female labor to the formal work sector. Changes in the technology of household production have two aspects: the greater availability of market-produced substitutes for household goods, and increased efficiency of household production. As more market substitutes become available for household goods at lower prices, this will have the effect of increasing labor supply because the efficiency of market production has increased. However, if both market and household production are normal goods, when potential income rises, more of both will be consumed. Then economic theory does not tell us whether increased efficiency in either form of production will lead to more or less time spent in the relatively less efficient form of production. The opposite directions of the substitution and income effects may actually lead to some household members spending more rather than less time in household production.

It is important to note however that regardless of whether household members spend more or less time in household production (thus potentially reducing market earnings), it is still the case that the technology has made the household better off in total. Thus measurement of the

effects of technological change that concentrate on the market sector to the exclusion of the household sector may significantly underestimate the amount of improvement that is created through adoption of household technologies. Nonetheless, even if the household is made better off in total, it can also be the case that the allocation of improvement between household members may or may not end up improving gender equity. For instance, in situations where women can increase production, but do not have control over its distribution, it is not clear if their well-being is improved. Freed-up time could also be moved to pure leisure, which could generate improved well-being, though there may be barriers to "efficient" use of leisure time, such as lack of complementary capital (where the technologies we consider can be complementary to leisure time as well, such as use of phones to socialize, and the Internet to get information of use in leisure).

This simple labor supply/demand focus misses a number of other ways in which technology may affect the genders differently. First, technology may also have an effect in the production of knowledge/education. If it becomes relatively cheaper to achieve a particular level of educational quality through technological change, then one would expect a greater investment in human capital. This may or may not affect the genders equally depending on their relative access to education. In addition, it is possible that particular technologies of education might benefit one gender more than the other. For example, if it becomes easier to provide scientific education, say through increased use of computers, but boys are more likely to receive scientific education, then it will advance boys" well-being over girls" well-being.

Second, technology may affect the structure of society through reducing various overhead costs, such as reduced costs of transmitting and processing information and reduced transactions costs. This effect could increase productivity in both the market and household sector without causing a distortion in favor of one or the other, but in general one would expect this to increase the demand for market transactions relative to nonmarket transactions by the very nature of the idea of market efficiency being enhanced by such cost reductions. Thus the market sector would tend to expand relative to the household sector even without creating any particular favoring of one form of labor over another within either sector. This could have the effect of drawing more people into the market sector, including women, as well as increasing the productivity of those in the market sector. Again, there is no necessary effect on gender equity and thus it becomes an empirical question whether or not women are helped more relative to men by this effect.

Third, technology may affect the timing and location of economic activities (with or without a concomitant change in the actual costs of undertaking those activities). In particular, it may increase the flexibility of when such activities can occur. Again, this could increase productivity in both sectors, but again one might well expect this to increase the relative demand for market transactions through improving market efficiency. And thus again it will be an empirical question as to whether or not this has an effect on gender equity.

CURRENT PATTERNS BY COUNTRY AND LEVEL OF DEVELOPMENT OF TECHNOLOGY

It has become relatively easy to access country-level data through household surveys and other (often industry) sources regarding the extent of connectivity and provision of water and electricity, and the adoption of technologies that utilize this infrastructure, such as phones and household appliances. Table 1 shows the data available from World Development Indicators on two measures of Internet usage, fixed broadband subscribers and Internet users per hundred people (not surprisingly a broader category, since this could include those who use the Internet at a generally accessible location), one measure of mobile phone usage, number of mobile cellular subscriptions per hundred people, and two measures of water access, one for the rural population and one for the urban population. These measures are available for many countries, and the WDI database also aggregates the information by both country group and income level (as shown in Table 1). Table 1 also contains data on electrification (rural, urban, and overall) from

Not surprisingly, broadband Internet subscription is not particularly widespread even in North America, as it requires significant ongoing expenditure and related home or office infrastructure to support this investment. Even in high-income countries, less than a quarter of the population is represented as subscribers. Internet users are reported at a much higher rate, though still extremely low in large portions of the low and middle-income countries and regions, and even in upper middle-income countries, Internet users are in the minority. Mobile cellular subscriptions, on the other hand, have proved highly popular and exhibit much higher growth rates over the past ten years than either Internet use measure. Even in low-income countries, over twenty percent of the population is represented as having a subscription, implying an even higher rate of access to mobile phones for the population (assuming sharing in households and borrowing between households). Middle-income countries have very high rates of take-up, implying almost ubiquitous availability of this technology now within their communities.

Improved water sources, a much older technology, shows much higher rates of occurring from further back (1995 is the start date for observations in this table, as opposed to starting the Internet and phone series at 1998 since almost no adoption either is tracked or occurs as far back as 1995). Water for the urban population in particular is mostly a given at this point in time, but there are notable variations still in water provision for the rural population across regions and still low rates of improvement for the rural population in low income countries.

Information on household electrification and use of electrified appliances for a number of lower-income countries are available through the Demographic and Health Surveys program. Table 2 contains the available data for countries surveyed within the last five years, sorted by region. Very few middle-income countries are represented in these tables, and no higher income countries, with the implication being that access to electrification and to baseline electrified appliances approaches 100 percent of urban households and almost as high a percent of rural households; for those developed countries that still collect electrification rate information, this 100 percent figure is borne out (Table 1). Information is available for urban and rural areas as well as an overall percentage of electrified households, and for the percent of households (again by urban and rural as well as overall) that own a radio, a television, a phone (here meaning with a landline rather than mobile), and a refrigerator. In general, rates of appliance ownership are lower than electrification rates (on the view that electrification is a necessary precondition), but not always—it is possible to have a battery-powered appliance (particularly a radio or television), or to have access to television or radio through another household or location. Electrification rates lag behind water source improvement rates. Interestingly, the rates of television access are high, higher in many cases than for radio access, perhaps because households now find televisions to be more of a necessity than radios. As we will see below, the existence of televisions is hypothesized to be an important medium for potential empowerment of women and change in their behavior patterns, including such important matters as their fertility rates. Landlines are not particularly common, and may lag further now that mobile phones provide a substitute product. Refrigerators are less common than televisions or radios in general, but more common than landline phones.

Table 3 utilizes data from the Socio-Economic Database for Latin America and the Caribbean to track a broader group of household appliances and provide some comparative data over approximately five-year recent periods (while Table 2 simply uses the most recent data available). These data show relatively high and rising rates of appliance availability, though washing machines and air conditioners are much less frequently found than refrigerators. These data also allow us to compare for some surveys the relative rates of landline and cell

phones. The rise of cell phone penetration is particularly notable over this period for the countries that track this measure. Many of the countries in this group had high levels of landline service so cell phone usage tends to still track below landline for this group (e.g., Colombia), but in other countries (e.g., Bolivia, Guatemala), cell phones have already outpaced landlines. Computer and Internet access still lag significantly behind rates of phone and television (and vcr/dvd) availability.

All of these usage or access rates in Tables 1 through 3 are measured at the national or household level. What is more difficult to find are systematic, or even nonsystematic, data that identify differences in provision and adoption by gender. For data collected at the national or household level, it is not easy to unravel provision and adoption by gender. One might expect relatively small differences by gender for many of these factors. For instance, if a village or household has a relatively equal gender composition, then improved water supply in the village or the household would have little measurement difference by gender.

Here commentators have varied on whether they think that women have lower or equal access to technologies. Some have argued that changes such as electrification or water source improvement affect genders equally. For instance, Madon and Oey-Gardiner (2002), in their sampling of 19 rural villages in Indonesia, find that there is no differential access to electricity either by gender overall or by gender of household head. On the other hand, even if a village receives electricity, not all villagers may be able to afford to use it. If women are disproportionately represented among the poorer households, including female-headed households (which may be more likely to be poor), then they would be less able to take advantage of the new capability, or at least not able to utilize it to the same extent as members of wealthier households. For instance, the evaluation of one rural electrification pilot in Laos (Rex and Tang) makes this argument, and shows that rural electrification projects that concentrate on increasing the share of female-headed households that can utilize electricity, in part through subsidizing their usage, are more likely to equalize usage rates by gender.

CONCLUSION

In the case of Internet and landline phone access, since much of this access is through worksites in the formal work sector and because men have higher rates of participation in the formal work sector than do women, the argument is that men have significantly higher rates of access to these technologies. Mobile phones hold the promise of increasing access significantly

to women through the obviation of the need for a landline. However, GSMA (2010) reports significantly lower ownership rates for women, even in the middle-income countries.

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Tool of Women Empowerment: Analytical Study of Role of Media to Promote Women Activism

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Abstract:

Women have been fighting a long struggle for an egalitarian society. The spark of this struggle in India got an ignition with the coming of print technology. The women's education always depended on liberal fathers and husband. Rassundari Dassi, a homemaker learnt to read and write in secrecy of her kitchen and wrote her autobiography ' Amar Jiban' (My Life). It was the first full-length autobiography published in 1876 in Bengali language. Towards the end of the nineteenth century PanditaRamabai,Tarabai Shinde, Rokeya Sakhawat Hossain championed the cause of women education and emancipation through their writings. After independence, the Constitution of free India recognized equality of men and women in all spheres of life. However, somewhere the voice of women for their rights took the back seat.

In the democracy media acts as the fourth pillar mobilizing and shaping opinion of masses. As an aware citizen living in the biggest democracy, through this paper the researcher aims at analyzing the role of media in the struggle for women for their rights and empowerment. The research contains the analysis of condition of women and use of print by women in the pre- independence period and in the modern India. It looks into the glory of all forms of media: Print, electronic and social supporting the cause of women and shaping public opinion against various crimes and atrocities against women. It also looks into hard, harsh and biased outlook of media in portraying women in a distorted manner. Media is the fourth estate of democracy and as the examination of democracy never gets over so is for the media. The people critically examine and possess high expectations from media for empowering women and eventually influencing and strengthening the socio-economic and political conditions in the country.

Key Words: Fourth estate, gender sensitivity, yellow journalism, participative journalism, media literacy.

Introduction

Ever since the ages women has played a pivotal role in socio- economic and political development of the society.Whether it was moving shoulder to shoulder with men in agricultural and cottage industries in agrarian economies like India, or to attack the spinning jenny with the fear of unemployment during the phase of Industrialization in Europe or

initiate working in industry during the First World War when men force in European countries went for the War.Her contribution in political struggles has always been noteworthy. Olympus de Gorges in the French Revolution, Rosa Parks in the Civil Rights Movements in United States of America, Aun Su Ki in Mayanmar or the contribution of many Indian women leaders like Annie Besant, Sarojini Naidu, Aruna Asaf Ali Begum Hazrat Mahal, Chand Biwi and many unsung women warriors who left home and participated in the National Movement.Many at times their contributions were recognized, and mostly it went unrecognized or remained symbolic or taken as their moral duty.

Pre- Independence and Women

Women globally have waged a long struggle for their struggle to make their position in society and transform the social process to help people gain control over their own lives. Though their struggles have been for improved quality of life but it has deeply affected the socio-economic and political conditions.Communication is vital for women's emancipation and development.

Development of print technology was the first step towards mass communication. With the coming of print technology in India, on one hand the social reformers like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, Dayanad Sarsaswati, Vivekananda and others took up the cause of women reform. On the other hand the women in 19th and 20th centuries showed the spark of self emancipation. In the early nineteenth century, Rassundari Dasi, a young married girl in an orthodox family, learnt to read in the secrecy of her kitchen. She was widowed at the age of 59 years in 1868 and later, she wrote her autobiography *'Amar Jiban'* (My Life) which was published in 1876. In her autobiography, she writes many of the restrictive norms and rituals imposed upon a traditional Hindu homemaker.[1] It was the first full-length autobiography published in the Bengali language.

Towards the end of the nineteenth century Pandita Ramabai and Tarabai Shinde championed the cause of women education and emancipation. Ramabai wrote , 'The High-caste Hindu Woman', her most famous book and virtually an Indian feminist manifesto in which she highlighted the limitation imposed on high caste women.[2] In 1887Ramabai set up *Mukti Mission*. She provided housing to women and children attending the school. Widows were encouraged not only to be independent, but were taught a variety of skills – from carpentry to running a printing press.[3]In ' *Stri Purush Tulana*' ("A Comparison Between Women and Men"), originally published in Marathi in 1882, Pandita Ramabaia feminist activist in 19th century challenged the caste inequality, Hindu religious scriptures and media as a source of

women's oppression. It is often considered the first modern Indian feminist text and continues to be contentious and debated even today.[4]

The struggle of women in India was irrespective of religion. Rokeya Sakhawat Hossain a Muslim feminist activist in the beginning of 20th century wrote Sultana's Dream wrote is a witty feminist utopia—a tale of reverse *purdah* that visualizeda world in which men are confined indoors and women have taken over the public sphere, ending a war nonviolently and restoring health and beauty to the world. [5] A world where a female become Sultana *i.e* the ruler. Away from a utopian society, the women not only led a fight for themselves but displayed their courage by allowing their sons and husbands to move on the path of sacrifice and martyrdom. Thousands of them also actively and readily adopted the same path Rani Gaidinliu, Aruna Asaf Ali, Sucheta Kriplan, Vijaylakshmi Pandit, **Madam Bhikaiji Cama, just to name a few.**

Women and the Modern India

The fight for India's independence from the colonial rule got over, however women's struggle for her due status and rights in the society continued. The Constitution of free India recognized equality of men and women in all spheres of life. Article 14 of the Constitution of India states that, "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India".

Article 15 states that "The State shall not discriminate against any citizen on grounds only of religion, race, sex, place of birth or any of them." Article 15(3) states that "Nothing in this article shall prevent the State from making any special provision for women and children". Women in free India got equality only in terms of universal adult franchise. In the various new challenges like refugee problems, reorganization of princely states, caste discrimination, *zamindari* system and land rights somewhere the voice of women for their rights took the back seat. The struggle of women for their empowerment moved on in the democratic government and picked momentum in late 1970s. The media, which is considered as fourth pillar of democracy highlighted and supported manyof their issues.

Voice to Feminist Activism and Security

- **Print Media**: One of the first National level issues that brought the women organizations across the country together was Mathura rape case. The acquittal of policemen raping a young girl in the police station led anationwide struggle in 1979-80.

On March 8, on International Women's Day thousands of women marched on the streets of Delhi, Mumbai, Hyderabad and Nagpur. They included Seema Sakhare, who went on to form one of the first organizations in India to take on the issue of violence against women.[6]The dissents werebroadly secured and supported by the media. It forced the government to amend Evidence Act, the Criminal Procedure Code and the Indian Penal Code and introduced the category of custodial rape.[7] It also added provisions for in-camera trials, the prohibition on the victim identity disclosure, and tougher sentences.

The shocking rape case in the national capital, Delhi on 16 December, 2012 of a 23-year old paramedical student shook the nation. Nirbhaya case is another example of the fourth estate showing its support and strength mobilizing, interfering, seeking justice and developing participative journalism to protect democracy and society.

On December 19, 2012, Times of Indiahad the headline 'Enough Talk. Let's make women safe'. The 'Times View' also included '6-Point Action Plan' with respect to such cases – i) Harder Punishment ii) Sensitize Police iii) Fast Track Courts iv) Better Patrolling v) Use Technology vi) Database of Public Transport Personnel. A public forum was organized by 'The Hindu' on December 28, 2012, strengthening the fight against sexual violence from various perspectives: Legislation, law enforcement, social activism, media and from the perspective of students. The brutality of the attack and the scale of the protests brought international attention to India's problem of violence against women. This brutal incident andproblem of violence against women in India also drew the attention of foreign media and condemned by New York Times and The Washington Post.

- **Electronic Media:** However this role of Media is what Anchor of Hindi news channel *AajTak* Mr. Saeed Ansari said that "…there are hundreds of cases of gang rapes in India, which are not reported at all. Maybe because this case took place in the capital, we are more interested in covering it." According to the Home Ministry's National Record Crime Bureau Report 2016, the highest numbers of rape cases were reported in Madhya Pradesh (4882) and Uttar Pradesh(4816) and in Delhi itself 2155 cases were registered in 2016.[8]

As a result of people's rage and collective journalism Criminal Law (Amendment Act) of 2013 was brought.Through this amendment, the relevant sections of Indian Penal Code, Code of Criminal Procedure and Indian Evidence Act are altered to bring strong punishments relating to sexual offenses. [9] This bill was passed by the Lok Sabha on March 19, 2013 and by the Rajya Sabha on March 21, 2013. The honorable President of India also gave his consent for the bill on April 2, 2013 and the bill was enforced on April 3, 2013.

- **Social media:** The emerging power of social media has also been instrumental for easing communication, developing solidarity and voicing their opinions on women security through platforms such as the Facebook group page, twitting on Twitter, online petitions, and making numerous other online groups like 'Delhi Women Safety' which offers updates on the case, as well as information and advice for women on how best to protect themselves. Hashtag activism has helped to mobilise public attention on women's rights, increasing the visibility of issues that are does not find attention and space in mainstream media.[10]The media has played a constructive role in the criminal cases related to Jessica Lal, Priyadarshini Mattoo and Sunanda Pushkar . In 2017, there was epic reaction to Triple *Talaq* verdict that became viral. As the 5-judge Supreme Court bench struck down the controversial practice of Triple *Talaq* in India, Twitter users were more or less united in their praise for the apex court over this landmark judgment. The euphoria over the verdict has ensured that #TripleTalaq is trending on top on Twitter for last few hours, followed closely by 'Supreme Court' on second place. [11] The people opinionating for a social change. Social media has proven potential for mobilizing attention and accountability to women's rights, challenging discrimination, stereotype and creating new job opportunities in media field too.

Media Challenging women Activism

However on one hand media has been instrumental in voicing out for women's right, on the other it has been very hard and harsh on women and used it as a part of strategy to control the market.

- **Distorted portrayal of women**: The media, mostly electronic tend to portray women in positions of authority and strength as 'unfeminine'. T. V serials mostly show the traditional division of work in marriage. An authoritative, intelligent and powerful woman is portrayed as ambitious and insensitive, the one neglecting her own family duties. With the few exceptions, in the mainstream media the women issues are mostly

addressed through TV serials. To gain the popularity the TV serials shows the extreme ends of woman: either timid, submissive or an urban woman as avaricious, tooassertiveand ambitious to contemptand break other families.However,away from the reel world exist women in the real world those who are confident, hard working, receiving and taking love and care of their near and dears both in rural and urban India.

The media make use of female pictures and female models for advertisements to sell products … from *pan masala*… to men undergarments … or anything that may or may not be directly related to them.They are used as 'something' a material that can grab attention and interest of viewers. Images portrayed in media have an unrealistic standard of beauty that can influence many women. "Television and internet have come to rule our world and with both full of super slim models, young girls end up idolising them. There is immense emphasis on being thin by the society as well," says Dr Rajesh Sagar, department of psychiatry, AIIMS. [12] Many models considered beautiful are far below the healthy weight for their body and don't usually eat enough to sustain their bodies or suffering from anorexia. Many countries like France in 2015, banned ultra-thin models by law stipulating that models needed a doctor's note attesting to their health in regards to their age, weight and body shape, though the law glaringly did not include minimum body mass index requirement.[13] Such laws need to be brought in India to save the young generation from unhealthy and wrong notion of beauty .

- **Gender insensitivity**: The competition between the channels most of the time leads to extra coverage to the violence against women like murder and rapes and leading to gender insensitivity. To retain the interest of masses at times they even resort to yellow journalism (wrong reporting).Except a very few advertisements highlighting and emphasizing the boys along with girls to learn the house hold chores. Most of them display women as a market commodity. Social media on one hand made the world shrink to join hands and promoted social activism.

Disproportionate coverage: The coverage of women issues by the media is highly disproportionate in all spheres. According to the press release of Global Media Monitoring Report 2015, (The Global Media Monitoring Project is the largest and longest longitudinal study on the gender in the world's media supported by UN Women. The 2015 report includes data from 114 countries and provides analysis and case studies at global, regional and national levels) only 26% of the people in Internet news stories and media news Tweets combined are

women. Worldwide, women make up only 24% of the people heard, read about or seen in newspaper, television and radio news, exactly the same level found in 2010.[14] Perhaps the rapes, acid attacks and murder stories gets more attention than the success of women in the local elections or any scientific, social or sports endeavour. The genuine issues like education, health, unequal remuneration , gender bias, poor working conditions and stereotype which actually affects the real situations goes to the back stage and gets an occasional highlight at times through reels (films), serials and social media. Not only social issues even the women sport events like Kabaddi, hockey or even cricket hardly get any coverageover glamorous sports like tennis probably due of lack of sponsors, as woman is being used by media as a market commodity, taken up only if have a good sale.

Commendation and Recommendations

Media has indeed given a voice to women issues over a century. It must further strive to voice the women issues, challenge stereotypes and integrate women in terms of equality in all aspects of national life and the development process. Media need to responsible in not only in reporting but also in infotainment as it deeply influences the behavioral attitude and is a strong tool to bring social change.

- According to the panel of UN experts, decisive, coordinated action is need to combat persistent sexism in the media -- in the portrayal of women in news and popular culture, among the ranks of journalists and in the executive suites of media companies, according to a panel of experts at the U.N. [15]

- Looking at example of Ireland that has made progress in terms of female representation in recent years, politics, theatre and film. In politics, quotas were introduced, an excellent organisation 'Women For Election'is formed and female representation is increasing. In film, the Irish Film Board implemented a gender-equality six-point plan addressing the issue of gender imbalance in Irish films, and outlined the details of enhanced production funding for female writers and directors.[16]

- In the time of information overload the consumers should also be trained in 'media literacy' in order to critically analyse the information passed on by media and its implications on social, political and commercial aspects.[17]

- The mass communication students should be trained in gender sensitivity.

- Political empowerment of women to closely understand and support the reframing and improvising of laws on media as 'only the wearer knows where the shoe pinches.'

- The policy makers as well as educators should work together for developing and implementing a media literacy programs which aim at developing students' critical thinking and their capacity to evaluate the role and power of the media in lives.

- Media should come forward to protect the women against the problems created due to media like distorted portrayal, cyber bullying and trolling.

Conclusion

Women comprise the fifty percent of India's population. The vision of a strong democratic nation can never be attained with its half population striving hard for equality and rights and expecting a change to gain control over their own lives. Communication is vital for understanding and resolving issues. The media being the medium of mass communication have been raising and giving platform to the voice of women. However, the fourth pillar of democracy need to move ahead and attain the next level of expectation by avoiding distortion and providing the correct portrayal of women, challenging stereotypes and being gender sensitive. Creating legal awareness, alertness for human rights, sensitizing against honor killings, dowry crimes, domestic violence, workplace sexual harassment, and cyber bullying and trolling can further help in the emancipation of women for an improved quality of life and bringing an egalitarian democratic society that every entity aspires for.

"The art of writing is the art of discovering what you believe."
— Gustave Flaubert

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Social Engineering for Diversity in Indian Science and Technology

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Abstract

Participation of women in Science and technology is still an anomalous phenomenon. Not only in India but also around the globe, there is a persistent and wide gender gap in the fields of Science and Technology (S&T). The National Assessments on Gender, Science, Technology and Innovation by WISAT, Elsevier Foundation and OECD, in 2012, had found that the participation of women in science, technology and innovation fields is still alarmingly very low in world's leading economies.

A literature survey was carried out to study the problems related to the participation of women in Science and technology. The first part of the paper is devoted to analysis the problem of the underrepresentation of women in S& T as a global phenomenon. The gender gap surveys and multinational studies figured out that, mostly gender barriers are restricting women's participation all over the world.

The second part is focused on analysis of Indian scenario. The analysis begins with the first report of Indian National Science Academy (INSA) in 2004 to the latest report of The Association of Academies and Societies of Sciences in Asia (AASSA) in 2015. Apart from these governmental initiatives, other research studies taking stock of the situation are also considered.

In India, the attrition problem begins at higher education level i.e. before and after Ph.D. level. This wastage of trained human resources, implicit gender biases and gender stereotypes and lack of recognition of women in science are the issues of concern. Use ofgender analysis or lens at policy, pedagogy and research i.e. social engineering has been suggested for achievingmuch awaited gender parity in fields of Science,Technology,and Innovation.

Key Words: Science and Technology, Participation of women, Social Engineering

Introduction
Persistent Gender Gap in Science, Technology and Innovation

Contemporary world is a world of Knowledge. Science, technology and innovations are considered as the basic foundations of Knowledge. So in this contemporary era access to these fields is a prerequisite for the active participation in the process of development. Historical review of almost all societies or nations reveal meagre and marginal participation of women in these fields. In fact 'Science' has been considered as a masculine activity. This is the main reason why process of participation of women in science witnessed oppositions and confrontations. The activity of research in any discipline requires creativity, perseverance and intelligence. Though women are equally endowed with all these necessary qualities, they are considered as unequal. Still there are apprehensions about women's capabilities and competence. Under representation of women in Science, technology and innovation is a matter of concern scientific institutes. Analysis of this gender gap has become a matter of concern for sociology institutes.

……" *very little progress has been made to achieve a high level of representation by women in the field. This is true* **locally, nationally, and globally** *and this* **concern** *is one of the crucial points for achieving women's empowerment through education, particularly through STEM advancement"*….Polk, (2014).

Lack of Diversity in Science, Technology and Innovation in India

Twenty First Century the process of development is regulated by the knowledge economy. Science, Technology and Innovation are the basic driving forces of this knowledge economy. Availability of trained and talented human workforce is the key to the success in knowledge creation and utilization. In case of India, availability of qualified and trained human resources is not the issue. But gender parity is still a challenge in these fields. Since science and technology are considered as men's domain, women in India have to struggle hard for their participation.

Absence of trained and credentialed women in economic activities and workforce gives the evidence of gender disparity in field of knowledge economy. The untapped and underutilized talented womenfolk is an indicator of persistent gender inequalities permeating in these fields.

In India the maximum attrition is evident before and after PhD level. This attrition of women at these levels has triple fold disadvantage; there is wastage of educational resources i.e. loss of educational system, the personal loss of the women themselves, and the loss of the recruiting

institutes as there is constant dearth of talented and trained manpower to retain competitive edge in globalization.

In India, apart from gender the dimensions of class, caste, and region are also the crucial determinants of participation. These diversities play very crucial role in participation in development process. These multiple markers of identities constitute interlocking systems of domination. In turn they are also responsible for the inequalities. Due to reservation policies, the female students of have gained access to higher education but the extent of their participation in workforce is not clearly understood. Statistics are collected on gender and caste basis. The information regarding participation of women from deprived classes is in a away totally missing. This is also an area concern which needs attention.

Global Scenario

Persistent wide gap is observed in the fields of science, technology and innovation at all the levels in almost all the countries. Womenare facing problems all over the world. The multinational studies conducted reveal the trends across the globe.

1. **National Assessments on Gender, Science, Technology and Innovation (2012)**

   National Assessments on Gender, Science, Technology and Innovation was a unique Survey conducted in World's leading economies. . WISAT, Elsevier Foundation and OECD carried out thisGender Benchmark Survey in 2012. The survey revealed that the numbers of women in science, technology and innovation fields are very low in world's leading economies: **India, United States, European Union, South Africa, South Korea, Indonesia and Brazil**. The key findings of this report, 'Gender Equality in the Knowledge Society' were: 1) The Knowledge gender gap existed in all the surveyed countries.2) Developed countries having knowledge- based economies and societies, have failed to achieve gender parity. The report states that :

   - Numbers of women is alarmingly low in the world's leading economies
   - Engineering, Physics and Computer Science are the fields where women participation is less than 30% in most countries. Not only the proportion is less but the numbers of women working in these fields are also declining.
   - Gender parity in these fields is linked to multiple factors such as higher economic status, larger roles in government and politics, access to economic, productive and technological resources, and a supportive policy environment.

Indian Performance:

- Slow progress in participation of the women
- Ranks highly in female representation in science and engineering enrollments, at around 65%, with numbers increasing to 80.4% in the biological, medical and life sciences.
- Female representation in engineering and physics is 32% which is still the highest among the countries studied.
- The representation of women is just 12.7% in the science and engineering workforce.

2. **Defined by absence: Women and research in South Asia, Analyzing the issue in Afghanistan, Bangladesh, India, Nepal, Pakistan and Sri Lanka. An Economist Intelligence Unit report for British Council (2015).**

This report is based on a series of interviews conducted with global experts in 2014. It reveals the magnitude of absence of women in numbers.

Table 1:The Missing Women: in numbers

Indicators	Year	India	Pakistan	Sri Lanka
Female enrolment in tertiary level	2003	38.45%	43.16 %	-
	2011	41.76%	46.71%	-
% of Researchers who are females	2006/7	8.7%	8.7%	32%
	2010/11	14.35%	23.6%	39.3%
Proportion of articles with female authors published in Peer reviewed journals	2012	23%	21%	32%

Key Findings: Cultural restrictions and lack of career opportunities were identified as the main reasons of attrition of women before and after PhD level. Lack of mobility, lack of access to network and lack of recognition were found to be the major barriers in participation of women. The major hurdle is lack of reliable and extensive disaggregated data.Such data is very much essential for tracking and monitoring of progress of women.

Salient Observations Regarding India:

- In India almost half of the post graduates are women but only few of them continue their participation.
- Enrolment at tertiary level has increased from 38.45% at 2003 to 41.76% at 2011.
- Female enrolment in PhD programs (as % of total PhD candidates) is 39.46% and that at M.Phil. Level (as % of total M.Phil. candidates) is 53.41%.

3. **UIS Fact Sheet, 2015**

The fact sheet published by UNESCO in 2015 reveals the entire global scenario. It also provides the details of the regional profiles. The statistical data states that women still are in minority in S &T. The women participation across the globe still remains as low as**28.4%.**The participation of women across the globe showed a wide range. Myanmar shows highest participation i.e.**85.5%** and in Saudi Arabia it is just **4%.**In case of India, it is only **14.3%.**

Following table gives the regional average details:

Table 2:Participation of Women in S & T across the globe.

Sr. No.	Region	Share of Female Researchers For 2013
1	Arab States	36.8
2	Central and Eastern Europe	39.9%
3	Central Asia	47.1%
4	East Asia and The Pacific	22.6%
5	Latin America and Caribbean	44.3%
6	North America and Western Europe	32.0%
7	South and West Asia	18.9%
8	Sub-Saharan Africa	30.0%
9	**World**	**28.4**%
10	**India**	**14.3**%

Source: UNESCO Institute for Statistics, October2015.

4. **AASSA Report 2015: The Association of Academies and Societies of Sciences in Asia Report**

In report the data were collected from detailed ten different countries in the region: **Australia, Bangladesh, India, Korea, Malaysia, Nepal, Pakistan, Philippines, Sri Lanka and Turkey**. It was revealed that the women from these countries are still facing exclusion, discouragement and discrimination. Poverty was also considered as a crucial factor. The major underlying factors which were evident in all the societies were, the conventional roles women are expected to play.

Indian Performance:

- The real attrition begins after the Ph.D.
- The fraction of women with successful careers is very small and is independent of discipline.
- Out of the 25-30 % Ph.D.'s only 15 to 20 % continue to occupy faculty positions. This proportion still reduces further at higher levels.
- Women scientists have to face innate prejudices, biases and patriarchal attitudes at work place
- Women scientists experience widespread gender insensitivity and explicit sexual harassment.

It can be clearly seen from these Multi National surveys that women all over the world are facing challenges in pursing career in science and technology. Very few women succeed in these careers. The persistence and success of women depends upon complex factors and it is not always related to the economic development and gender equality status of the country.

Indian Efforts for Achieving Gender Parity

In India, women are not perceived as incompetent. But still S & T activity has been perceived as a masculine activity. Percentage of women has persistently remained very low and improving their participation still seems to be a herculean task. We can track the efforts to improve this situation write from the beginning of new millennium. We find various studies conducted to take the stock of the situation. These were accompanied by launching of pertinent governmental schemes to address the lacunae in course of time. Following is an account of the various efforts taken at government level.

Institutional Reports

1. **'Science career for Indian women: An examination of Indian women's access to and retention in scientific careers'(October 2004) by Indian National Science Academy (INSA).**

This was the first of its kind study in India which was aimed to study1) Present status with regards to study and practice of science by Indian women, 2) Factors influencing science career for women: a behavioral study and 3) Recommendations for facilitating women's entry and continuation in science career.

This study pointed out the attrition phenomenon occurs at post-graduation level. Thus leaky pipeline as such was not evident in Indian context. But presence of 'Glass ceiling' is evident. Lack of recognition of contribution was a major concern.

The report two types of recommendations as a remedy. It suggested that facilitating programs should be conducted for women scientists and students from under-privileged classes to increase their retention. Creation of Support systems to reduce the stress on women scientists and students.

2. **Status of Women Scientists in S&T/R&D Institutions in Delhi; Report by Society for Environment & Development; Submitted to National Commission for Women.**
In this research studythe primary data was collected through personal interviews, observations, and questionnaires. The data analysis gave a comprehensive description of the lives and careers of women in science.

Salient features:
- The foremost and major barrier reported was domestic responsibilities i.e. child bearing and family care.
- Many of them young women reported to have receiveddiscouragement from taking up a career in science.
- Most of them assumed that staying at work for long hours is essential to demonstrate commitment and dedication.
- Most of them confirmed of preconceived notion that for women, family commitments are incompatible with scientific competence.

3. **Trained Scientific Women Power: How much we are losing and why? IAS–NIAS Research Report (2010).**

For the first time men scientists were also included in the study. Women in Research (WIR) and Men in Research (MIR) with a qualifications of PhD in Science, Engineering or Medicine constituted the sample. This study has also covered Women Not in Research (WNR) as well as Men not in Research (MNR) from different parts of country

Salient Observations:

- Nearly 85 percent of the women have competentlybalanced families and careers.
- 14% per cent have reported being 'never married' and are distributed across all disciplines.
- For WIR and WNR,reported family and societal pressures as a small but significant factor reported for not taking up the job. This indicated that family and societal pressures cannot explain completely why women drop out of Science.
- The workplace environment is very much crucial in retention and progress of women.

The study recommended Organizational and Infrastructural Provisions for retention of women in research. These recommendation include : Provisions of on campus housing, transportation, state of art child care and facilities for care of elderly as well as professionalized domestic help should be provided for both women and men faculty at all S&T organizations, Flexibility in timings, Opportunities for networking and collaborations and Mentoring.

The INSA report in 2004 was the first document of its kind. It was successful in drawing attention to the problems faced by women researchers in practice of science. The study of women scientists in Delhi was a successful in giving qualitative inputs. It portrayed the psychological profile of women pursuing science and technology. It was noted that they also were victims of myths about culture of science. The IAS-NIAS report in was successful in drawing attention to workplace issues. The family responsibilities was not the prime factor. The discrimination and work culture issues are the determinants of persistence of women in science.

Indian Government's Efforts for Gender mainstreaming
Science, Technology and Innovation Policy, 2013:

The STI Policy, 2013 had acknowledged importance of the participation of women in STI activities. In this policy, gender parity is envisaged to be attained by solving issues related to mobility challenge sand re-entry. It had taken cognizance of broad scope for re-entry of women in R & D and new mechanisms with special career paths in diverse areas. These suggestions are related to the women who are already in science. There is very little emphasis on S & T for socio economic empowerment of women. Taking stock of the present gender disparity, nothing new had been incorporated for increasing the number of women in S & T.

Efforts for Mainstreaming of women in Science and Technology Sector by Department of Science and Technology (DST)

Department of Science and Technology had takengender initiatives which now have become an integral part of their activities. The department had taken efforts in creating an enabling environment for women scientists.

Following is a list of Proactive Gender Enabling Schemes Initiated by DST:
1. **Re-entry Opportunity for Women in Research and Development Sector:** started in 2002, had successfully provided more than 2500 women scientists opportunity for re-entry.
2. **Capacity Building and Training:** since 2002.
3   **Entrepreneurship Development:**for the development of mechanisms for their attention on entrepreneurship & self-employment.

4. **Nourishing pipe line of Women Scientists by Strengthening R&D Infrastructure:**A scheme for Consolidation of University Research, Innovation and Excellence (CURIE) launched in 2008.
5. **Refresher Training Courses for Scientists as Career Advancement Measure:** The training programme for working women scientists covering multifarious themes in partnership.

For more than a decade, DST is consistently providing supportive schemes to women in science. Recently it had launched two New Schemes.

1. **The New Mobility Scheme for Employed S&T Manpower**
    Mobility challenges affect women more than men in the Indian R&D sector. Through this schememobility and retention of employed women scientist will increase asin all 1000 super-numarary and contractual positions are newly created.

2. **DISHA-Science Communicators:**This is a new scheme for the women with scientific degree and are prepared to contribute to popularize science and technology among the masses; to stimulate a scientific and technological temper among people through S&T communications in different languages. Through such scheme somewomen scientists will get opportunity to work from home/part-time as a science communicator. It will give the opportunity to interact closely with media organizations. They can also work as media specialist to get personal experience to recent developments taking place in our laboratories with a view to enhance their effectiveness in communicating scientific knowledge to the people more meaningfully and effectively.

Challenges in Front of Indian Society

1. '**Problemof Wastage**': In India the problem of under representation of women in Science, Technology and Innovation is very different from other countries. Classical leaky pipeline is absent at earlier levels of education. The attrition occurs before and after Ph.D. level.Less than 50% of highly qualified women are able to pursue career in the premier institutes. According to researchers it is a mockery of education system. The nation is losing a talented and credentialed manpower. Classically it was termed as 'Problem of Wastage'.

2. '**Lackof Recognition**' has been a persistent feature of STI field. Gender disparity in recognition of intellectual achievements has always remained a serious concern. It has always been noted that the achievements of the women are over looked and. Out of total Indian National Science Fellowships awarded so far only 3.2 % were awarded to women scientists. Also women constituted only 5.1% of the total fellowships awarded in Indian Academy of Science and 4% of the total fellowships awarded at the National Academy of Agricultural Sciences. (2008). In last 52 years history, India's highest prestigious Shanti Swaroop Bhatanagar award has been awarded to only 3% of women.

3. '**Gender biases and stereotypes**' have remained persistent barriers and are supposed to be social and psychological reasons behind the under representation of women. These have been repeatedly confirmed by the surveys and studies conducted at local, national and global levels.

Solution to Indian Challenges: Social Engineering

Problem of wastage, lack of recognition and gender biases and gender stereotypes are major concerns behind the under representation of women in STI. Indian government has offered

nearly a bunch of schemes to support women scientists. In spite of enabling policies and schemes the women in India are showing slow progress. Social Engineering i.e. Interdisciplinary interventions using three gender lenses has been proposed as a solution to overcome theseissues.

Use of Gender Lens at three levels: Policy, Pedagogy, Research.

STI has been recognized as a major player in bringing about the Millennium Development Goals. APPLYING A GENDER LENS TO SCIENCE, TECHNOLOGY AND INNOVATION REPORT, was prepared byUnited Nations Conference on Trade and Development (UNCTAD) in 2011 to address the gender gap issues in STI. It was specially prepared to guide the nations to develop gender perspective in STI policy making. The report provides a gender lens to adequately and equitably address all development concerns. This report has identified three areas in which the gender disparity can be addressed. It is envisaged that this gender lens will encompass the aims, concerns, situations and abilities of both men and women. Such gender sensitive policies are supposed to promote much awaited gender equality in STI related education, career and leadership.

1. **Application of Gender Lens at Policy Development and Implementation Level**

   APPLYING A GENDER LENS TO SCIENCE, TECHNOLOGY AND INNOVATION REPORT, has identified three areas in which the gender disparity can be addressed. This report strongly recommends use of "gender lens" in STI policy making. The policy recommends three areas as entry points for applying a gender lens:

   1. **Science for women:** development in science and technology which will support women's development and livelihood activities. Promotion and leveraging science and technology (S&T) in sectors, such as agriculture, water, energy and transport, where women play an important role.

   2. **Women in science:** promotion of gender equality at institutional level to take care of and Management, of the "leaky pipeline". The leaky pipeline is outcome of gender bias in S&T subjects, domestic and career responsibilities and inflexible working hours. To increase the participation of women in science, it suggests promotion of women role models in STI, flexible working conditions, and provision of support in recruitment, retention, advancement and leadership development.

3   **Women in Innovation:** Encouragement and support of the important role of women in innovation systems at national and grassroots levels. The report suggests provision of advice and training, better access to markets and financing, technology support in production and quality management, acquisition of business knowledge andintellectual property rights management.   It also suggests provision of mechanisms to ensure women's representation at senior management levels.

These suggestions prompt us to pursue a rational act of evaluation our own governmental policy.It is essential to modify the existing STI policy using the above mentioned "gender lens."

2. Application of Gender Lens at Pedagogy Level

It is the educational system that needs to take an urgent call regarding the problem of wastage. Pedagogy modification seems essential for the redressing the process and content the instruction of science in all the classrooms from KG to PG.Few superficial cosmetic changes such as incorporation of few women names from history , changing few names and pictures in the textbooks and adding few practical sessions had been already introduced in the curriculum . But these changes were found,insufficient and inadequate in bringingabout the much needed attitudinal changesi.e. gender biases and stereotypes. Use of gender analysis in depth is essential for rethinking of structure and the perspective of the scientific instruction. This in depth analysis should also take cognizance of the issues of diversities.It will also include Demystification of Science as a masculine activity. In a sense narration and creation of gender free or gender neutral scientific activity.It is essential to construct a special "gender lens" in first phase and in laterphase apply it rigorously for pedagogy modification.

3. Application of Gender Lens at Research Level

Creation of knowledge by incorporating gender analysis into basic in basic and applied research is termed as '**Gendered Innovation**'. It uses gender analysis for enhancement of scientific knowledge and technology design. This requires deep interdisciplinary collaborations between gender experts, scientists, designers and engineers.This approach uses gender as a dimension of quality so as to overcome gender bias in science and technology .It advocates designing gender analysis into all phases ofbasic and applied research i.e. From setting priorities, to funding decisions, toestablishing project objectives and methodologies, to data gathering, to evaluating results, and transferring ideas to

markets. Gendered innovations aim at creation of gender equality and enhance creativity. It enables the research to be more responsible to the society. It also envisages that gender analysis as a tool to usher scientific creativity for creation of novelty.
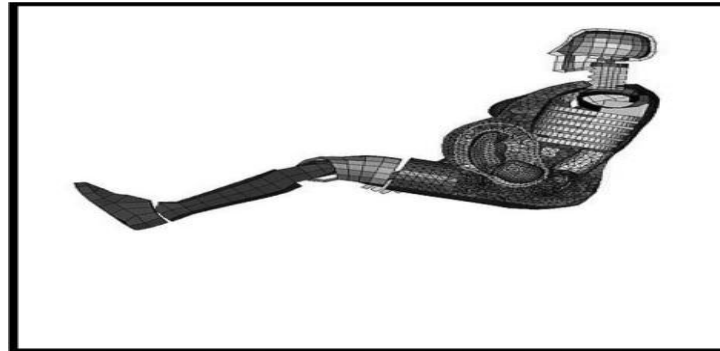

Figure1: 'Linda' by Volvo, the world's first virtual pregnant crash-test dummy.

Classical example of gendered innovation is "**Linda: Pregnant crash test Dummy"**. Linda is a technology design to test crash safety in foetuses. Conventional seat belt design was not fitting the pregnant women properly. Perhaps it was considered as a major reason of foetal deaths during motor vehicle collisions. The conventional lap or seat belt placed over (rather under) the pregnant belly used to create three to four fold force on the uterus.

Seatbelts were first installed in automobiles in the 1950s, came in to common use in 1980's and it was 1996 when pregnancy safety was thought of. Finally it was the 2002 year when the world witnessed the gendered innovation "Linda". These solutions to safety testing were emerged at Volvo, Sweden. Mechanical engineer Laura Thackray, was the one who designed the world's first computer simulated pregnant crash-test dummy(Figure 1).Linda. It generates data modelling regarding the effects of high-speed impact on a woman and foetus.

Use of gender analysis from the beginning is supposed to help the researchers to improve the method of sampling. It also encourages designers to study userpopulations and to include both men and women in design development. It is mandatory that these men and women should represent people from different regions, socialclasses, ages and reproductive status. In short the application of gender analysis in research will also take care of the diversity issues so far overlooked by conventional scientific research activities.

Social Engineering

Social Engineering is the term coined for inter disciplinary interventions which envisage simultaneous use of "gender lenses" at policy, pedagogy and research level to achieve Gender Parity in STI.

Women under representation in STI is a very complex phenomenon. This necessitates designing of inter- disciplinary interventions for resolution of issues. These interventions will have work at three different levels simultaneously to break the operational inter links between the hindering factors. These interventions propose application of "gender lenses" at three different levels. First level, at policy making, the second level at pedagogy level and the third and most important at research level. The UNCTAD report has developed a "gender lens" for development of gender sensitive STI policies. On similar lines there is a need for development of gender lens for pedagogy, to address the problems related to gender biases and stereotypes. Also there is need to apply the gender lens to research, which has been already developed by the gender experts.

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Women and Science: Are Girls Genetically Challenged in Mathematics and Science?

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Abstract

As Nuclear Physicist Chien Shiung Wu says:

"It is shameful that there are so few women in science... There is a misconception that women scientists are all dowdy spinsters. This is the fault of society."

Nothing makes a difference for science, but it is the society that makes difference in the field of science between men and women. This paper tries to prove that "Girls are not Genetically Challenged in Mathematics and Science but it is only the society that has created a myth on girls that they are genetically challenged in Maths and Science". This myth on girls created a barrier which restricts them to achieve in maths and science. Women are cognitised from their childhood that they can't handle maths and science. There are many other intersectional components that restrict women to participate in the fields of maths and science such as Education, Gender, Class, Caste, Race, Ethnicity and others cultural factors etc. These components restrict and limit women to do only few professions such as Teachers, Nurses etc. These ideas on their professions persuade that they can't do difficult and hardworking jobs (both physically and mentally). This created a misconception in society about women in science. However, to prove that women can also achieve in maths and science there are many case studies of women all over the world especially in India who had found new things in maths and science, but they were not recognised and highlighted throughout history. Today in current scenario many women are proving that they can achieve in maths and science, only society has to change the mind set and pave the pathway for women to achieve in the fields of maths and science.

An Assessment Study on the Limitations of Terming Girls as Genetically challenged in Maths and Science.

Introduction:

The title of the paper "Are Girls Genetically challenged in Maths and Science" provides a notion that either girls could be genetically challenged or otherwise probably they are not genetically challenged in maths and science. This paper examines that girls are not genetically challenged in maths and science. However, the social factors such as class, caste, race, ethnicity

makes the difference and also the process of cognition plays a major role in discouraging and restricting girls and women to achieve in the fields of maths and science. The stereotypes embedded that girls and women can't achieve in maths and science is a myth. I have used the secondary literature to prove that girls are not genetically challenged in maths and science.

Background:

The word scientist itself was coined for the sake of a woman Mary Somerville who excelled in the field of science. As we look at the history of maths and science women didn't have any place. Only few women were known to the world that too in the 19th and 20th century. However, this raises a confusion that women didn't achieve anything in the fields of maths and science, were no women participate in the fields of science. To prove that women participated in the fields of maths and science and girls are not genetically challenged few life narratives of women are written in this paper.

Society's perception on girls regarding the ability to learn Maths and Science:

As far the research conducted to write this paper it examines that girls are not biologically inferior to boys. Both boys and girls are biologically equal but the social condition affects them as they grow up. This results in a gender gap between men and women in all instances of life especially in the fields of maths and science. Many research articles published by America proves that girls are not biologically inferior than boys. However girls scored very less grades than boys.

Both boys and girls at elementary school level score equally at maths and science. As they grow up girls are more anxious in learning maths and science. Girls lose interest in maths and science because they are discouraged by society. Our society imposes that girls cannot do maths and science , they are not capable of doing STEM (Science, Maths, Technology and Engineering). "Professor Hyde's claims that there are no gender differences in math performance." However in the article "Males are naturally better at math than females" has been said that the circumstances creates the differences when they grow throughout adolescence. Professor Baron-Cohen claims that psychologically men and women's minds could be different but it couldn't be decided that boys perform well than girls. Individual minds are responsible for their interests. No sex is superior over the other "Another way to put this is that both sexes have equal scientific ability but females have a stronger interest in people, whereas men have stronger interest in machines." The scientific ability of a person is based on their circumstances, need and knowledge it doesn't have any connection with

gender. Every person's ability is based on their individualistic thoughts. The articles used for literature review claims that girls excel in reading skills while boys excel in scientific skills, this doesn't mean that girls could not achieve in maths and science and boys could not excel in reading skills. For e.g. In the nomadic society men went for hunting and women excelled in gathering so this doesn't mean girls could not hunt or boys could not gather. Both the genders can excel in both activity, however we should not restrict people's interest to whichever they belong. As boys and girls grow up women are restricted to enter into few professions. Professions which deal with maths and science are restricted to women because our society thinks that women can't deal with maths and science.

Few reasons for the Gender gap in Maths and Science:
As society considers men are excellent and more familiar in maths and science, we as a society forgot that women excelled in the scientific fields. They are not noticed, glorified and recognised for their excellent work. The reasons why women are not allowed and unknown in science are:

1. Men were allowed to perform maths and science whereas women were allowed to learn art, literature and household chores.
2. Women were said to be cultural and traditional carriers of the society.
3. Women were not sent to schools as they were married at early age.
4. Women were tend to be in private space whereas men occupy the public space.
5. Men were considered as producers whereas women are reproducers of human beings.
6. As breaking all these barriers if a woman tries to educate herself there were no co-education schools or girls schools.
7. Even though girls try to get admissions in schools and colleges they were denied of the opportunity because of their gender to enter into the educational forum.
8. By breaking all the barriers if a woman achieves something she will be discriminated because of her gender.
9. A woman has to be more talented than a man to prove her selves that she can achieve in maths and science.
10. However, if a woman achieves something great she is not acknowledged for her invention/ discovery , because of her gender.
11. Even though women practised maths and science they were worked as assistants, apprentice and low paying jobs. They were considered nothing without a man.

12. Apart from all these barriers there are few more to be included such a Class, Race, Ethnicity, Time, Education etc. As you consider it for Indian context caste, cultural and traditional practices becomes an additional barrier.

Only few women are acknowledged, noticed and recognised for their work. For e.g. kalpana Chawla, Sunitha Williams, Marie Curie and Irene Curie.

Women who achieved in Maths and Science:

There are many other examples of women who practised maths and science beginning from Hypatia of Alexandria in 1st century A.D. There were many women scientists all over the world who are not known to people till today. Always "History" talks about men and their lives but forgot to talk about "Herstory". Here are few examples where their stories were forgot by society even they achieved great.

Hypatia of Alexandria has said to be the 1st A.D. scientist who was a great Philosopher, Linguist, Astronomer and Mathematician. She taught philosophy for her students. She discovered almanacs by looking deeply into the changes of sky and tried to change the dates, but she was killed in a rivalry because she created a change in the dates of calendar.

Margaret Cavendish was from a elite class family. she wrote many scientific papers which were truly excellent but that was not accepted by society, because of the conflict that she had in her personal life.

As we all know Charles Babbage is the father of computers but the fact is behind his invention there was a woman named Ada Lovelace who was his Babbage's student. Before her involvement in the project of inventing computer it was just a huge calculating machine and she helped him to construct the first computer. She was a brilliant woman who wrote the first ever computer programming and she is known as the mother of computer programming.

Rosalind Franklin who drew the shape of Helical DNA was not acknowledged for her work, when Mr. Watson and crick received the Noble prize for their invention.

Theory of relativity proposed by Albert Einstein was actually with the help of his friend Mileva Marich, however, she was not even acknowledged for her work.

There were many other women scientists who are not even known till today to our society. There were women scientists who were denied opportunities because of their gender. Laura Bassi a well-versed woman in Experimental physics, Newtonian theory and Electricity was denied opportunities to teach in the university of Bologna, because of her gender. Until her husband working in the university she was a given a post of guest lecturer and after her husband's death she was dismissed away from that post.

The word "Scientist" itself was coined in terms of a woman which doesn't mean that is a feminine word it is a general term to describe the people who excel in science. Mary Somerville a woman who excelled in science who was well known of her time in 19th century was the reason for coining the word scientist.

All the above mentioned women are from high and middle class but there are no significant mentions about low class women. Women from different races have no significant mentions in the fields of maths and science.

Women who broke the traditional and cultural barriers to achieve in Maths and Science:
As we apply it to the Indian context there were many women in science but they are not known popular in the society. In Rural parts of India still women are denied to have education, however if you revive back few centuries, what might have been their condition.

A young woman who finished her medicine in Britain was denied to treat cancer and she died at the age of 22, before practicing as a Doctor. Anandibai Joshi a girl from ritualistic Brahmin family was married at the age of 9 to Mr. Gopalrao who was a supporter of women's education and liberation. After the marriage Gopalrao taught her and he wanted her to pursue higher studies. At the age of 14 she met with a miscarriage and she was ashamed to be treated by a male doctor, so she decided to become a Doctor. Gopalrao tried hard to get admission in a foreign university because in India women were not allowed to pursue education. Mrs. Carpenter in U.S. helped to get admission in a women's college in phlipedia. She received her degree by upholding the pride as the India's first woman doctor. As she completed her degree her health worsened because of the smoke emitted by the fire place in her room. Due to her ill-health the couple returned to India on the way to India she was denied of treatment in the ship because she was a brown woman. As they returned back to India she was not allowed to receive treatment from any hospital because she travelled outside the borders. At the age of 22 she passed away due to cancer. From Anandibai's life story we can actually know that she was

from an elite class family and upper caste. In Indian society being an upper caste woman is worse than a lower caste because women in upper caste were not allowed to pursue education, they were forced to marry at early age and follow the rituals and customs. They were not allowed to move out of the house, they are just carriers of tradition. If a woman deviates from the norm she will be accused and abused for everything. As Anandibai received a medical seat in U.S. people abused her and threw stones and cow dung on the couple. By ignoring all these she became a successful doctor but she was discriminated on the basis of her gender, race and ethnicity. Because she was a brown woman she was not given treatment in the ship and everyone knew that the couple was from India. This mistreatment happened on the basis of her Gender, Race and Ethnicity. After she came to India she was denied of treatment because deviated the norm of a woman. This proves that though women have the capability to achieve in the fields of maths and science they are restricted by their class, caste, race, ethnicity etc.

A woman who felt that the field of science is dominated by men and it is really hard for a woman to achieve in a patriarchal society. Bimla Buti an Indian physicist who excelled in plasma physics and Astrophysics was from an upper class family who supported her to pursue her education. She completed he PhD from the university of Chicago. She worked under Prof. Chandra sekar and Dr. Vikram Sarabhai at INSA and PRL. She received various awards from Indian government such as

Vikram Sarabhai Award for Planetary Sciences,
Jawaharlal Nehru Birth Centenary Lectureship Award,
INSA- Vainu Bappu Award for Astrophysics.

Despite of all these achievements she was discriminated as a woman where she faced bias while she was receiving promotion and she was denied in a college because of her gender.

We have many women who achieved great in the field of maths and science but they are not given recognition. If someone asks us name few Indian women scientists our answer would be Kalpana Chawla and Sunitha Williams. However, we have to know many other women scientists who achieved great by breaking al the barriers such as class, caste, ethnicity etc.. Vijayalakshmi who was a sufferer of cancer achieved great in the field of physics. Anna mani, a woman who didn't receive her PhD because she didn't complete her p.g. did excellent work in the field of metrology and physics. She was discriminated in sir C.V.Raman's laboratory

because she was a woman. There are many other women in science such as Janaki Ammal, Dr.Rukmani, Ashima Chatterjee, Darshan Ranganathan, Manju Bansal, Sudha Bhattacharyya , Anju Chada, Rajeshwari Chaterjee and other contemporary women like Valarmathi (who received Dr. A.P.J. Abdul Kalam Award recently).

Every woman face oppression in one or the other way based on the intersectional components of class caste, region etc. All these women belongs to middle and upper class and they had the facility for education. Many lower class and lower caste women are discriminated because of their class, caste, ethnicity etc. we can argue that why can't a lower class, caste and a rural man/woman become a scientist. Our former president Dr. A.P.J. Abdul Kalam who was from poor, rural background became a great scientist though all these factors affected him. Let's assume a woman in his place and let's look what kind of life she might have lived. As she is a girl, primarily she might have not sent to school, even though she finished schooling she was not college because of the poverty and her parents might have thought what is the need to educate a girl, in spite she could be married to someone. As if she breaks these barriers and enters into her profession she might have been discriminated because of her gender and she would have faced sexual harassment. Her life would have been a mystery, despite of all the facts if she would have achieved great that might not been recognised by people because she is woman. All these factors discriminates a woman's life by not allowing her to achieve what she want to achieve in life.

Factors which restrict women and girls in the fields of Maths and Science:

The factors which restricts women and girls to achieve in scientific fields are:
1. The process of cognition which makes girls to feel that they are not fit to study maths and science. As we grow up boys and girls face differential treatment in family. Boys should use Blue colour and girl should use pink colour. We make a difference in everything for boys and girls and try to fit them into the mainstream. This process creates a fear among girls to take up maths and science as their professional course. This has to be changed and everyone has to be given freedom to have their own choice in their life without any influence or compulsion.

S.No.	Boys	Girls
1	Blue	pink
2	Toys	Dolls
3	Rational	Emotional
4	Strong	Weak
5	Intelligence	Intuition
6	Public space	Private space
7	Maths, Science	Arts and Literature

2.   Lack of female role models in the field of maths and science, which means many women are there in maths and science but they are not familiar. Teaches should take the responsibility to teach students about women scientists.

3.   The intersectional components such as class, caste, ethnicity, region, gender plays a major role in society. All these barriers has to be broken and women from low class, caste and rural areas should actively participate in the field of maths and science.

Conclusion:

As per the paper's title "Are Girls Genetically Challenged in Maths and Science" this paper is to prove that No, Girls are not genetically challenged in Maths and Science it's the social factors which affects the women and girls by not allowing them to achieve in maths and science. This has been proved by an American psychologist by claiming that both sexes are equal no one is superior to other and the scientific ability is based on their individual ability. By concluding women and girls can achieve in the field of maths and science if the Family, Teachers and Society encourages them to pursue the career in which they are interested either be in arts and literature or maths and science.

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Nature of Institution Influencing Job Satisfaction, Occupational Stress, Mental Health and Wellbeing of Females

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ABSTRACT:

The present empirical investigation was conducted on 50 teachers of constituent colleges and 50 teachers of affiliated college to make a comparison between the two groups of teachers in terms of their job satisfaction occupational stress, mental health and wellbeing. For the purpose it was hypothesized that nature of institution will have significant influence on (I) job satisfaction, (ii) occupational stress, (iii) mental health and (iv) wellbeing amongst teachers of two groups. For verification these hypotheses the teachers of two groups (constituent colleges and affiliated colleges) were administered Job Satisfaction Scale by Singh and Sharma, Occupational Stress Index by Singh and Srivastava, MHCL by Kumar and Well Being Scale by Sharma were used to measure job satisfaction, occupational stress, mental health and wellbeing of teachers. Besides these, a PDS was used to seek the necessary information about the teacher respondents. The data obtained were treated using chi-square test. The results confirmed all the four hypotheses. It was found that teachers of constituent colleges excelled over their counterpart teachers of affiliated colleges in terms of having higher degree of job satisfaction, sound mental health and higher level of wellbeing. Contrary to it, the teacher respondents of affiliated colleges excelled over the teachers of constituent colleges in terms of having higher level of occupational stress. Thus, it was concluded that job satisfaction, occupational stress, mental health and wellbeing are function of nature of organization. Finally, it is concluded that constituent and permanent nature of institutions are conducive to higher degree of job satisfaction, sound mental health and higher degree of wellbeing. The teachers of constituent colleges experience lower level of occupational stress. Thus, constituent and permanent nature of organization are conducive to growth & development of nation.

INTRODUCTION

The present investigation embodies concepts like nature of organization, job satisfaction, occupational stress, mental health and wellbeing. Nature of organization is meant for the type of organization whether it is public organization or private organization. Here nature of organization have been divided into constituent colleges (college run by Govt.) and affiliated colleges (college run by GB i.e. private body).

Another component is job satisfaction. Job satisfaction can be defined as an effective response of the worker to his job. It is viewed as a result or consequence of the worker's experience on the job in relation to his own values, that is, to what he wants or expects from it. Satisfaction can be viewed as similar in meaning to pleasure. Job satisfaction is defined as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (Locke, 1976, p. 1300), Job satisfaction is an important job-related attitude that has been linked to various outcomes for both the organization and its employees.

One component is occupational stress which refers to the perceived stress arising from various constituents and conditions of their job. Occupational stress is the outcome of organizational role stress. Carrier oriented people irrespective of their sex have to face the burns of organizational role stress. Role is a position a person holds in a system (Paneek, 1983), occupational stress becomes more severe where both husband and wives are working couples spending their time for a certain period in office, school, college or at similar places (Srivastava, 1983; Singh and Mathur, 1977). The reason for occupational stress may be due to role space (dynamic in for relationship between self and roles played by him) as well as role set (pattern of relationship between the role considered and other roles). When role space and role set become wider and complex tend to produce stress due to their occupation is occupational stress (Sharma, Sood and Spielberger, 1988; Sehgal, 1997, Sayeed, 1985).

The next component is mental health which refers to the ability to balance feelings, ambitions, ideals in one's daily life. The last component is wellbeing Subjective will-being defined by Diener, Eunkook, and Shigehiro (1997) as "how people evaluate their lives". From this perspective of the internal experience of the person, subjective well-being is considered to be a function of three variables: life satisfaction, lack of negative mental states and the presence of positive mood and emotion. Its components are both cognitive and affective. Subjective wellbeing (SWB) is one measure of the quality of life of an individual and of societies.

The reviewing of literature reveals the fact that job stress, job satisfaction, general health and job burnout are significantly correlated. It is expected that high level of job stress may lead poor job satisfaction and vice versa (Bagnara et al., 1999) which may lead multiple role balance on job satisfaction and life style leading to influence the general and psychological health of employees (Bryant and Modenna, 2006). Job burnout as a result of high job stress, poor job satisfaction and thereby having adverse impact of physical health due to higher degree of depression and poor quality of life (Dyrbye et al., 2006). The foregoing references are

indicative of the fact that employees of constituent colleges and affiliated colleges have not been studies in context with job satisfaction, occupation stress, mental health and well being. However, it seems a definite link among these variables. This justify undertaking of the present study.

Objective

The study was intended with the objective to make a comparison between female teachers of constituent colleges and affiliated colleges in terms of their job satisfaction, occupational stress, mental health and wellbeing.

Hypothesis

Female teachers of constituent colleges and affiliated colleges will differ significantly from one another in terms of their job satisfaction, occupational stress, mental health and subjective wellbeing.

Method of study

(a)   Sample

The sample comprised of 50 female teachers of constituent colleges and 50 female teachers of affiliated colleges. They were in the rank of assistant professor. They were selected from among the colleges of Patna. Other than the condition required for the research they were matched so far as practicable.

(b)   Design

Between comparable group design was used.

(c)   Tools used

(1)   A PIB was used to seek the necessary information about the employee.

(2)   Job Satisfaction Scale - It was prepared by Singh and Sharma : The Scale consists of 30 items based on five point scale. Positive items carry weightage of 4, 3, 2, 1 and 0 whereas negative one's weightage of 0, 1, 2, 3, and 4. A total score gives a quick measure of satisfaction and dissatisfaction. The scale is highly reliable (test- re-test reliability = 0.978 and value 0.743).

(3)   Occupational Stress Index- It was developed by Srivastava and Singh, purports to assess the extent of stress which employees perceive arising from various constituents and conditions of job. The scale consists of 46 items each having five options (28 true keyed typed and 18 false keyed type). These items have options

like 'SA', 'A', 'U', 'D', 'SD' True keyed items were given weightage- 5, 4, 3, 2 & 1 respectively whereas false keyed items were rated as 1, 2, 3, 4 and 5 respectively for options like SA, A, U, D, SD. The test is highly reliable (split half- 0.935 and Cronbach's alpha co-efficient- 0.90).

(4) MHCL by Kumar A. was used to measure the mental health of employees.

(5) Subjective well being scale by Sharma was used to measure the well being of employees.

Results

Table - 01

Chi-square showing a comparison between employees of constituent and affiliated colleges in terms of their job satisfaction, occupational stress, mental health and well being.

Variables	Groups Const. College (N = 50)	Employees Affilia. College (N = 50)	x^2	df	P
High	68% (N=34)	32% (N=16)			
Job Satisfaction			24.75	1	<.01
Low	33% (N=16)	67% (N=34)			
High	29% (N=15)	71% (N=35)			
Occupational Stress			32.32	1	<.01
Low	69% (N=35)	31% (N=15)			
High	68% (N=34)	32% (N=16)			
Mental Health			29.17	1	<.01
Low	30% (N=15)	70% (N=35)			
High	72% (N=36)	28% (N=14)			
Bell Being		30.73	1	<.01	
Low	33% (N=16)	67% (N=34)			

The results displayed by table-01 clearly revealed the significant influence of nature of organization on job satisfaction. More than 68% employee of constituent colleges and only 32% employees of affiliated colleges manifested high job satisfaction. On the other hand only 33% of employee of constituent colleges and more than 67% employees of affiliated colleges manifested low job satisfaction. The chi-square was found significant (x^2 = 24.75; df = 1; p<.01).

Further, only 29% employee of constituent colleges and more than 71% employees of affiliated colleges manifested high occupational stress. On the other hand more than 69% of employee of constituent colleges and only 31% employees of affiliated colleges manifested low occupational stress. The chi-square was found significant ($\square^2$ = 32.32; df = 1; p<.01).

More than 68% employee of constituent colleges and only 32% employees of affiliated colleges manifested sound mental health. On the other hand only 30% of employee of constituent colleges and more than 70% employees of affiliated colleges manifested poor mental health. The chi-square was found significant ($\square^2$ = 29.01; df = 1; p<.01).

More than 72% employee of constituent colleges and only 28% employees of affiliated colleges manifested sound wellbeing. On the other hand, only 33% of employee of constituent colleges and more than 67% employees of affiliated colleges manifested poor wellbeing. The chi-square was found significant ($\square^2$ = 30.73; df = 1; p<.01).

Interpretation
(1) The dominance of employees of constituent colleges in terms of having high job satisfaction in comparison to the employees of affiliated colleges might be interpreted on the ground that group one employees are privileged group availing more facilities leading to have high level of job satisfaction as compared to their counterparts' female teachers of affiliated college.

(2) The employees of affiliated colleges are more likely prone to occupational stress as compare to their counterpart's employees of constituent's colleges. The findings might be interpreted on the ground that teachers of affiliated college are low paid employee and for their basic needs remain unfilled leading to have higher level of occupational stress.

(3) The dominance of employees of constituent colleges in terms of having sound mental health in comparison to the employees of affiliated colleges might be interpreted on the ground that group one employees are privileged group availing more facilities leading to have sound mental health as compared to their counterpart's employee of affiliated college. Therefore, interpretation remained as given in case of job satisfaction.

(4) The dominance of employees of constituent colleges in terms of wellbeing might be interpreted on the ground that group one employees are privileged group availing more

facilities leading to have satisfactory wellbeing as compared to their counterpart's employee of affiliated colleges. Therefore, interpretation remained as given in case of job satisfaction.

Conclusions

(1) Job satisfaction is a function of nature of organization. Employees of constituent colleges are more satisfied with their job as compared to the employees of affiliated colleges.

(2) Occupational stress is a function of nature of organization. Employees of affiliated colleges are more stressed as compared to the employees of constituent's colleges.

(3) Mental health is a function of nature of organization. Employees of constituent colleges are having sound mental health as compared to the employees of affiliated colleges.

(4) Subjective wellbeing is a function of nature of organization. Employees of constituent colleges are having better subjective wellbeing as compared to the employees of affiliated colleges.

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Are Girls Genetically Challenged In Stem Field of Study?
With Special Reference to Russian Society

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Abstract:

Since time immemorial it is believed that girls are genetically challenged in STEM subjects i.e. Science, Technology, Engineering & Mathematics. And existing statistics and reports do support this claim that girls are genetically challenged in STEM subjects. A new study from Microsoft highlights that, based on interviews with 11,500 girls and young women across Europe, it finds their interest in these subjects drops dramatically at 15, with gender stereotypes, few female role models, peer pressure and a lack of encouragement from parents and teachers largely to blame.

In another report, according to research done by Girls Who Code, shows that the share of women in the U.S. computing workforce is projected to decline from 24 percent to 22 percent by 2025,

However Russia is an exception to this. According to the UNESCO report 29% of those in scientific research worldwide are females, versus 41% in Russia. In Russia, 15% of inventors are female, versus 4% in the UK. Thus, according to this report, the number of women inventors in Russia number more than three times that of other western countries. Another survey by Microsoft says that Russia, actively encourages its women and girls to nurture an interest in tech, maths and engineering, paving the way for gender equality in the tech industry and re-writing the potential of women in the working world. Hence it is interesting to delve deeper into the matter which is portraying a very interesting picture as far as women and STEM subjects are concerned.

Keywords: Women, Women & Tech, Women in Russia

Overview

Countries around the globe admit that low participation of females in STEM studies and consequently in STEM careers has been a matter of concern. There is a convention, "Girls and Women are genetically challenged in STEM education i.e. Science, Technology, Engineering & Mathematics". This convention became real with present day cross-national and regional surveys which reveals gender differences in STEM education and learning achievement. It is

nearly same participation in case of primary and secondary education but the gap is more apparent at higher levels of education, particularly in specific subjects. It is more acute in matter of choosing STEM as a career. According to UNESCO Institute for Statistics (UIS) data 2014-2016, the ratio of female students only 35% in comparison to all students enrolled in STEM-related fields of study at higher education globally. One can observe the differences by disciplines also, as female enrolment is lowest in ICT i.e. 3%, natural science, mathematics and statistics i.e. 5% and engineering, manufacturing and construction i.e. 8%.[ii] But the situation is different in Russian Society. According to a UNESCO report, 29% of people in scientific research worldwide are women compared with 41% in Russia. In the UK, about 4% of inventors are women, whereas the figure is 15% in Russia. Thus, according to this report, the number of women inventors in Russia more than three times that of other western countries. Another survey by Microsoft says that Russia, actively encourages its women and girls to nurture an interest in tech, maths and engineering, paving the way for gender equality in the tech industry and re-writing the potential of women in the working world. If we observe the above data, we can easily say that girls and women are not genetically challenged in acquiring STEM education. If girls and women were genetically challenged in acquiring STEM education then the situation would be same everywhere. The difference in STEM education is not biological exactly. There must be other factors which are responsible. It can be more clear by analyse the prevailing situation in world in comparison to Russian society. But before going to the details we must know what comprises STEM and its necessity in our life.

What comprises STEM?

STEM is defined in many ways. According to the U.S. government definition the term "STEM" refers to the physical, biological, and agricultural sciences; computer and information sciences; engineering and engineering technologies; and mathematics.[iii] STEM in the context of education is a curriculum based on the idea of educating students in 4 specific disciplines in an interdisciplinary and applied approach rather than teach the 4 disciplines as separate and discrete subjects. They are science, technology, engineering and mathematics. As the STEM education begins while students are very young, STEM integrates these subjects into a cohesive learning paradigm based on real-world applications. That means it is a blended learning. This blended learning environment separates STEM from the traditional math and science education. It shows students how the scientific method can be applied to everyday life. It encourages students to think computationally and focus on the real world applications of problem solving. At the Middle school level, the courses require more delve deeper into because student exploration of STEM related careers begins at this level. At the high school

level, the program of study focuses on the application of the subjects. Courses are now made for preparation of post-secondary education and finally employment. Besides, subject-specific learning, STEM helps to foster inquiring minds, logical reasoning and collaboration skills. In the entire curriculum, one thing is common i.e. much of the STEM curriculum is framed in order to attract the underrepresented populations e.g. female students.

Necessity of STEM in our Life

STEM has been a part of our everyday lives in myriad ways. STEM pervades every corner of our lives. Science is found around us everywhere and each and every aspect of our lives is now enriched with Technology. Not only engineering remain the basic designs of roads and bridges, but also faces the problems of climate change. Now, it also does environment friendly changes to our home. Mathematics is present in every profession or occupation. Whatever activity we do in our lives, we use mathematics. STEM education spreads science literacy and helps in building critical thinkers that enables the next generation of innovators. Innovation leads to new products and services which directly and indirectly that sustain world economy or of any country. We are getting the benefits and facing the challenges of both globalization and a knowledge-based economy. In this scenario, scientific and technological innovations have become increasingly important.

Advantages of STEM education

In the primary and intermediary level, STEM education develop skills like communication, problem solving, critical thinking, creativity and data analysis. With problem solving skills, students learn to analyze problems and then work to overcome those problems. Creativity gives direction to students to look at the problems in other ways and to think outside of the box. Inculcating these soft skills, STEM education helps students to flourish in their careers. As most of the careers require advanced mathematical ability and scientific knowledge and ability, it is better to introduce students to math and science at an early age. According to a recent data, Career in STEM subjects are growing at 17% more than any other field, and the unemployment rate for recent graduates in STEM are less than those with liberal degrees. The US Bureau of Labor Statistics (BLS) predicts employment in occupations related to these disciplines will "grow to more than 9 million between 2012 and 2022." This is an "an increase of about 1 million jobs over 2012 employment levels." Regardless of the level of education, i.e. high school diploma or associate or bachelor's or master's or doctoral degree, one can find a suitable occupation by studying the STEM subjects.[iv]

Current status of girls in STEM field of study

Access to education for girls and young women has considerably improved throughout the world. Still disparities are continuing both among and within regions and countries. Specially, In case of STEM education, Gender differences are present at all levels of education. Though progress has been made, certain scientific and engineering disciplines remain overwhelmingly male. It is more visible as soon as subject selection becomes necessary. It is usually bad in upper secondary and become worse as the level of education increases. As per the UNESCO's STEM and Gender Advancement (SAGA) project report, the gender gap in science widens seriously in the transition i.e. from Bachelor's to postgraduate levels and into research and careers. The highest level of attrition can be found at post-doctoral level as women do not take up careers in their fields of study, despite the large amount of time invested in education prior to employment.[v] There are also huge regional and country differences. The proportion of women enrolled in natural science, mathematics and statistics differ significantly i.e. from 16% in Cote d'Ivoire to 86% in Bahrain. High proportions of women are enrolled in engineering, manufacturing and construction in South-East Asia, the Arab States, and some European countries, while lower proportions are found in sub-Saharan Africa, North America and Europe.[vi] The status of girls and women in Russia is very good in STEM subjects. This is backed by a huge study of 11,500 women across Europe. According to that study, Russia was found to have a huge advantage when it comes to gender diversity in STEM. The advantage starts at home, where 62% of girls in Russia said both their parents talk to them about STEM. 60 percent of girls in Russia claimed that their teachers always talk to them about these topics. Because of this, girls in Russia become more interested in the subjects at an earlier age i.e. around 10 years old and 50% of Russian girls go on to say they would consider a career in STEM. School girls in Russia perceive STEM subjects as gender-neutral. When we take STEM as profession Russia also leads. In 2004, when the average global percentage of senior executive roles held by women was merely 19%, Russia was averaging at 42%. At present, globally 34% of companies have no senior female leaders, whereas there is not a single organization in Russia that currently doesn't have at least one women as a partner or holding an executive, directorial or C-Suite level role.[vii] As per the reports and their data, there must be some factors present which created this regional as well as gender disparities.

Factors responsible for low participation of girls and women in STEM education

The number of female students in STEM studies are growing day-by-day, yet male students continue to outnumber them. Across the world, several factors influence girls' and women's

participation, achievement and progression in STEM studies and careers. These factors can be broadly categorized into three factors. They are biological, social and environmental.

Biological factors: Many biological scientists said that it is only the biological factors e.g. brain structure and function, hormones, genetics, and cognitive traits like spatial and linguistic skills that underpin human learning, cognitive ability and behaviour. But the same research on biological factors, including brain structure and development, genetics, neuroscience and hormones, shows that the gender gap in STEM is not the result of sex differences in these factors or in innate ability. Rather, findings suggest that learning is underpinned by neuroplasticity, the capacity of the brain to expand and form new connections. Education performance, including in STEM subjects, is influenced by experience and can be improved through effective measures. Spatial and language skills, especially written language are positively correlated with performance in mathematics and can be improved with practice, irrespective of sex, especially during the earlier years of life. So it is now clear that girls and women are not genetically challenged in acquiring STEM education.

Social Factors: Researchers believe that negative stereotypes can lower girls' and Women's aspirations for STEM subjects and careers over time. These negative stereotypes includes social, cultural and gender norms through which it has been believed.

Girls are often brought up with a belief that STEM are 'masculine' subjects and they are innately inferior to that of boys in this field. This can undermine girls' confidence, interest and willingness to engage in STEM subjects. However, Russia has encouraged STEM from an early age in girls.

Beliefs, attitudes and expectations of Parents can cause treatment of girls and boys different. Parents having higher social and economical status or higher educational qualifications tend to have more positive attitudes towards STEM education for girls. Parents with lower education, social and economical status and parents of immigrant status and ethnic minority background or single parents have negative attitude towards STEM. According to the Microsoft study, 62% of girls in Russia said both their parents talk to them about STEM.

Both education system and schools play a central role in creating girls' interest in STEM subjects. They must play well in facilitating equal opportunities to access and benefit from quality STEM education. Teachers, learning materials, tools and equipment, assessment

methods, are all critical in creating girls' interest in and engagement with STEM studies and, ultimately, STEM careers. As per the Microsoft study report, 60% of girls in Russia claimed that their teachers always talk to them about these topics.

Both family and education system helps girls and women the Self-selection bias i.e. to pursue or not to pursue STEM studies or careers. The sex of STEM teachers matters too. Mother at home and Female STEM teachers at school have a positive impact on girls' performance and engagement with further STEM studies and careers. Girls can perform better by taking into consideration the teaching strategies, learning needs of girls and women. They also do better when teachers have high expectations of them in STEM subjects and treat them equally with boys. Neverthless, girls can not learn better in STEM, when teachers hold stereotypical beliefs about sex-based STEM ability. Girls in Russia become more interested in the subjects at an earlier age i.e. around 10 years old and 50% of Russian girls go on to say they would consider a career in STEM.

Learning contents, Assessment contents, tools and processes must be gender-balanced and take account of girls' interests to increase girls' interest in STEM. For example, linking abstract concepts with real-life situations, Hands-on activities in laboratories, can enhance girls' interest. Though these days there is an increasing role of information, communication and technologies (ICT) in the STEM education, more attention must be provided to ensure that girls have equal opportunities to avail ICT education. Psychological reactions to exam, such as mathematics anxiety is more common among girl students. It must be look after with care. Finally, the assessment of STEM learning needs to be free from gender bias and encouragement is there. School girls in Russia perceive STEM subjects as gender-neutral.

Learning Environmental Factors: Conducive learning environments can increase girls' self-confidence and self-efficacy in STEM field of study. They should have exposure to real-world learning opportunities like extra-curricular activities, field trips, camps and apprenticeships, which can help inspire and retain their interest. As the goal is to create students' interest into these subjects, they must be standards-based, structured inquiry-based and real world problem-based learning. In order to develop the self interest, there is also an emphasis placed on bridging in-school and out-of-school STEM learning opportunities. Along with the growth in specialist research institutes, technical education must be made available to everyone including women. Women must be encouraged to pursue careers in this field. Media representations of women helps in delving more women into the STEM careers.

In Russia, STEM is a cultural pride. It dates back to the Soviet Union. At that time, science was considered a national priority in Russia. In the 1960s subjects like maths and the sciences were championed in Russia, ahead of languages or the humanities. As a result between 1962 and 1964 some 40% of chemistry PhD's in Russia went to women. Because of this Russia saw a generation of female leaders in STEM emerge, like Valentina Tereshkova, the first woman in space, whose work further inspired young girls to choose the subjects. 55 percent of Russian girls feel there are encouraging role models out there for them.

So from all the above factors we can easily conclude that girls and women are not genetically challenged in matter of STEM field of study. There are social, cultural and environmental factors responsible for low participation of the girls and women. This situation can be changed by appropriate interventions.

Measures should be taken to Attract and Retain more women in the STEM

It is only our perceptions and unconscious beliefs about gender which leads to a convention that women are genetically challenged regarding STEM area of study. We have to change stereotypes, our bias, and other cultural beliefs to make a change. Some majors should be taken to bring and retain more girls in STEM like Inform the girls about the female role models in STEM careers, talking about the greater numbers of girls and women who are achieving at higher levels in STEM than ever before, and figure out the lack of gender difference in performance in STEM subject. Family and education system must motivate the girls that intellectual skills, including spatial skills can be acquired. For this the effort of the girl students should be praised in stead of their intelligence. They must create a growth-mindset environment both in the house and at the classroom.

At the college level, the education system must recruit more women faculty into the STEM subjects. STEM courses in colleges should give emphasis on real-world applications of STEM work. College and Universities must sponsor seminars, lunches, and social events to help integrate women into the STEM. These are some measures which can be taken in order to make more participation of girl and women in the STEM field of study and over some period people can change their views that women are genetically challenged in case of STEM subject of study.

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"Are Girls Genetically Challenged In Mathematics And Science …?"

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Socio Biologists use genetics to explain the very manmade social constructs that glorify the cultural conformity bestowed upon women, that confines them into investing most of their energies in home building and producing offspring, hence submission to patriarchal family set up, thinking of oneself as inferior to men, is almost the social construct they grow up in and accept without questioning the dormant status they have accepted for time immemorial. Deciding stereotypes based upon gender is an illogical practice because ultimately it is not your chromosomal composition that decides your branch of study, rather it is your interest and aptitude that ultimately decides which area you shall flourish in. Research on chromosomes and DNA Helix have shown that the power of chromosome defines the genetic mapping of an individual. No where has it been mentioned that female chromosome X are less intelligent. Girls outright overshadow boys in fields conventionally attributed to be male centric, thereby proving that commitment to a particular subject decides your success and not how you are genetically engineered.

In the paper that questions, "Are women genetically challenged for mathematics and science" We are here to negate the thought completely.

Had it been so, we wouldn't have nurtured Shakuntala Devi the Mathematician (human computer) in our very own homeland. Madam Curie to me comes as the finest example of a woman scientist, who overcame tremendous hardships and owing to her sheer dedication and perseverance, went on to win two Nobel Prizes for physics and chemistry both. There are thousands of such examples but in my short paper here, it is absolutely not necessary to remind my august audience of all the glorious names they already know of.

Out of the sheer home atmosphere and academic conditioning at home, Madame Curie's daughter Irene Joliot Curie became a scientist too and went on to win a Nobel in chemistry yet again. Nothing genetic here, pure family atmosphere and encouragement to study science and explore the world. Closer Home in India, Capt. Kshamata Bajpai has been Flying for AirIndia since 1997. The first Captain to Command an Aircraft with an all Woman Crew on the longest direct flight from Delhi to SanFranscisco. Then there is Avani Chaturvedi , The first Indian Woman fighter Pilot . Sky is no Bar in her Ambitious flight was proved by Capt. Nivedita Bhasin who at 26, became the

youngest woman Pilot in the World to fly a Jet Aircraft in 1990. In maximum homes across the World, this gender disparity begins very early, right from the moment when toys are picked up for the infant babies . Girl Children are showered with fluffy soft toys and dolls graduating to kitchen utensils and tea sets or dinner sets for mock cooking and serving and recreation whereas little boys are introduced to toy guns or fast cars , flying planes and techno gizmos. If perchance a boy is found playing with dolls or kitchen sets, the mother herself reprimands the boy child, not wanting him to develop soft skills and domestic inclinitations and so on .The gender discrimination is so extreme that many a text books at primary level depict family structure as –" Father goes to Office and earns money , Mother works in the kitchen and feeds the family …" The gender roles are defined loud and clear by the patriarchal society which have seeped in deep into the psyche of Men and Women alike and breaking ground or breaking the glass ceiling for most women is a herculean task , not wanting to rebel with the family and societal system.

The Women achievers who have made a name for themselves in the field of science, maths, aviation, technology etc , breaking stereotypes are the ones who fought the conventional patriarchal setup and were encouraged by their family and background. One such remedy that has been in practice for time memorial is , " Garbha Sanskar ".Garbha Sanskar completely opposes the theory of genetic design . The Sanskrit word garbha means Foetus in the Womb . It is traditionally believed and backed by scientific research that a Child's mental , emotional and behavioural development starts as soon as it is Conceived. The Personality, aptitude and interests begin to take shape in the Womb, influenced by the Mother's state of mind .

Mythological stories are filled with such examples of designed conceptions for eg. The story of Abhimanyu and the Chakravyuh that He could not breakthrough as his mother Subhadra slept halfway through the story her husband Arjun was narrating to her abouth the Chakravyuh in the battle field of Mahabharata. Therefore it makes for a strong point in case that the mental state , thought process and area of education during Pregnancy strongly influences the Child to be born , supported by a Robust family backing and support to choose the desired field of Education later on . Family backing definitely is the catalyst in decision making part for the girl child , be it Medicine , Engineering or classical arts. In no way does genetic design play any role in defining the Intelligence of Girls , and it is heartening to see more and more girls opting for science and technology and faring better than boys in most arenas. Lets Pledge to make our Girls stronger and provide them all the encouragement they deserve.

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*Note: This is a transcript of the presentation made by the author in the conference and not a research paper

Healthy Diet in Vital Stages of Women's Life in 21st Century

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Abstract:

*Women, she takes care of family, family economy, household affairs, food, clothes and she tries to keep her family happily all the time. But she forgets to take care of herself. Nutritional needs of women vary in different stages of life cycle. The vital stages in women life are **Adolescence, Pregnancy, Lactation and Menopause**. At these periods women's should be more cautious about their dietary habits. Balanced diet helps to keep women healthy. Only healthy women can create a healthy atmosphere in the family. There is a need to create awareness in dietary aspects. This article is dedicated to all the women's. I think it will guide you in a better way to be a healthy and a perfect woman.*

Adolescent Girls

The period of transition from childhood to adulthood is called adolescence. The adolescent years extend from the onset of puberty, between the ages of eleven and thirteen years in the average child to the age of maturity.

There are many physical and psychological changes which results due to the influence of hormones. It is also called as menarche period. Malnutrition at this time delays the menarche. At this age adolescent girls will be more concerned about their development, about size and shape of body, sexual development, skin condition, attractiveness and approval by their friends. Most girls want to weigh less with small waist. So they do self impose dieting, it leads to severe health problems. Proper guidance and counseling helps to prevent such problems.

Table 1: Recommended Dietary Allowances (RDA) for Adolescent Girls

Nutrient	Years	
	13-15	16-18
Body weight	46.6	52.1
Energy K.cal.	2330	2440
Protein (g)	51.9	55.5
Fat (g)	40	35
Calcium (mg)	800	800
Iron (mg)	27	26
Vitamin A (µg)	600	600

beta Carotene (µg)	4800	4800
Thiamin (mg)	1.2	1.0
Riboflavin (mg)	1.4	1.2
Niacin (mg)	14	14
Pyridoxine (mg)	2.0	2.0
Ascorbic acid (mg)	40	40
Folic acid (µg)	150	200
Vitamin B12 (µg)	0.2-1	0.2-1.0
Magnesium (mg/d)	210	235
Zinc (mg/d)	11	12

Source: ICMR RDA, 2010

Energy needs are high at this period to meet the requirements of growing body. Adolescents attract more towards junk foods, these are rich in empty calories, not good for their health. Balanced healthy diet should be consumed to meet the energy needs of the body. For proper hormonal activity and development of growth spurt adolescents need to consume higher amount of good quality proteins in daily diet (Milk, Egg). Fat is an important component of diet and serves a number of functions in the body. The foods rich in essential fatty acids (Linoleic, linolenic and arachidonic acids) should be emphasized. These fats help to overcome the problem of menstrual cramps. Fish oil, linseed oil, almond oil, sunflower oil, olive oil, rape seed oil, rice bran oil, ground nut oils can be used for cooking. Don't consume more of fried items and junk foods.

As the structural component, calcium is required for the formation and maintenance of skeleton and teeth. It is also required for the muscle contraction, contraction of heart, nervous activity and blood clotting. Consume required amount of calcium every day. Iron is an essential element for the formation of haemoglobin. Its deficiency leads to Iron Deficiency Anaemia. Anaemia delays the menarche. A girl needs to ensure adequate intake of iron as they lose 0.5 mg/day by way of menstruation (Shrilakshmi., 2014). Iron rich foods are green leafy vegetables, flesh foods, dry fruits, sprouts, millets and garden cress seeds.

Pregnant Women:
Pregnancy is a physiologically and nutritionally a highly demanding period. From conception to exclusive breast feeding (first 6 months) the baby completely depends on mother's nutritional status. If the mother is underweight or not gaining optimal weight during pregnancy the nutrients that are transferred to the baby will be of poor quality and quantity. On the other hand, if the mother is overweight, it will hamper the blood circulation to the uterus and restricts the quantity of nutrients transferred to the placenta and to the baby. There

is a considerable increase in the nutritional needs of the mother. On an average the pregnant women gains about 10-12 kg in pregnancy. Either low or excessive weight gain are harmful to the pregnant women and as well as the developing fetus (baby).

The growth and development of the baby is determined by the food taken by the mother. All the nutrients provided to the baby are derived from her food. In the first seven days, baby nourishes with the nutrients from the just fertilized ovum, then the amniotic fluid and later on throughout the pregnancy the baby receives nutrients via the placenta. Even after birth the baby receives all the nutrients for the first 6 months exclusively from mother's milk. This is followed by gradual introduction of complementary foods after 6 months along with the mother's milk. Eating healthily during pregnancy will help the baby to develop and grow normally, and will keep the mother fit as well. A healthy diet during pregnancy should contain the right balance and combination of nutrients. If the mother is consuming a balanced diet comprising of various food groups, she gets the benefit of various nutrients that are necessary and increased during the pregnancy (Anonymous, 2013).

Table 2: Recommended Dietary Allowances (RDA) for Pregnant Women

Nutrient	Normal Woman			Pregnant women
	Sedentary	Moderate	Heavy	
Body weight	55	55	55	55
Energy K.cal.	1900	2230	2850	+350
Protein (g)	55	55	55	82.2
Fat (g)	20	25	30	30
Calcium (mg)	600	600	600	1200
Iron (mg)	21	21	21	35
Vitamin A (µg)	600	600	600	800
beta Carotene (µg)	4800	4800	4800	6400
Thiamin (mg)	1.0	1.1	1.4	+0.2
Ribiflavin (mg)	1.1	1.3	1.7	+0.3
Niacin (mg)	12	14	16	+2
Pyridoxin (mg)	2.0	2.0	2.0	2.5
Ascorbic acid (mg)	40	40	40	60
Folic acid (µg)	200	200	200	500
Vitamin B12 (µg)	1.0	1.0	1.0	1.2
Magnesium (mg/d)	310	310	310	310
Zinc (mg/d)	10	10	10	10

Source: ICMR RDA, 2010

Pregnant women should choose foods rich in fiber (fibre 25 g/1000 kcal) like whole grain cereals, pulses and vegetables, to avoid constipation. Daily oral iron and folic acid supplementation is recommended as part of the antenatal care to reduce the risk of low birth weight, maternal anaemia and iron deficiency. Iron is needed for haemoglobin synthesis, mental function and body defense. Deficiency of iron leads to anaemia. Plant foods like legumes and dried fruits contain iron. Folic acid, taken throughout the pregnancy, reduces the risk of congenital malformations and increases the birth weight. Green leafy vegetables, legumes, nuts and liver are good sources of folic acid. 500 mg folic acid supplementation is advised preconceptionally and throughout Pregnancy for women with history of congenital anomalies (neural tube defects, Cleft palate) Calcium is essential, both during pregnancy and lactation, for proper formation of bones and teeth of the offspring and for secretion of breast-milk rich in calcium and also to prevent osteoporosis in the mother. Iodine intake ensures proper mental health of the growing foetus and infant. Excess intake of beverages containing caffeine like coffee and tea adversely affect foetal growth and, hence, should be avoided. Smoking and tobacco chewing and consumption of alcohol must be avoided.

Lactating Mother:

The nutritional link between the mother and the child continues even after birth. The newborn baby depends for some period solely on breast milk for existence. Nutritional requirements are maximum during lactation compared to any other age group in a woman's life hence the diet should be balanced and meet the requirement. Number of meals can be increased. Galactogogue or lactogogue act by increasing the prolactin secretion which in turn increases milk production. Brown rice, oat meal, legumes, fenugreek, carrots, spinach, Garlic, milk, almonds, garden cress seeds, goat meat, fish, mutton, chicken soup, sonth laddu and gond laddu are considered to increase milk production.

Weight gain beyond that desirable for body size, should be avoided. When the baby is weaned, the mother must reduce her food intake in order that obesity may be avoided. Include fibre rich fruits and vegetables to avoid constipation. Sometimes the infant may be sensitive and may react to a food eaten by the mother. Common allergenic foods are cow's milk products, fish, eggs, peanuts or wheat in the maternal diet

Start breast feeding within an hour after delivery and do not discard colostrum Breast feed exclusively for a minimum of 6 months. Continue breast feeding even after introduction of supplements (weaning foods) up to 2 years.

Table 3: Recommended Dietary Allowances (RDA) for Lactating Mother

Nutrient	Normal Woman			Lactating mother	
	Sedentary	Moderate	Heavy	0-6 months	6-12 months
Body weight	55	55	55	55	55
Energy K.cal.	1900	2230	2850	+600	+520
Protein (g)	55	55	55	77.9	70.2
Fat (g)	20	25	30	30	30
Calcium (mg)	600	600	600	1200	1200
Iron (mg)	21	21	21	25	25
Vitamin A (µg)	600	600	600	950	950
beta Carotene (µg)	4800	4800	4800	7600	7600
Thiamin (mg)	1.0	1.1	1.4	+0.3	+0.2
Ribiflavin (mg)	1.1	1.3	1.7	+0.4	+0.3
Niacin (mg)	12	14	16	+4	+3
Pyridoxin (mg)	2.0	2.0	2.0	2.5	2.5
Ascorbic acid (mg)	40	40	40	80	80
Folic acid (µg)	200	200	200	300	300
Vitamin B12 (µg)	1.0	1.0	1.0	1.5	1.5
Magnesium (mg/d)	310	310	310	310	310
Zinc (mg/d)	10	10	10	12	12

Source: ICMR RDA, 2010

Menopause:

Menopause is the time in a women's life when her menstrual periods stop. Menopause is a natural part of aging that happens to all women. Eating a balanced diet of whole grains, lots of fruit and vegetables, and lean protein will help women feel healthier. As women get older their bones lose calcium and get weaker and more breakable, it's very important for women to eat calcium-rich food like ragi, egg, milk, green leafy vegetables (amaranth leaves, fenugreek leaves, drumstick leaves), tapioca and flesh foods. Use flax seed and cinnamon in food preparations. Soyabean is also very beneficial at this age.

Conclusion:

Physically and psychologically women should be strong at all stages of her life cycle. Give more importance to whole grain cereals, pulses, fruits and vegetables. It's better to stay away from junk foods and cola beverages. Always remember, **Positive Thinking, Nutritious Food** intake keeps you healthy throughout your life.

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