Aayushi

International Interdisciplinary Research Journal (AIIRJ)

PEER REVIEWED & INDEXED JOURNAL

January - 2020

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Aayushi International Interdisciplinary Research Journal

Impact Factor

SJIF 6.293

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Aayushi International Interdisciplinary Research Journal
ISSN 2349-638x
Special Issue No.63

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In ancient India, though patriarchal system was highly prevalent - all male domination -- women enjoyed a position of respect and reverence. Several inscriptions make references to the status of women in that they enjoyed the freedom to make liberal gifts to religious institutions like temples, dharmasalas not merely for the welfare of heads of the families but for their parents as well. Women held very important position in ancient Indian society. There are evidences to suggest that woman power destroyed kingdoms and mighty rulers. Elango Adigal’s Sillapathigaram mentioned that Madurai, the capital of Pandyas was burnt, when Pandyan ruler Nedunchezhiyan killed a woman’s husband by mistake. Veda Vyasa’s Mahabharata tells the story of the fall of Kauravas because they humiliated Draupadi. Valmiki’s Ramayana is also about the annihilation of Ravana when abducted and tried to marry Sita forcibly. The plethora of Goddesses in ancient period was created to instill respect for women. Ardhanareshwar (God is half-man and half-woman) was highly worshipped. Women were allowed to have multiple husbands. They could leave their husbands. In the Vedic society women participated in religious ceremonies and tribal assemblies. There is no seclusion of women from domestic and social affairs but they were dependent on their male relatives throughout their lives. The system of Sati existed among the Aryans in the earlier period. The hymns of the Rig-Veda, the Adharva Veda show that it was still customary for the widow to lay symbolically by the side of her husband’s corpse on the funeral, forced child marriages were unknown. Women could choose their husbands through a type of marriage called Swayamvara. In this, potential grooms assembled at the bride’s house and the bride selected her spouse. Instances of Swayamvara ceremony can be found in epics, the Ramayana and the Mahabharata. This continued even in the later period in high caste families.

As the time passed the position of women underwent changes in all spheres of life. In the Vedic period, women lost their political rights of attending assemblies. Child marriages also came into existence. According to the Aitareya Brahmana, a daughter has been described as a source of misery. Atharva Veda also deplores the birth of daughters. Yet, certain matrilineal elements are discernible in this period also. The importance assigned to the wives of the Raja in the Rajasuya Yuga has been regarded as an indication of matrilineal influence. The Vamsavalis or genealogies of teachers attached to the Brihadaranyaka Upanishad in which many seers bear metronymics, indicate their importance. There are references to women seers like Gagri and Maitreyi. However during this period, we see the growing tendency to stratify the Indian society along gender lines. The position of women gradually deteriorated as the Vedic ideals of unity and equality began to fade off through the passage of time. During the period of Smritis, women were bracketed with the Sudras and were denied the right to study the Vedas, to utter Vedic mantras and to perform Vedic rites. Marriage or domestic life became compulsory far women and unquestioning devotion to husband is their only duty. During the Mauryan period Brahmachanical literature was particularly severe in the treatment of women and assigned them a very low status in the society. Buddhist texts on the other hand were much more considerate in treating them. Megasthenes testifies to the growing practice of polygamy; employment of women as palace guards, bodyguards to the kings, spies etc., permission of widow remarriage and divorce. Thus the position of women though inferior was not as bad as it came to be in the later ages.

Since women and property are bracketed together in several references in the epics, Smritis and Puranas, women came to be regarded as a sort of property. She could be given away or loaned as any item of property. This was the attitude of a typical patriarchal society based on private property. The Brahmachanical law did not allow any proprietary rights to women; the provision for stridhana is of a very limited nature and does not extend beyond the wife’s rights to jewels, ornaments and presents made to her at the time of her marriage. The practice of using veils by women of high caste families was in vogue. In South India also the position of women deteriorated. Remarriage of widows was generally not favoured. Their positions were very bad as they had to shave their heads, discard all their ornaments and eat only plain food that too once in a day and wear
white clothes. If anyone goes out on some work, and faces a widow, was considered as a bad women. They are generally not invited to witness any social functions such as marriage, naming of a child, etc., except to render domestic labour. Women of higher status - *Agra Varnas* were given higher education while a common housewife received limited education. Nevertheless, she was very well acquainted with social morals and worldly affairs. Women were able to win the heart of their husbands, through absolute devotion, commanded respect from children and received the affection of elders. Because of these laudable qualities woman was considered as the goddess of prosperity of the family. This brighter aspect of the high status of women in ancient India explains only one side. However, the other side of the picture of women was not so rosy. Several inscriptions and references in literature make it clear that polygamy, particularly among the kings, nobles, rich and high caste men were not uncommon. Polygamy apart, maintaining concubines was considered a social status.

The temple dancers played an important part in promoting fine arts like dance and many inscriptions attest to the fact that the temple dancers enjoyed a position of respect in society. Social status and general respect apart, women of the early and medieval Andhra enjoyed freedom to a considerable extent. Woman was trusted and respected in all walks of life. This can be studied from different points of view taking the statuses of women into consideration.
Contributions Of Judiciary In Empowering Of Women In India: An Eye View

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Abstract

Gender prejudice is a predicament that is seen all over the globe. Suchlike the causes may be, it is the duty of humans to shield the human rights of those who are victims. Women have been ill-treated in every society for ages and India is no exclusion. Indian judiciary feel persuaded of the call for women’s empowerment by law and by lawful means. The Constitution of India has taken a long bound in the trend of get rid of the drawn out effects of such unpleasant forces so far as women are fretful. The Constitution has made articulate provision for assenting action in favor of women. It proscribe all types of intolerance against women and lays a carpet for securing equal prospect to women in all walks of life, including education, employment and partaking. According to investigative jurisprudence a court simply found the law or simply interpreted the law. Judges are applying the discretionary power to provide healthier justice to women in the new perspective of the Socio-Economic conditions. Therefore this paper seeks to address the role of Judiciary in enforcing and strengthening the constitutional goals towards protection rights and empowerment of the women in India in all walks of life.

Key words: Women Rights Empowerment, Judiciary.

Introduction

Justice is an aspect of human demeanor. Law, as a social engineering, is to therapy obtainable as a medium to institute a classless social order in a Leninist, Secular democracy of India. All human rights are resultant from the decorum of the person and his intrinsic merit. Fundamental Rights and Directive ethics of the Constitution have amalgamated in them as basic human rights as inseparable and co-dependent. Justice is unanimously measured to be a function of the self-governing. Dedicated institutions such as courts were not there in early societies for the defrayal of disagreement. In fact, the earliest approach of justice took the form of vengeance which was a confidential subject. In path of time, kings acquired the powers to espouse law and order and equally assumed the conscientiousness of making decisions. Hence in some way, injustices were committed to women who were confined in the four walls. But as time has evolved, lot of changes have taken place and with the independence of judiciary in India. Judiciary in India has been in forefront in the safeguard and empowering of women.

Meaning of women empowerment

Women empowerment in undemanding words can be unstated as giving power to women to settle on for their own lives or inculcating such aptitude in them so that they could be able to find their equitable position in the society. Therefore, Women empowerment has five workings: women’s reasonableness of self-worth; their right to have and to patch up on choices; their right to have admittance to opportunities and resources; their right to have authority to control their own lives, both within and outside the home; and their capability to influence the path of social change to create a more just social and financial order, nationwide and globally. In this context, education, training, awareness rising, building self-confidence, expansion of choices, increased access to and control over resources, and actions to transform the structures and institutions that strengthen and enable gender discrimination and inequality are vital tools for empowering women and girls to assert their rights.

Definition of women empowerment

According to the united nation (UN) commission on the status of women (2002). Settled conclusions on get rid of scarcity, including through the empowerment of women throughout their life cycle, in a globalizing world¹.
India’s Constitution makers and the naissance fathers were very unwavering to provide equal rights to both women and men. The Constitution of India is one of the most excellent equality documents in the globe. It provides provisions to protected egalitarianism in broad-spectrum and gender equality in fastidious. Assorted articles in the Constitution uphold women’s rights by putting them at par with men socially, politically and economically. The Preamble, the basic Rights, DPSPs and other legal provisions provide a number of general and exceptional safeguards to secure women’s human rights.

The Preamble to the Constitution of India assures justice, social, economic and political; equality of status and opportunity and dignity to the individual. Thus it treats both men and women equal.

Whereas in the basic right, the policy of women empowerment is well entrenched in the in our Constitution. For example: Article 14 guarantee to women the right to equality and in Article 15(1) expressly prohibits prejudice on the basis of sex. Article 15(3) empowers the State to take positive actions in favour of women. Article 16 provides for egalitarianism of opportunity for all citizens in matters relating to employment or appointment to any office. These rights being fundamental rights are justifiable in court and the Government is indebted to follow the same.

Besides in the Directive principles of State Policy also it contains imperative provisions concerning women empowerment and it is the duty of the government to apply these principles while making laws or formulating any policy. Though these are not justifiable in the Court but these are essential for governance nonetheless. Some of them are: Article 39 (a) provides that the State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood. Article 39 (d) mandates equal pay for equal work for both men and women. Article 42 provides that the State to make provision for securing just and humane conditions of work and for maternity relief.

Role of judiciary in empowering and protecting women in India

Courts have played a noteworthy responsibility during the last decades with the hold up of the noninterventionist provision of the Constitution, with the aid of a sequence of pro-women international human rights instruments and a progressively more forceful women's movement within and outside the realm. Some of the remarkable judgments are:

Gaurav Jain v. Union of India, the Supreme Court laid down that socio-economic empowerment of women is the constitutional obligation of the state and further observed that: 'Society is accountable for a woman's becoming victim of circumstances. The society should make reimbursement to avert trafficking in women, liberate them from red-light vicinity and other areas in which the women are driven or spellbound in prostitution. Their psychoanalysis by socio economic empowerment and justice is the constitutional duty of the State. Their economic empowennent and social justice with decorum of person are the basic rights and the Court and the Government should optimistically endeavor to ensure them the State in an egalitarian polity. The Supreme Court in Chairman, Railway Board v. Chandrima Das, held that where victim who was a Bangladeshi woman was gang raped in India, compensation was granted under public law (constitution) for violation of fundamental rights on the ground of domestic jurisprudence based on constitutional provisions and Human Rights jurisprudence.

In Vishakha v. State of Rajasthan, the Supreme Court felt that the deficiency of legislation should not be permissible to commit gender based brutality against women at work places and laid down a series of guidelines to be observed in all institutions employing women, until legislation is enacted for the rationale. The court factually legislated on what constitute sexual harassment and how complaints have to be processed punctually and reasonably through a means which the court itself devised through the judgment. The decision constitutes a milestone in gender justice development through judicial decision. The court declared sexual pestering of a working woman at her place of work as amounting to contravention of rights of gender equality and right to life and liberty, which is a clear violation of Article 14, 15 and 21.

The court observed: 'The meaning and content of the fundamental rights guaranteed in the Constitution of India are of adequate amplitude to include all the facets of gender equality including prevention of sexual harassment or abuse'. In this context, the basic rights provisions have been used by the court not only against the government and its instrumentalities absence of any domestic law connecting to this matter, the court itself
has laid down under Article 32 some directions for the prevention of such harassment. Significantly, the court has acknowledged the suggestion that the global conventions and norms are to be read into the fundamental rights when there is no changeability between the two. In the instant case, the Supreme Court referred to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and also the resultant violation of gender equality under Articles 14, 15 and 21 of the Constitution. According to the court: Hence its accepted rule of judicial edifice that regard must be had to international conventions and norms for construing domestic law when there is no discrepancy between them and there is a emptiness in the domestic law'. And the directions were to be pertinent to both public and private sector.

In Gayatri Devi Panjari v. State of Orissa, court upheld the policy of government to give penchant to women while designating shops on merit in addition to 30 percent observation for women in that regards. The Court opined that reserved for any class cannot be taken as a ceiling and the government could, choose women over men ever if there was reservation for women since the policy of reservations aims at ensuring the minimum while the policy of preference aims at facilitating the empowerment of the disadvantages sections of the people. In Olga Tellis V. Bombay Municipal Corporation the Supreme Court affirmed it to be a part of the right to life certain by Article 21. The Supreme Court displayed a moderate loom in interpreting the Equal Remuneration Act of 1976, enacted to provide equal remuneration to male and female employees. The Act provide that 'no employer shall pay to any worker, remuneration at rates less favorable than those at which remuneration is paid to workers of the opposite sex was amended in 1987 to provide for more deterrent punishment and to prohibit discrimination not only in initial recruitment but also in any condition of services such as promotion, training or transfer. However, in spite of this Act, women incessant to be discriminated in job and condition of services.

The Supreme Court again explained the movement of equal pay for equal work in Associate Banks Officers Association v. State Bank of India, historically, equal pay for work of equal value has been a slogan of the women's movement. Equal pay laws, therefore usually deal with sex based discrimination in the pay scales of men and women doing the same or equal work. In the Remuneration Act, 1976 provides for the payment of equal remuneration to men and women workers and is meant to prevent discrimination on the ground of sex against women in the matter of employment.

The apex court in Air India Cabin Crew Association v. Yeshawinee Merchant and ors, held that the issue of equality as well as economic rights of the women. The services regulation based on agreements and settlements fixing lower retirement age for air-hostess between 50-58 years of age was held to be not discriminatory based on sex alone. The court while discussing the previous decision again discusses the provision of the Equal Remuneration Act, 1976. Section 4 of the Equal Remuneration Act, 1976 prohibits the employer from paying unequal remuneration to male and female workers for 'same work or work of a similar nature.' Section 5 of the said Act prohibits discrimination by the employer while recruiting men and women workers for 'same work or work of similar nature. 'By Amendment introduced to Section 5 by the Amendment Act No. 49 of 1987, employer has been prohibited from discriminating men and women after their recruitment in the matter of their conditions of service for the 'same work and work of similar nature.

In Air India vs. Nargesh Meerza, the Air India and Indian Airlines Regulations was challenged as violative of Article 14. Regulation 46 provided that an Air Hostess was retire from services upon attaining the age of 35 years or on marriages if it took place within four years of joining the services or in first pregnancy, whichever occurred earlier. Regulation 47 empowered the Managing Director, at his option, to extend the age of retirement by one year at a time the age of retirement, up to the age of 45 years, if an Air Hostess was found medically fit. The Supreme Court struck down the Regulation providing for retirement of the Air Hostess on her first pregnancy, as unconstitutional, void and violative of Article 1415 of the Constitution. The Court explained that regulation did not prohibit marriage after four years of joining services and if an air hostess after having fulfilled the first condition became pregnant, there was no reason why pregnancy should stand in the way of her continuing services. Having taken the Air Hostess in services and after having utilised her services for four years, to terminate her services if she became pregnant, the Court said, amounted to compelling the poor air hostess, not to have any children.

It thus amounted to interfere with and divert the ordinary course of human nature. It was held not only callous and cruel act but an open insult to Indian Womanhood, the most sacrosanct and cherished institution.
Such a provision, the court said, was not only manifestly unreasonable and arbitrary but contained the quality of unfairness and exhibited naked despotism and was, therefore, clearly violative of Article 14. The Regulation giving opinion to the Managing Director to extend the services of an Air Hostess conferred a discretionary power without laying down any guidelines or principles, was struck down as unconstitutional. However, the provision that an Air Hostess was to retire if she married within four years of joining services was upheld as there was no unreasonableness or arbitrariness in the provision. It was held to be very sound and salutary provision. If an Air Hostess married at a mature age i.e. near about the age of 20 to 23, she has become fully mature. Here would be every chance of marriage providing a success all things being equal. Apart from improving the health of the employee, the Court held, it would help a good deal in the promotion and boosting up of our family planning programmes.

CONCLUSION

Landmark decisions delivered by the Indian judiciary, in particular during the last few decades, bear testimony to the fact that judges cannot be accused of gender injustice. They have shown the requisite sensitivity expected of them. However in Air India v Nargesh Mirza, which remains one of the landmark Supreme Court judgments on the issue. It is also, as I shall dispute as an analytically unsatisfactory decision, which failed to take into account the nuanced and reflective sex discrimination. But still the courts have made remarkable contribution in their pronouncement in empowering women.

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An Empirical Perspective on Avenues of Women Empowerment Through Higher Education.

Smt. Alice E. Joseph  
Asst. Professor  
Nandini College of Education, Raichur-Karnataka

Abstract  
Swamy Vivekananda said “There is no chance for the welfare of the world unless the condition of women is improved” it is Education which can do so by empowering women. Education is widely perceived as an indicator of the status of women & even more importantly as an agent for the empowerment of women. 

The concept of women empowerment is a recent one. 1st year of new millennium 2001 was declared as “women empowerment year.” Education is a key factor for women empowerment-prosperity development & welfare. Empowerment refers to POWER. Oxford Dictionary defines Empowerment as “The Authority or power to do something.” 

Women Empowerment refers to the creation of an environment for women where they can make decision of their own for their personal benefits as well as for the society. Women empowerment is empowering the women to make them independent in all aspects of mind, thought, right, decision etc. by leaving all the social & family limitations. Women Empowerment is an important tool to bring about the required Social changes in the society & the mindset of the people. Empowerment of women would mean equipping women to be economically Independent, self –reliant, have position, esteem to enable them to face any difficult situation and they should be able to participate in development activities. Higher Education empowers women which help to abolish gender inequality, develop their potentials, increase social & economic returns, improve the quality of life, produce, Educate & reduce fertility & mortality rates. 

The paper focuses on Meaning of Women Empowerment. The paper attempts to analyze Women Enrolment in Higher Education, Need for Women Empowerment, 5 Components, and Types & Barriers. The Paper also highlights on Relationship between Higher Education and women Empowerment &the Practical Steps to be taken. 

Key Words: Higher Education, Women, Empowerment, Women Colleges

Introduction:  
Education is one of the most important means of empowering women with the knowledge, skill & self confidence necessary to participate fully in the development process. Higher Education constitutes the back bone of any programme of human resource development. It does not include liberal Education only, but it also includes professional, technical and scientific education. 

Higher Education is considered essential for any nation’s culture social & economic development. Its effective participation of women is very vital at all levels of development. Educating women is not a charity. It is a good economics & if developing nations are to abolish poverty they should educate their women. A study by the international center for research on women confirms “women are more likely to control their own destinies & effect change in their own communities when they have higher level of education”. International conference on population & Development programme of action states “Education is one of the most important means of empowering women with the knowledge, skill & self confidence necessary to participate fully in the development process.” 

Women empowerment itself elaborates that social rights, political rights, Economic stability, judicial strength & all other rights should be also equal to women. There should be no discrimination between men & women. Women’s should know their fundamental & social rights while they get once they are born. 

The land mark on the history of education was laid when the First women was admitted at the university of Calcutta in 1877, the Second in the University of Chennai in 1881 &Third in the University of Mumbai 1883 while Gujarat came up with first women graduate Shardabeer Sumant Mehta & Vidyagouri Neelkanth in the beginning of 20th Century i.e., 1901. 

The UNESCO’s world conference on higher Education (1998) & the world Education Forum (2000) made a commitment to the attainment of many goals for women’s Education & empowerment. The necessary condition for women empowerment can be different depending on social & economic milien. For rural women,
participation in Social network, relevance in society, freedom of movement, leadership in rural institution, control on family formation, decision & assets are key precondition.

Where as an urban women senses her empowerment availability in labor market, economic & educations space. Irrespective of social base the fundament facet of women empowerment are accumulation of endowment (health, Education& physical assets) use of those endowment to take up economic opportunity & generate income & finally using those endowment to take action to become agent affecting individual & societal well being.

Meaning of women empowerment
According to UNESCO, women empowerment means:
1. Having decision-making power of their own.
2. Having access to information & recourses for taking proper decision.
3. Having a range of options from which you can make choice.
4. Ability to exercise assertiveness in collective decision making.
5. Having positive thinking as the ability to make change.
6. Ability to learn skill for improving one’s personal or group power.
7. Ability to change other’s perceptions by democratic means.
8. Involving in the growth process & changes that are never ending & self initiated
9. Increasing one’s positive self-image & overcoming stigma

Types of Empowerment
There are various types of empowerment. Most of the scholars have agreed the following types as important for women empowerment to uplift their status & achieve gender equality.
1. Social empowerment
2. Economic empowerment
3. Educational empowerment
4. Political empowerment
5. Legal empowerment

Need for women Empowerment
Women’s are deprived of
1. Decision making power
2. Freedom of movement
3. Access to Education
4. Access to Employment
5. Exposure to media
6. Domestic Valiance

5 components of women’s empowerment according to U.N.
2. Their right to have & to determine choices.
3. Their right to have access to opportunities & resources.
4. Their right to have the power to control their own lives, both within & outside the home.
5. Their ability to influence the direction of social change to create a more just social & economic orders, nationally & internationally.

Relationship between Higher Education & women Empowerment
Higher Education plays a catalytic role in empowering the women. It can be listed as below.
1. Higher Education enables the women to fix themselves up in society into which they are found them.
2. Higher Education helps to explore the world, manipulate it for their survival.
3. Potentials deposited in individuals are explored so that individuals can acquire training & knowledge in a profession.
4. Higher Education enables them to cultivate confidence & habits develop right attitude to work & life as goal citizens.
5. Higher Education empowers women with knowledge, skill & self confidence necessary to participate fully in development process.
6. Provides opportunities to women to fulfill their needs. The needs comprise with special learning tools (such as literacy, oral expression numeracy & problem Solving) & basic learning content such as knowledge, skills values, & attitudes required by human beings to be able:
   a) To survive
   b) To develop their full capacities.
   c) To live & work in dignity.
   d) To participate fully in development
   e) To improve their lives
   f) To make informal decision making
   g) To continue Learning.
7. Through higher education flows of ideology & culture of nation, states & its people.
8. Misinformation & constricted learning behaviors that women internalized can also be filtered through Education.
9. It plays a very important role in the overall development of country.
10. Women’s with higher education helps in development of the human resources & improves the quality of life at home & outside.
11. Educated women not only tend to promote education of their girl child, but also can provide better guidance to all the children.
12. Women with higher education can also help in the reduction of infant mortality rate & growth of population.

**Women Enrolment in Higher Education.**

Women enrolment in Higher Education has increased from 14% in 1950-51 to 44% in 2012-13 gross Enrolment Ratio for female is 12.7% against 17.1% for male.

<table>
<thead>
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<th>Sex</th>
<th>Gross Enrollment Ratio</th>
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<tr>
<td>Male</td>
<td>17.1%</td>
</tr>
<tr>
<td>Female</td>
<td>12.7%</td>
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</table>

**Women Colleges in India.**

So far women colleges are concerned their number has also increased from 412 in 1970-71 to 4266 in 2011-12. But its share in total number of college is still only 12% as mentioned in the following table.

**Women Colleges in India.**

<table>
<thead>
<tr>
<th>Year</th>
<th>1970-71</th>
<th>2000-01</th>
<th>2010-11</th>
<th>2011-12</th>
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<tbody>
<tr>
<td>TOTAL COLLEGES</td>
<td>3604</td>
<td>12806</td>
<td>33023</td>
<td>35539</td>
</tr>
<tr>
<td>WOMEN COLLEGES IN INDIA</td>
<td>412</td>
<td>1578</td>
<td>3982</td>
<td>4266</td>
</tr>
<tr>
<td>INDIA % OF TOTAL COLLEGES</td>
<td>11.43%</td>
<td>12.32%</td>
<td>12.06%</td>
<td>12%</td>
</tr>
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**Source:** UGC Annual Reports-Various year.
Women Universities

There are few women universities functioning in India. Now new women universities have been established. Recently some of the women Universities are being mentioned as below:

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<th>Establishment</th>
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<td>01</td>
<td>Smt. Nathibai Damodar Thackersav Women University, Mumbai</td>
<td>1951</td>
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<tr>
<td>02</td>
<td>Sri. Pamavati Mahila Vishwa Vidyalaya, Tirupati (A.P)</td>
<td>1983</td>
</tr>
<tr>
<td>03</td>
<td>Mother Teresa Women University, Kodaikanal, Tamil Nadu</td>
<td>1984</td>
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<td>04</td>
<td>Karnataka State Women University, Bijapur Karnataka</td>
<td>2003</td>
</tr>
<tr>
<td>05</td>
<td>Bhagat Phool Singh Mahila Vishwa Vidyalaya University, Sonipat, Haryana</td>
<td>2007</td>
</tr>
<tr>
<td>01</td>
<td>Private University</td>
<td>2008</td>
</tr>
<tr>
<td></td>
<td>Jyoti Vidyapeeth Women’s University, Jaipur, Rajasthan</td>
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Barriers/Hindrances of women Empowerment

The main obstacles/problems that were faced by women in past days and still today up to some extent

1. Gender discrimination
2. Lack of proper educational programmes
3. Female infanticide
4. Atrocities on women
5. Child marriage & dowry system
6. Financial constraints
7. Patriarchal order & the subordinate status of women.
8. Lack of health care safety
9. Professional inequality, particularly workplace harassment
10. Inequality in sharing the burden of house hold work.
11. Family Responsibility
12. Low Mobility
13. Dowry
14. Low Ability to bear Risk
15. Low need for achievement

Practical steps.

1. Different types of educational institution should be established exclusively for women in the state.
2. Traditional evil norms & practices such as child marriage, child labor, dowry system, child prostitution, polygamy and female feticide should be strictly banned by enforcing laws & creating public awareness.
3. The Govt. should provide a package of educational grants such as ‘Kanyashri’ of women & concessions in the form of providing free books, uniforms, mid-day meals, Scholarships, cycle & so on for the enrolment of more girls & reducing the drop out students especially from marginalized families of BPL.
4. Adult & continuing education, social education, home schooling etc. can be used as a tool of basic change in the status of women. It would help to develop in women entrepreneurial skills & job opportunities. In rural areas
mobile library, distance education through the media, non-formal schools should be provided for empowerment of women.

5. The efforts of Govt. & NGO’s will be co-ordinate in respect of implementation of schemes & programme for empowerment of women. Better facilities of health care, sanitation & medication should be provided to women.

6. Girls should be motivated to take up Higher Education. Universal Education for all below 14 years should be strictly implemented.

Conclusion:
To conclude this present paper, it may be said that women empowerment is the need of the hour. Asis Kumar Pain co-editor of the Book-New dimensions & experiences on women empowerment rightly says “Empowerment is a process of enhancing the choice making capacity of individual or groups, total freedom to choose from among available options & therefore transforming to choose from among available options into desired actions & outcomes.

To sum up, women empowerment cannot be possible unless women come with and help to self-empower themselves. There is need to formulate reducing feminized poverty, promoting Education for women, & prevention and elimination of violence against women.

There is a pressing need to take in hand the challenges hampering the access of higher Education to women in India. It is also necessary to identify & resolve barriers. Unless women are educated they will not be able to understand about their rights& their importance. Empowerment of women aims at striving towards acquiring Higher Literacy level & Higher Education. Swami Vivekananda has said “That nation which doesn’t respect women will never become great, now and nor will ever in future”, & in pursuit of making India a great nation let us work & strive hard in Empowering women to the maximum through Higher Education.

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An Empirical Perspective On Avenues Of Women In Open And Distance Learning And NPE 2019

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Abstract

"To awaken the people, it is women who was the awaken; once she is on the move, the family Moves, the village moves and the nation Moves" - Jawaharlal Nehru

The concept of Open Learning and distance education system focuses on open access to education and training to make the learners free from the constraints of time and place, and offering flexible learning opportunities to individuals and groups of learners. Open and distance learning is one of the most rapidly growing fields of education now a days and it has substantial impact on all education delivery systems. The ODL system is growing fast because of the development of internet-based information technologies, and in particular the World Wide Web. The concept of OLD education came from idea where the learners and teachers cannot be in a classroom and they should be separated by some geographical distance or maybe they cannot come close to each other to make the entire education system flexible.

Open and Distance Learning (ODL) system is a system where in teachers and learners need not necessarily be present either at the same place or same time and is flexible in regard to modalities and timing of teaching and learning as also the admission criteria without compromising necessary quality considerations. In distance learning tutors and learners are separated by geographical distance. This is sometimes called a home study or correspondence course. Distance education is approached in various ways, with the more popular formats being print, Audio, Video, Broadcast radio, television, and of course computers and Internet. It is characterized by separation of geographical distance and time. Distance learning has evolved greatly since the days of correspondence learning in which the student would receive course materials including textbooks and other course materials through the mail. Students would then work completely at their own pace, finishing the course according to their work and life schedule. Although correspondence courses still exist, they are quickly being replaced by online courses, which offer instruction from teachers, interaction with other students, and a forum for feedback. Distance education refers to all forms of education which take place through communication means like online learning or correspondence, for which you don't have to be present in a particular location for classes.

The paper has made an attempt to explain the need and importance of open/distance education, Impact of open and distance education on women learners, Reasons for educational backwardness of girls and women, Benefits of open and distance learning. The paper concludes with Curriculum and pedagogy for enhancing access and opportunities for life-long learning according to NPE 2019.

Keywords: Open Learning, Distance Learning, Women Education, NPE 2019

Introduction:

According to Commonwealth of learning (COL) an inter-governmental organization, has differentiated Open Learning and distance learning. Open learning is an approach which provides learners flexibility and choice i.e. what they learn, when they learn, how they learn, where the learner and at what pace.

Distance learning is one form of Open Learning in which learners and tutors are separated by geographical distance. Students are not present in person at site in distance mode of learning. In distance learning various modes like E-learning, video conferencing, email etc. are used to access education whereas in open learning students are provided with study materials for the courses through Study Centers. It is very economical way to pursue higher education. There are no affiliated colleges to an Open University whereas the distance education can be provided by either an Open University or a traditional University. Open Learning permits learning with minimum barriers related to age, gender and time constraints. Open and Distance learning (ODL) is a term used to describe learning that uses ICT to enhance learning. It is a system of learning which blends

- Student support
- Makes flexibility in learning provisions
- Removes barriers to access
The need and importance of open/distance education

The concept of distance learning has emerged in various advanced countries of the world. Distance education also serves the dropouts, older students and disadvantaged groups. Distance system also serves the persons involved in the community commitments as indicated by S. Manjulika and Reddy V. V (2000) Distance education has an important role to play in providing opportunities for women to participate in higher education. Indiresan, J (1996) the following points highlights the need and importance of distance education.

Explosion of knowledge: - There is an explosion of knowledge because of rapid scientific and technological developments. The formal system of education on account of its rigidity and high costs, finds it difficult to incorporate new changes speedily as desired.

Population explosion:-Unprecedented growth rate of population has resulted in the corresponding increase in students. The formal education system serves a selected and limited number of students.

Varied Needs: - Distance learning is needed to satisfy the varied needs of varied students.

Earning while learning:-Distance education is especially needed for those who want to learn while earning.

Desire to improve qualifications: - There are many people who want to improve their educational qualifications while they are in jobs. Distance learning provides opportunities to such people to improve their qualifications.

Geographical isolation: - People may be geographically isolated because of distance or because a communication system has not been developed.

Democratic Aspirations:-Distance learning is needed to meet the great demand for democratization of education from that society that is neglected

Self – Improvement:-Distance learning is needed from the point of view of self- learning and self-improvement of an individual who, otherwise is deprived of receiving proper education.

Universal Education: - Distance learning is needed to achieve cherished goals of the nation for universalisation of education.

Easy Access:-It provides opportunity to a large number of people who had previously been denied such opportunities.

Boon for in-service aspirants:-Open Universities is a boon for in - service aspirants. They can improve their educational qualifications and by doing so, they can brighten up their chances of promotion.

Impact of open and distance education on women learners

Impact of open and distance education on women learners are:

- Gained confidence in dealing with family members and outsiders.
- Increased career opportunities.
- Achieved higher educational qualifications that increased social esteem
- Second chance for the earlier dropouts and the disadvantaged.
- Acquisition knowledge.
- Changed socialization process.
- Gained better decision making.
- Gained respect in family and community.
- Acquired better communication skills.
- Changed the politico- socio-economic perception of society.
- Enabled to promote literacy in neighbourhood.
- Enabled participation in local bodies.
- Facilitate the acquisition of a variety of knowledge through the print and non- print media.
Reasons for educational backwardness of girls and women

- General indifference to the education of girls.
- Social resistance arising out of fears and misconceptions that education might alienate girls from traditions and social values and lead to maladjustment, conflicts and non-conformism.
- Early marriage and social inhibitions against girls pursuing education after marriage.
- Prevalence of child labour among girls belonging to weaker sections and the hard domestic chores which some of the unmarried girls is required to perform.
- Prevailing notions that sole occupation of women is to bear children, look after her husband and children, and thus be restricted to domestic work.
- Discrimination against women's labour in both organized and unorganized sectors in matters of recruitment, training and promotion.
- Many girls and their parents find that the school curriculum does not conform adequately to their needs and interests.
- Unsuitable and inflexible social timings and inadequate facilities for girls in schools, particularly in co-education schools.
- Enhanced the means and methods of empowerment of women.

Concept of Open University

The concept of 'Open University' has revolutionized contemporary education history. As an institution, Open University is regarded as a powerful instrument for equalizing higher educational opportunities and leveling educational imbalances. Open University has become a valued component of many national educational policies, programmes and practices.

The foundation of the Open University in the United Kingdom in 1969 marked the beginning of a new and prestigious era in the history of distance higher education. In the 1970s and in the following years a good number of open universities in both developed and developing countries have been established.

India is one developing country, in which a number of Open Universities have been established. At present, there are 15 Open Universities, one at national level and others at provincial level. Dr. B. R. Ambedkar Open Universities (BRAOU) is one such university established originally as the Andhra Pradesh Open University in 1982. It is the first Open University in India. The establishment of (BRAOU) was a great landmark in the history of distance education in India. One of the important objectives of (BRAOU) is "to realize equality of educational opportunities for higher education for a larger segment of the population including those in employment, women, including housewives and adults who wish to upgrade their education or acquire knowledge and studies in various fields through distance education".

In 1993, (BRAOU) established women's studies cell which was later renamed as a Centre for Women's Development and Extension Centre with main objectives of:

- Critically studying the problems, aspirations and needs of women learners constituting 35% of the University's enrollment.
- Providing information, knowledge and skills for economic independence of women, particularly for women learners and their family members.
- Enhancing access to legal literacy and information on women's rights and entitlements in society.
- Organizing extension activity in the areas of literacy, health, nutrition, environment, entrepreneurship etc.

List of UGC approved open universities in India 2020 for distance learning.

There are at present 13 State Open Universities set up by the respective state grants. They are single-mode Institutions, which means they provide education only in the distance' mode. These universities cater to people who are unable to pursue regular courses due to various reasons. These universities are also instrumental in shaping the career growth of learners who are already employed.

- Dr. B. R. Ambedkar Open University (BRAOU) established on 26, August 1982.
- Vardhman Mahaveer Open University (VMOU), it came into being 1987
- Nalanda Open University (NOU) established on March 1987
- Yashwantrao Chavan Maharashtra Open University (YCMOU) was established in July 1989
- Indira Gandhi National Open University (IGNOU) was established in 1985
- Madhya Pradesh Bhopal Open University (MPBOU) was established in the year 1991
- Dr Babasaheb Ambedkar Open University (BAOU) was established on July 27, 1994
- Karnataka State Open University (KSOU) was established in June 1996.
- Netaji Subhas Open University (NSOU) was established in 1997
- Up Rajarshi Tandon Open University (UPRTOU) was established on March 24, 1999
- Tamilnadu Open University (TNOU) was established in 2002
- Pandit Sundarlal Sharma Open University (PSSOU) was established in the 55th year of the Republic of India.
- Uttarakhand Open University (OUU) was established on October 31, 2005
- Krishna Kanta Handique State Open University (KKHSOU) was established in 1995.

Benefits of open and distance learning
- Improvement in women's social esteem by earning degree
- Provided a second chance to continue their education
- No requirement to stay on campus to earn degrees
- Allowed women to study at their own place, time and space
- Enhanced the means of empowering women
- Enabled women to pursue education along with household task
- Provided flexible system to complete their education
- Enabled women to earn income
- Enabled women more educated and financially independent
- Gained more respect in the family and in the community
- Increased career opportunities
- Increased confidence in dealing with the community
- Enlightened legal literacy and women's rights and entitlements.
- Developed ability to think critically.
- Enhanced access to legal literacy and information related to women's rights and entitlements in society so as to participate as an equal footing in all areas.
- Developed ability to think critically.

National Policy on Education
Indian National Policy on Education (1986) as a powerful instrument for promoting equality of status and opportunity between men and women and between groups divided by class, caste and forms of historic oppression. The Policy further stated that women, who mostly remained outside the formal system of education for a variety of reasons, should be benefitted from the open distance education, which is home based and learner centered form of education and also which is free from the constraints of time, place and pace.

Curriculum and pedagogy for enhancing access and opportunities for life-long learning according to NPE 2019.
- Transforming the quality of open and distance learning: The full potential of ODL as a curricular and pedagogical approach that can substantially expand access to higher education will be fully leveraged by ensuring that ODL programmes are of the highest quality. The explicit aim will be for ODL programmes to be equivalent to the highest quality in-class programmes available at the Institution, via making use of the highest quality faculty, programmes, courses, and resources available.
- Leveraging open and distance learning for improving access to quality learning experiences: High quality ODL courses and programmes will be expanded.

To: I) enhance access to higher education, including professional and vocational education;
II) promote life-long learning and certification through reaching out to people engaged in various livelihoods as well as those who wish to re-enter the formal education system; and iii) support the continuous professional development of teachers in school and higher education.
- Both traditional and open and distance learning modes to be offered by institutions: All Type 1 and Type 2 institutions will be encouraged to offer innovative ODL programmes with the help of the very best teachers at their Institutions. Existing programmes of high quality may be used to develop ODL programmes with similar learning goals. These institutions may also
offer programmes exclusively in the ODL mode—again when equivalence to standards of the highest quality in-class programmes at the institution can be ensured. Type 3 institutions may also offer ODL, based on receiving appropriate accreditation for the same.

- Ensuring quality of open and distance learning: To ensure that the highest quality ODLs are developed and delivered, HEIs will use their highest-rated faculty, courses, and programmes, and invest in adequate facilities and support staff, amongst other such initiatives to produce the highest-quality content with innovative curricula and pedagogical practices. The quality of ODL programmes will be measured by their effectiveness in delivering learning outcomes relative to the best in-class programmes of a similar nature across HEIs. All institutions offering courses and programmes in ODL mode will develop and standardize programmes based on national as well as local needs. Norms, standards, and guidelines for systemic development, regulation, and accreditation of ODL will be prepared by NHERA, and a framework for quality of ODL that will be recommendatory for all HEIs will be developed by the GEC.

- Online digital repository: To ensure efficient utilization of resources and to avoid unnecessary duplication of efforts, all content developed for ODL will be included in an online digital repository. An appropriate mechanism will be put in place for creating and continually reviewing content to ensure their quality. The content will be available freely to all students and faculty across the country.

- Funding for research to improve the quality of open and distance learning: Adequate funding will be provided for research to continually improve the quality of ODL-specific pedagogy and assessments, student support services, models of ODL and integration of technology.

- Support services for students enrolled in open and distance learning: Learner support services shall be institutionalized at all institutions offering ODL. These must be as effective and relevant as the ones on offer full-time students of the same HEI. Service will include providing learning materials, support from help desk services, tutoring and counseling, conduct of classes, library facilities, virtual labs, e-Learning modules, timely feedback on performance, online examinations, declaration of results, granting of certifications, redressal of grievances, etc.

- Capacity development for expertise in open and distance learning: Type 1 HEIs will be funded specifically to devise and offer capacity development programmes for faculty for developing and transcacting ODL courses and programmes. This will include training educators and writers for development of ODL materials and offering such learning resources widely. These programmes could be offered both fully in-class mode and in the ODL mode. A cadre of experts on ODL would thereby be developed through these programmes.

- Massive open online courses: MOOCs have emerged as an important form of ODL. The demand for enrollment in high quality MOOCs continues to increase. Although MOOCs have not yet fulfilled the initial projections made about their usage, they continue to be a useful way to reach large numbers of students without boundaries, and a still being experimented with to improve the quality of engagement and learning outcomes. Presently, India enrolls the second largest number of students in MOOCs after the USA. The SWAYAM (Study Web of Active Learning for Young Aspiring Minds) platform is recently-launched Indian platform for offering MOOCs that will be used to help individual educators and HEIs to cater to this demand.

- Meeting the growing demands for MOOCs: HEIs will be encouraged, through funding and other support mechanisms, to put some of their best courses online. This could be entirely by setting up their own open learning platforms or putting them on the SWAYAM platform to meet the growing demand for MOocs for the continuous upgrading of knowledge for young students and adult learners alike. Students will have the freedom to opt for online courses offered by various Universities and institutions across the country. Well known experts and teachers in the country will be encouraged and supported to design and deliver MOOCs on topics in their area of expertise. Faculty and HEIs offering MOOCs will ensure reliable and credible student assessment and institutionalize an appropriate mechanism for providing timely feedback to enrolled students on their performance.

- Recognition and accumulation of credits earned by MOOCs. A mechanism for the recognition and accumulation of credits earned through MOOCs will be put in place by the GEC as part of the NHEQF. MOOCs offered by universities anywhere in the world will be suitably recognized, after ascertaining the alignment of their contents with the NHEQF, and appropriate checks on their delivery methods, modes of interaction with students, and assessment procedures. HEIs may allow their students to take part of their total requirements in a particular semester through recognized MOOCs, as per their choice.

- Ensuring the quality of MOOCs: HEIs must take the lead to ensure rigorous nomination and review processes of MOOCs so that the MOOCs offered by their faculty, and taken by students for credit, are run as per the guidelines from the GEC, and achieve standards of quality equivalent to the very best and most highly-rated courses at the HEIs to transform an in-class course into a MOOC will be considered a prestigious honor and task for a faculty member to receive and undertake, and faculty members so requested will be well-supported with resources to carry out such a transformation to ensure a resulting MOOCs of the highest quality.

Conclusion
In the changing scenario women are likely to be benefited much more from improved access to education. Open and distance learning mode of education has enabled the women to have access to functional training, made them self-reliant and prepare them for the demand of the social system. Distance education has great potential to equalize opportunities for women and it is an important milestone in the development of
Higher Education. Open and distance learning is a way of meeting women's educational aspirations to meet obligations of the career and the society. When women are given the requisite education, relevant to their needs and environment, they will gradually become more visible and recognized in the mainstream of activities both at home and in society at large.

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Role And Status Of Woman In India

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Abstract:
In any nation women’s are key plays a key role towards culture, customs and traditions. And that is what all the people admiring the woman in the nation. But while talking regarding the current status of woman is complex like isn’t uniform. In this paper I am going to explain what role women is playing and current status of the woman in India. According Indian constitution, women are legal citizens of the country and have equal rights with men. Because of lack of acceptance from the male dominant society, Indian woman suffer immensely. The status of women in India has been subject to many changes over the span of recorded Indian history. Their position in society deteriorated early in India's olden period, especially in the Indo-Aryan speaking regions, and their subordination continued to be reified well into India's early modern period. Practises such as female dowry, child marriage and the taboo on widow remarriage have had a long duration in India, and have proved difficult to root out, especially in caste Hindu society in northern India region. The theme of this paper is that women’s role how impact on the nation and in the current scenario what is the status of woman in India.

Keywords: Woman Empowerment, Social framework, Woman Exploitation

I. Introduction:
Where we use the word woman, we trust that there is a kindness, softness. And women are the primary caretakers of the children and elders in every country of the globe. As per International studies demonstrate that when the economy and the political organisation of a society change, woman take the lead in helping the family adjust to new realities and challenges. Therefore woman plays an important role development of any nation. They are likely to be prime initiator of outside assistance, and play an important role. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure.

II. Study Objectives:
- To study the most problem faced by the working women.
- To analyse the changing status of women in present era.

The present study is descriptive in nature with information, analysis and conclusion drawn from various secondary sources.

III. Role & Status of Woman in India:
- SHE (Stop Her Exploitation):
Working women in India continues to face stiff challenges and social resistance even in twenty first century. The blackjack of family thwarts them from giving their optimum faculty. The women are permitted to work only out of necessity and not out of their choice. When husband’s work was not adequate to support their family, the wife also was compelled to work. Violence is dominated by power. As our country is a patriarchal society, so men plays an independent role while women are dependent on them, resultanty the power also prevails on men only. The concept of patriarchy, which implicates unequal power as well, has been vastly critiqued on the ground that women have multiple locations across axes of age, religion, social class and local culture.
IV. Some Of The Key Strengths Identified In Women As Managers Include

- Greater sensitivity in relationships (being more understanding, compassionate, sympathetic and empathetic);
- Ability to ‘network’ better amongst their colleagues;
- Ability to better understand and perceive situations;
- Stronger sense of dedication, commitment and loyalty to their organizations (women managers are perceived to be less likely to ‘job-hop’ than men);
- Ability to perform multiple tasks;
- Better management of crisis situations;
- Greater readiness to share information and power (which highlights their interactive leadership style);
- Ability to behave in a more gender-neutral manner; and
- Ability to solicit input from others which leads to an atmosphere of greater degree of trust, self-worth and respect for ideas.

V. Conclusion:

Emerging Role of Women in Indian Society: From Kitchen to Cosmos:

The role and status of working women in India has revamped over the years. Her traditional roles have remained the same; apart from that she has stepped into the workforce of the country. If we look at to the current scenario of role as well as status women in India is vital role in the country and good status they have. But as per latest updates women are unsecured; not safe and increased number of rapes and harassment increased day by day. By looking at all these they need security measures and better independent life. According to me with regards rapes and all that what the Hyderabad police officers took an action against Priyanka Reddy’s case Encounter is appreciated by across the country. And that is right also, why because it will create the fear on the uncivilized people.

VI. Suggestion:

1. Women are considered as the Ardhangani of their husband which means half body, but in reality they are treated as beneath their husbands in status. If they treat their counterparts equally the cases of domestic violence would reduce. Secondly, if the man is desirous of a working wife then he should share the household responsibility equally with their wives.
2. Organizations can play a greater role in reducing gender inequality in the workplace. They should treat women at par with men at the time of promotion or at the time of reward. There should be stringent laws inside the workplace against harassment, molestations and eve teasing.
3. There are numerous steps taken by government with regard to safety of women, but the implications of these laws are not made properly. Proper mechanism should be developed by the government to see whether the laws are properly implemented everywhere.
4. Lastly, woman should themselves be empowered. Unless she makes cast-iron decisions against the wrong things, no one can protect her from the evils of the society. She has to raise her voice against the pernicious activity prevailing in the society.

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Women And Human Rights

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Introduction:

Protection of Human Rights is an important Precondition for the development of a harmonious society. Peace and security are invariably interlinked with Human Rights and relationship between harmonious world and Human Rights can be a virtuous circle. Harmony requires peace, security and happy co-existence between different people, community and nation. Social harmony relies on social justice and right to development because poverty and injustice are the roots of disharmony. All disparities between human beings urban and rural, rich and poor are attributing to neglect and ignorance of Human Rights. The universal realization of Human Rights is impossible without harmonious co-existence of the society with different cultural political and religious believes. Denial of human right has its effect on peace, harmony and tolerance. The protection of individual rights has its effect on peace harmony and tolerance. The protection of individual rights may be viewed in the light of peace and harmony in the society at large.

For achieving stable and harmonious relations among the communities and to foster mutual understanding, tolerance and peace, Human Rights education is essential. Learning Human Rights is a way of life and through this fundamental changes can be brought about to eradicate poverty, ignorance, prejudice and discrimination based on sex, caste, religion and disability.

―You can tell the condition of a nation by looking at the status of its women‖ - Jawaharlal Nehru

The concept of Human Rights:

The Human Rights refer to all those rights which are common to all human beings. These rights were slowly incorporated into society in different parts of the world. In the west the British political thinker John Locke gave birth to the concept of Human Rights in the 17th century in his book *The second Treatise of the Government*. But the idea of Human Rights assumed the form of an international movement only in the second half of the 20th century. The Human Rights movement gained momentum in the decades of 1950 – 1960 and 1970. It was during this period that Human Rights became a major political issue. The UNO took the issue of “Human Rights as an article of faith and insisted on all its member countries to make provision for the Human Rights in their respective territories. The UN general Assembly adopted the Universal Declaration of Human Rights (UDHR), a statement of universal goals concerning Human Rights and freedoms. Although it is not legally binding, its content has been incorporated into many national Constitutions including India. People are slowly becoming aware of the Human Rights.

Meaning and Definition of Human Rights:

The concept of ‘Human Rights’ does not have one single explanation or definition for it includes a multiplicity of factors that are interlinked.

Jack Donnelly (A leading Human Rights activist) “Human Rights are literally the rights that one has simply because one is a human being”.

“Human Rights are those basic rights which everyone inherits the moment one is conceived in the mother’s womb”.

In simple words it could be said that Human Rights are those basic standards without which man can not live in dignity.

The Main Human Rights:

The above definitions or explanations make it clear that Human Rights are a part and parcel of human life. People thus can not lose their Human Rights no matter what they do. These rights constitute the basic requirement of dignified life. All civilized societies are expected to protect and ensure these Human Rights. Human Rights include the following rights.
The Human Rights mentioned above reveal certain characteristics which may be mentioned below

1. Human Rights are natural rights that all human beings possess simply by virtue of being human.
2. Human Rights are held by all persons equally and universally.
3. Human Rights are irrevocable; they cannot be revoked or suspended for political expediency.
4. Human Rights are inalienable; one cannot lose these rights any more than one can cease being a human being.
5. Human Rights are indivisible; one cannot be denied a right because it is “less important” or non-essential.
6. Human Rights are interdependent; all Human Rights are part of a complementary framework. For example, the ability to participate in government is directly affected by the rights to express, to get some educational and even to obtain the necessities of life.

‘Human Rights’ as the very term indicates represent the rights of all human beings of both the sex—men and women. Individuals of both the sex are born with these rights. Human Rights are nature given rights, both men and women have equal access to these rights, no discrimination be allowed or imposed in the exercise of these rights.

It is a fact of history that women have been denied equal rights for centuries. The ‘Philosophy of Human Rights’ became popular only during the second half of the 20th century and issue of “Gender Equality” and “Equal Right” for women. Women assumed importance only after 1970’s.

**Women’s Rights and the Declaration of Human Rights:**

The Universal Declaration of Human Rights by the UNO on 10th December 1948 both directly and indirectly influenced its member nations to extend these rights to women also. India which joined the UNO after its independence paid sufficient importance to the Human Rights by incorporating many of these in its Constitution. India which adopted a Constitution of its own in 1949 contains several articles mandating equality and it discards discrimination on the ground of sex.

**Rights given to Women by the Constitution of India:**

The Constitution of India in its attempt to provide equal rights and opportunities to women and to ensure protection and justice has made the following provisions.
- Constitution assures equality to all its citizens including women (Article-14)
- Ensures that no discrimination be made against its citizen on the basis of caste, class, creed race, sex, place of birth or region [Article No- 15(1)]
- Does not deny or impose sanctions or conditions on its citizens to make use of any public place or institutions on the basis of sex, race, caste, religion etc. (Article- 16)
- Recommends the state to make certain special arrangements in order to provide protection to women and children and to promote their welfare [Article- 15 (3)]
- No discrimination s be made by the state against its citizens including women while providing employment. (Article-16)
- To pursue a policy of providing the minimum necessities of life to the citizens without discriminating between men and women [Article-39(a)]
- Fixing equal remuneration for equal work without discriminating between men and women.
- To provide human conditions for the citizens to fulfil their occupational obligations the state shall take it as its responsibility to provide maternity benefits for its women employees (Article-42)
- Promoting harmony and fraternity among people and doing away with all the humiliating customs in respect of women [Article - 51 (A) and (e)]
1/3 Reservation for women in the panchayats – Reserving not less than 1/3 of the total number of seats for women in the panchayat (including the women belonging to the SC’s and ST’s) for which direct elections are held. These reserved seats in the range of the panchayats are to be kept on rotation basis [Article – 243 D (3)]

1/3 Reservation for women in the presidential posts of the panchayats Reserving not less than 1/3 of the total number of the presidential posts at all the levels of the panchayats system [Article - 243 D(4)]

1/3 Of the Reservation for women in municipalities-Reserving not less 1/3 of the total number of seats for women in the town municipalities including the women belonging to the SC’s and ST’s for which direct elections are held these reserved seats in the range of the town municipalities are to be kept on rotation basis [Article -243 T(3)]

Reservation for women in the presidential posts of town municipalities for women and also for the SC’s and ST’s the relevant law framed by the state legislative body is to followed.

Right against exploitation –Article - 23 (1) Prohibits traffic in human beings and forced labour and thus aims at “recognition and restoration of the dignity of man” Article-23(2) of the Constitution the government should not discriminate the citizens on the grounds of religion, caste, creed and group.

Article-28(1) Right to freedom of Religion
Article-29(2) Cultural and educational rights
Article-39 (a) All citizens of India have equal right to an adequate means of livelihood
Article-41 The state shall within the limits of its economic capacity and development make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement and in other cases of undeserved want.

Article-42- The state shall make provision for securing just and human conditions of work and for maternity relief.

Article-44- The state shall endeavour to secure for the citizens a uniform civil code throughout the territory of India.

Article-45- The state shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education for all children until they complete the age of 14 years.

Article-46 Promotion of educational and economic interests of SC’s, ST’s and other weaker sections and shall protect them from social injustice and all forms of exploitations.

The Constitution of India does not discriminate between men and women. All the men and women of India are equally entitled for individual freedom, fundamental rights including the right to participate in social, cultural, religious educational, economic and political activities. The Constitution provides for equality of sex and protection for women against exploitation. It gives the voting right to women and in no way treats women as second grade citizens.

Welfare of Women through legislations:
The independent Indian Government has undertaken a number of measures with a view to promote the development and welfare of women. To ensure equal right and opportunities for women and to provide for them justice the Government under took several legislative measures

1. The Hindu marriage Act- 1955
2. The Hindu Succession Act- 1956
3. The Hindu Adoption and Maintenance Act- 1956
4. The Suppression of Immoral Traffic of women and girls Act- 1956
5. The Dowry Prohibition Act- 1961
6. The equal Remuneration Act- 1976
7. The Factories Amendment Act- 1976
8. The Family Court Act- 1984

- The Hindu marriage Act- 1955 which prohibits polyandry and child marriage. This act applies to the whole of India except Jammu & Kashmir. The word Hindu in the Act indicates, Jains, Sikhs & Buddhists and Scheduled Castes.
- The Hindu Succession Act 1956 which provides for women the right to parental property.
- The Hindu Adoption and maintenance Act 1956 which gives childless women the right to adopt a child and claim maintenance from the husband if she is divorced by him.
• The special marriage Act- 1954 which provides rights to women on poor with men for interacts marriage. Love marriage and registered marriage. The Act has also fixed the minimum age of marriage at 21 for Males and 18 for Females.

• Dowry prohibition Act 1961 – which declares the taking of dowry is an unlawful activity and there by prevents the exploitation of women. It prescribes the penalty of 6 months imprisonment or a fine up to Rs. 5000/- or both for its violation.

• The Suppression of Immoral Traffic of women and girls Act ; 1956- Which gives protection to women from being kidnapped or compelled to become prostitutes.

• The Medical Termination of Pregnancy Act 1971 – which concedes the right of a women to go for abortion on the ground of physical and mental health.

• The criminal law Amendment Act 1983 – which seeks to stop various types of crimes against women

• The family court Act 1984 – which seeks to provide justice to women who get involved in family disputes.

• The dissolution of Muslim Marriage Act – 1939 The dissolution of Muslim marriage Act 1939 passed during the British period entitles a Muslim women to seek the dissolution of her marriage on the following grounds.
  - Where about of husband not known for 4 years
  - Failure of husband to provide for her maintenance for 2 years
  - Imprisonment of husband for 4 years or more
  - Impotency of husband since the time of marriage
  - Failure of husband to fulfil marital obligations for 3 years
  - Insanity of husband for a period of 2years and husband incurable disease like leprosy venereal diseases etc.
  - Husband physical and mental cruelty
  - Marriage being trusted upon her before she attained 15 years (but in this the wife has to seek divorce before she completes 18th year).
  - Any other valid ground which the Muslim law permits in Quran
  - The Muslim Women’s Protection of Right on Divorce Act 1986 wife can demand from her husband her maintenance during the iddat.

The Government established a special cell (attached to labour ) department in 1976 with a view to provide due assistance to women on distress. The responsibility of this cell is entrusted to the Commissioner of Police. The Central Government also established a separate ministry with a cabinet rank to deal with the issues and problems concerned with women. To assist Judiciary in its task of ensuring Judicial protection of women.Social Vigilance Groups are established accordingly to the family court Act 1984 are giving legal protection to women. The social welfare department has established women “Bureau” in order to look into the problems of women and to find solutions for the same.

**Establishment of National Commission for Women:**

The Central Government established “The National Commission for Women” (NCW) in 1992 in order to check incidents of violence against women and to promote social legal and economic equality of women.In addition to the NCW, several states of India established ‘State Women Commissions (SWC). By 2001 there were SWC’s in as many as 17 states.

The main function of these commissions is to inquire into the “unfair practice” meted out to women which includes “mental and physical torture”. Its other functions include studying inadequacies in laws, monitoring the enforcement of laws, inspecting prisons, police stations, lockup deaths, refugees for women victims of violence etc.It makes recommendations for prosecution in individual cases.

**Relief and Rehabilitation:**

As per the Scheduled Castes and Scheduled Tribes Prevention of Atrocities Rules 1989, compensation is to be paid to member of those communities who have suffered abuses. This compensation includes Rs.2 lakh
to a woman who has been raped. But it has been observed that proper economic and social rehabilitative facilities are not provided to the victims though such legal provisions are there.

Expression of Governments concern for women through the observance of women day programmes:
The Governments concern for women has been expressed by means of its observance of Women’s Day programme for Example

- The year 1975 was observed as “International Year of Women” as per the call of the UNO from 1975 onwards the 8th day of March is being observed as “International Women’s Day”.
- The year 1990 was observed as “SAARC year of the girl child”
- The Decade between 1991-2000 was observed as “The SAARC Decade of the Girl Child”
- The year 2001 was observed as the year of Women’s Empowerment

Social and economic programmer for the benefits of women:
In order to protect the social and economic interests of women the Government has under taken a variety of programmes.

- Educational Development Plan for women through women study centres, Human resources development the NNICEF-NCERT Food Foundations and so on.
- Programmes for improving women’s Health through Indian Council of Medical Research Ministry of Health and Family Welfare, Central Government Health service schemes and so on.
- Economics Development programmes for women – Through various schemes such as working women’s hostels, the National Committee for Women Welfare schemes, the Scheme of Training cum production centres – Rastiya – Mahila Kosh (1992) Mahila Samriddhi Yojan. Indira Mahila Yojana (1995) women’s Development Corporation (WDC-1986-87) welfare and support services and so on.
- Stree Shakti Scheme (Self Help Group –SGH’s) to Empower women economically Karnataka model. In order to empower rural women economically the Karnataka Government (under the Cheif Ministership of S.M.Krishna launched the “Stree Shakti Scheme” to forge ‘self help groups’ among women.

Purposes:

- To strengthen the process of economic development of women
- To established at more and more SHG’s.
- To enhance financial stability in rural women by involving them in income generating activities such as producing detergent powder, bleaching powder, candle making, mat making, tailoring and preparing readymade clothes, embroidery work, knitting, toy making, agarbatti making etc. This scheme was introduced to empower rural women in Karnataka. These SGH’s seem to be functioning comparatively well in many of the rural areas of Karnataka.

Some Suggestions:

- Planning and implemental of value education all over the world at all levels and types of education.
- Value education should be the policy matter of international organizations working for the better human being such as WHO, UNICEF, UNESCO, etc.
- It is also treated as a policy matter by all government governing bodies of all countries in the world.
- Democracy and democratic values are the only goals of the people and government on global canvas.
- All governing heads all over the world should come on the platform for the sake of Human Rights all over the world which will be helpful for peaceful and sustainable development.
- Non violence and proper use of ICT should be the ultimate goal as science and technology, politics, social and economic sectors and environment which will focus on personal development as well as development of the society and to end terrorism.
- Government planning commissions and politicians of both parties should plan for good rise in per capita income and work over it as per the plan.
- Training programmes, workshops should be arranged by the NGO’s and Government to promote the heritage and protect biodiversity in the nature.

All other organizations in all sectors also follow the same for their employees.

- All employers should avoid their only profit based policies and give equal weightage to the employees say.
- To make people sensitized, aware and motivate for the better of mankind as well as nature.
➢ Law and order should be used properly some changes necessary to be made
➢ Proper use of resources
➢ Change of attitudes at domestic place as well as work place regarding women.

Conclusion:

Only promotion and protection of Human Rights is one of solutions of the violence of Human Rights. ‘As prevention is better than cure’, sensitizing awareness and motivation of the people for sustainable development is necessary. It will help to protect and promote Human Rights ethics and values in eastern culture, to appreciate others opinions, views. The other precious values in eastern culture are democracy, humanity, brotherlyhood, non violence, equality, balanced ecological and environment view etc. It will be a right path for human being not only for its survival but also for its sustainable development.

Western culture is also good if some points like racism, materialism, consumerism, capitalism and imperialism are to be avoided for the sake of mankind and superstitions, lack of education and technology, are some points which should be avoided by the eastern culture.

In short promotion and protection of Human Rights and above mentioned suggestions can create the positive and necessary moral intellectual and democratic use of human and non-human resources for sustainable development.

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Status of pig rearing in Karnataka

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Abstract

Pigs form a very important component of the Indian livestock sector. Pigs are generally raised by economically weaker section of the society, which not only provide them with a better nutritional support but also serves as an important source of livelihood. As a cheap source of healthy animal protein pigs can meet the requirement for the weaker section of the society. A total of six pig breeds have been recognised in India. But the larger population consisting of the non-descript type of pigs usually have less production ability and provides a meagre return to the farmers. However, implementation of proper cross-breeding programmes and even development of popular and locally acceptable new breeds by crossing desi pigs with high yielding exotic breeds have resulted in an expansion in the popularity of pig rearing. Increase in the consumption of pork at urban centres in India and more acceptance of the pig meat by the society has resulted in an increase in the demand. To meet this demand and to remove the production deficit a much closer analysis of the pig population and status of pig farming at the village level will help in providing an idea for better planning and implementation of new schemes.

Introduction:

According to the 19th Livestock census of India pigs comprises 2.01% to the total livestock population, Pig population in India is estimated to be 10.29 million and it ranks 5th in the world. Pig rearing has the potential to form an important and inclusive farm practice which can help socio-economic backward section of the society and poor farmers to attain stability of nutritional status at a comparatively low expenditure and also obtain a sustainable source of income by fulfilling the ever increasing demand for the pork. Out of the total pigs 23.85% are either exotic or crossbred and rest indigenous. 89.62% of the total pigs are found in rural areas. However, farmers in the rural areas keep these pigs as scavengers which make them more susceptible to disease and skin infections. This practice of rearing makes them less appealing to the consumers who prefer a clean and hygienic production of pork. Scavenging by pigs also exposes them to a wide variety of diseases and as pigs serves as an important reservoir for most of the zoonotic diseases and thus pose a great threat to human and animal population. So, a clean, hygienic and scientific approach will not only help in healthy development of animals but also helps in increasing the appeal for pork production and consumption, thereby increasing the overall profit.

Scope for improvement:

The cross breeding programmes has been taken up by using Middle White Yorkshire boars to improve the local stock. Mass awareness campaign and extensive training programmes has received major fillip during last five years and there has been a tremendous rise in piggery farms established by educated class of the society. This my state has been used by crossing it with local pigs of Purnia origin to produce a population of pigs which has shiny black coat colour without any skin problem, large litter and higher body growth. In addition to these two exotic breeds, Landrace has also been used for crossing with local pig population of Hasan, Bengaluer, etc

Most of the pigs reared by farmers are of non-descript type. These pigs usually have low feed conversion efficiency, small litter, larger farrowing interval, slow growth and lower slaughter weight. Since, pig rearing is one of the most important occupations of rural poor and weaker sections of the society, even these non-descript pig population form an important backbone of the socio-economic status of the poor farmers. It directly acts as an insurance coverage for the downtrodden and socially weaker section of the society. Not only does it generate employment to the educated unemployed youth, but it also acts as important source of cheap animal protein for the weaker sections who can-not afford costlier meat. The composition of pork is such that it
even provides high amount of animal fat which is a rich source of energy as well as other important micronutrients and macronutrients, which specially include fat soluble vitamins.

The lard present in pig meat imparts a typical flavour to the cooked pork, which has made it popular among a large mass of people. Though, demand for pork is increasing day by day, the production is on a decrease as is evident from the comparison of the 18th and 19th livestock census, which is indicating a reduction in the number of pig population. Rural farmers of India most commonly keep locally available pigs which are not able to give proper return to them. In addition they may also suffer from skin diseases. These pigs are reared on scavenging, which makes them less appealing to greater section of the society. Scavenging is practised by farmers to reduce the cost of rearing these pigs. But this practice also makes them much susceptible to external and internal parasites, as well as other common diseases. As pigs acts as reservoir for many zoonotic diseases, this practice is highly un-acceptable. A clean and neat pig rearing practise will not only protect the animals from unwanted diseases and complications but will also help in improving the surrounding environment and sanitation. This will also prevent the breakout of any major zoonotic disease. So, there is a need of such a concept which can provide them an ideal model for profitable and hygienic pig rearing. Also, introduction of good quality boar, sire for the sows already present in villages will help in up-gradation of these animals in successive generations.

Which will finally result in quicker and higher return per animal. From Financial Year 2009-10 to 2014-15, pork production increased at a slow pace with compound annual growth rate of 1.4 percent due to population growth. Indigenous pigs are small sized, have slow growth rate, small litter size and have low quality pork. Average meat yield of indigenous breeds in India is around 35 Kg/animal, which is very low in comparison to world average of around 78 Kg/animal. The major challenges that affect the growth of pork sector include lack of sufficient breeder farms, lack of knowledge and management practice, diseases like classical swine fever, porcine reproductive and respiratory syndrome (PRRS), and porcine rotavirus. Pig farming and consumption is also constrained as most of the pig farmers belong to the lower socio-economic strata of the society and undertake pig farming as a livelihood rather than well managed and hygienic pig rearing with improved foundation stock, clean housing, management and health care.

**Challenges and potential**

The challenges faced by the country in securing the food as well as nutritional security to fast growing population need an integrated approach in livestock farming. Among the various livestock species, piggery has the most potential source for meat production and pigs are the choice of animal for securing security of animal protein, as it is the most efficient feed converters after the chicken broiler flocks. Apart from providing meat, it is also a source of bristles and manure. Manure of pigs can be used for both as a fertilizer, as well as slurry for growth of planktons in fish ponds. Bristles produced by them are used for making very good quality brushes which also include the best quality of shaving brushes.

Pig farming has the potential to provide employment opportunities to seasonally employed rural farmers and supplementary income to improve their living standards. Pig has got one of the highest feed conversion efficiency i.e. they produce more live weight gain from a given weight of feed than any other class of meat producing animals except the broilers. Pigs can utilize wide variety of feed stuffs viz. grains, forages, damaged feeds and garbage and convert them into valuable nutritious meat. However, feeding of damaged grains, garbage and other unbalanced rations may result in lower feed efficiency.

They are one of the most prolific breeders with high fecundity and with shorter generation interval. A sow can be bred as early as 8-9 months of age and can farrow two times in a year. They have a very short gestation period of less than three months (114 days). They produce 6-12 or even more piglets in each farrowing. These piglets grow quickly to reach the market weight of more than 70 Kgs. Pig farming requires small investment on buildings, equipments, protection against diseases and management care. Pigs are known for their meat yield, which in terms of dressing percentage or carcass yield ranges from 60 to 80%, which in comparison to ruminants (55%) is very large. Pork provides one of the most nutritious meat with high fat and low water content and has got better energy value than that of other meats.

It is rich in vitamins like thiamin, Niacin and riboflavin. Pigs manure is widely used as fertilizer for agriculture farms and fish ponds. Pigs store fat rapidly for which there is an increasing demand from poultry farmers and fish ponds.
feed, soap, paints and other chemical industries. Pig farming provides quick returns since the marketable weight of fatteners can be achieved within a period of 6-8 months. There is demand from domestic as well as export market for pig products such as pork, bacon, ham, sausages, lard etc.

**Problems and solutions**

Though six breeds of pigs have been identified in India, most of pig population in India consists of non-descript desi pigs which are usually black in colour, small in size, late breeders and tendency to have skin problems either due to deficiency or due to parasitic or fungal infestations.

They also have lower litter size (low fecundity), low prolificacy and lower feed conversion efficiency. These animals are kept by the most poor and lower strata of the people, who keep them free to scavenge around the village, making them more susceptible to diseases (especially parasitic) and imbalanced growth due to unfulfilling nutrition.

However, all these factors can be taken care of by crossing them with excellent exotic breeds like Landrace, Tamworth, Yorkshire, Hampshire and many others and selecting the most suitable progeny for inter-se mating according to the need of the local farmers. With repeated selection and inter-se mating a synthetic population can be produced which will be suitable for local condition, environment and demand. For clean and hygienic environment for rearing pigs, farmers should be provided proper guidance and incentives by the government. Clean housing and feeding facilities will not only improve the health of the pigs but will also prevent the infection of some important zoonotic diseases to their consumers.

It will also make pork as an alternative option to a greater mass of the people. Pig farming will provide employment opportunities to seasonally employed rural farmers and supplementary income to improve their living standards. The advantages of the pig farming are:

1. The pig can utilise wide variety of feed stuffs viz. grains, forages, damaged feeds and garbage and convert them into valuable nutritious meat. However, feeding of damaged grains, garbage and other unbalanced rations may result in lower feed efficiency.
2. Pig farming requires small investment on buildings and equipments.
3. The pig has got highest feed conversion efficiency i.e. they produce more live weight gain from a given weight of feed than any other class of meat producing animals except broilers.
4. They are prolific with shorter generation interval. A sow can be bred as early as 8-9 months of age and can farrow twice in a year. They produce 6-12 piglets in each farrowing.
5. Pigs are known for their meat yield, which in terms of dressing percentage ranges from 65 - 80 in comparison to other livestock species whose dressing yields may not exceed 65%.
6. Pig meat is most nutritious with high fat and low water content and has got better energy value than that of other meats. It is rich in vitamins like thiamin, Niacin and riboflavin.
7. Pigs manure is widely used as fertilizer for agriculture farms and fish ponds.
8. Pigs store fat rapidly for which there is an increasing demand from poultry feed, soap, paints and other chemical industries.
9. There is good demand from domestic as well as export market for pig products such as pork, bacon, ham, sausages, lard etc.
10. Pig farming provides quick returns since the marketable weight of fatteners can be achieved with in a period of 6-8 months.

**Conclusion**

The various aspects discussed gives an idea about the general problems and benefits the farmers may experience. However, pork as an exceptional, cheap and delicious source of animal protein makes keeping pigs by the socio-economic backward section of the society highly attractive. The ever increasing demand also provides a good market for better return of investment in pig farming. But it should always be taken up in a hygienic environment along with strong scientific guidelines and technological backup having the ability to infuse enthusiasm and commitment on the part of the farmer.
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Feminine Identity, Struggle and Strength of Dr. Suvarna Shantatai Madar

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“IT is impossible to think about the welfare of the world unless the condition of woman is improved. It is impossible for a bird to fly on only one wing”. SWAMI VIVEKANANDA.

“I measure the progress of a community by the degree of progress which woman have achieved”.

“It is the education which is the right weapon to cut the slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom”

Dr. B R AMBEDKAR.

Our Vedas tell us that woman held an important place in ancient culture. No ritual was ever complete without the presence of woman. The male members of the society bows their head to Goddess Lakshmi and Durga and it was not considered as a sign of weakness to bow to female deities.

The Manusmriti also known as Manu Dharma shastra, is the earliest metrical work in Hinduism, which gives definition of woman as,

“Yatr naryasto pojayantay, ramantay tatr devta”. [Where women are provided place of honor, Gods are pleased and reside there in that household.]

Women are treated as second citizens, but in real woman is the Mother of Mankind and she is the integral part of human society. The 21st century is the new powerful age where woman has achieved a lot with her own efforts without looking back at the historical injustices done to her but rather its time to look forward and empower herself to become a perfect role model by taking the right decisions at the right time with their inner voice.

Education to woman is the most powerful instrument of changing woman’s position in the society. Woman in India today has served and played a significant role as senior official positions in the Indian Government, including that of President, The Prime Minister of India, Speaker of the Lok Sabha, Defense Minister and so on.

Identity:-

This article is all about of Dr. Suvarna S Madar, a daughter of Devadasi, a religious practice in southern India. Her mother Shantatai was dedicated to a deity and was forbidden to enter into a real marriage, and was considered as a servant of God DEVA+DASI.

Dr. Suvarna was born on 22 July 1978 at Yallammanawadi near Athani taluka of Belgavi district Karnataka. With lot of hardship her mother was able to admit suvana into a school as poverty was a biggest enemy of their life. Apart from all these struggles today Suvarna is a Ph.D holder from Vijayapur Womens University from Department of Economics, her thesis is entitled as, “An Economic Study Of Rehabilitation Program of Devadasis in Athani Taluk”.

Her journey in achieving this success was not easy task. She worked on daily wages, sold coconuts, oil, flowers in front of the temple after her school in order to provide food for the family. Shantatai struggled very hard and protected her daughter to not to enter the evil practice of Devadasi system as she always wanted her daughter to study and achieve in the same field and Suvarna fulfilled the dream of her mother. If a woman tries then she can achieve anything in any field with any number of problems and Suvarna has proven all these and this is the real status of a woman.

In Our Indian society woman is treated as a second citizen and she is undergoing much harassment physically, mentally, economically and socially and this has failed to give justice to a woman as there is nobody to take responsibility always woman is pointed out. But apart from all this Indian woman today has found her own identity.
Struggle:-

Suvarna completed her primary and high school education at Kokatnur village from 1984-1994. She did PUC Arts at Athani and B.A. Degree from SMS college Athani. She completed her P.G in Economics with 5th rank from women's university Vijayapura. She was awarded Ph.D from the same university in the year 2014.

Many teachers like V.S Manavade, Dr.S.S.Peerrzade, Dr.R.V.Gangashetti, Dr.D.M.Madari, Dr.H.M.Hemalatha, A.C Madari have helped her economically and today her achievement and she herself is a greatest motivation and role model for many students that education is the only tool to be successful in life. Suvarna has set an example to many girls at her village to continue their studies.

Suvarna being a eldest daughter of her mother also took care of education of her two sisters and one brother. She stood as a backbone and greatest support to her sibling’s one of her sister Renuka is a police constable and mother sister Surekha is a Nurse at Government PHC at Kokatnur and her brother works as a farmer.

Dr. Suvarna stands as an empowered woman who raised her own status through education and bought awareness in the society with her struggle and success. She equipped and allowed herself to make life determining decisions through the different problems in society and she crossed all those innumerable hurdles and stood as an empowered woman. Suvarna intends to help the children of her community and trying hard that no girl child at her village will enter this cult. She encourages and motivates the girls at her village to study and advises them for their future decisions. Her struggled life proves that Suvarna is a strong and optimistic woman, who did not stop herself in reaching her goal.

Strength And Achievements:-

Literacy and Education are the greatest tools of her successful story. She worked as a Guest Lecturer in Department of Economics at GFGC Kokatnur, Athani Taluka. She has attended more than 25 International, National Seminars and workshops and has presented 09 papers in various topics as Analysis Of The State Budget, Effectiveness Of Poverty Alleviation Programmes, Judicial Activism And Women Issues, Development of Women Through Education, Service Goods to Economic Development and Role of Higher Education in India and also published a book from I S Mujawar Siddeshwarshree prakashana Vijaypura in 2015, “Athani Talukina Devadasi Punnarasvati Yojane Kiritu Ondu Arthika Adhyayana”.

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Thus Dr. Suvarna S Madar stands as a great woman in our society who created her own destiny, by discouraging all her problems in every step of her life. She remained empty stomach for many days and spent days only on one meal a day during her studies and challenged her hunger, poverty, identity and made them as her tools to become an achiever.

At present Dr. Suvarna S Madar is working as a Assistant Professor in Economics At KLE’S Basavaprabhu Kore Arts Science and Commerce College Chikodi.

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Role Of Women In India’s Freedom Movement In Karnataka

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Introduction:
Generally Chandbibi, Belawadi Mallamma, Rani Abbakka, Keladi Chennamma, Kittur Channamma and others during the pre-Gandhian period have been praised as freedom fighters. But they were not freedom fighters in the real sense. Because some of them like regent queen Chandabibi of Ahamadnagar, Belawadi Malamma, Keladi Channamma were independent rulers. In the case of Kittur Channamma it was a feudal struggle. She fought to defend the right of adopted son Shivalinga Sarja. Kittur had been a vassal state under the Bijapur Sultans, the Peshwas and then the British. It had been paying an annual tribute of 1.5 lakh Rupees to the British.

A distinction must be made in the study of freedom struggle in Karnataka Freedom struggle may be defined as the struggle to regain the lost political freedom.

Hence Chandbibi and other independent rulers were great heroines and defenders of freedom but no fighters for freedom. A new light is to be thrown on this aspect. There are no traces of women leaders in the national movement between 1824 and 1920.

Women Freedom Fighters in the Gandhian Ear
Gandhiji’s influence in Karnataka began with the spread of Swadeshi Movement in various parts in the 1920s. Bhavani Bai Kanagol, Gangabai Mirijankar, Umabai Kundapur and others began to take part in Swadeshi Movement, non-co-operation movement and civil disobedience movement and other forms of Gandhian Satyagraha. Most of them were members of the educated upper middle class families. Some of them were related to famous political leaders and other leaders belonged to backward classes.

Some of the memorable Women Freedom Fighters Were:
1. Kamaladevi Chattopadyaya (Mangalore)
2. Umabai Kundapur (Hubli)
3. Bellary Siddamma (Haveri)
4. Nagamma Patil (Hubli)
5. Yashodharamma Dasappa (Bangalore)
6. Jayadevithai Ligade (Solapura)
7. Leelavathi Magadi (Hubli)
8. Bhaveerathamma (Tumkur)
9. Sunandamma (Tumkur)
10. Krishnabai Panjekar (Honnavar)
11. Subbamma Jois (Sirsiddapura)
12. Padmavati Bidri Jamakandi
13. Mylara Siddamethi (Rona Motebennur)
14. Seethabai Madagavankar (Sirsiddapura)
15. Kanagodu Bhavani Bai (Sirsiddapura)
16. Gangabai Meerjankar (Sirsi)
17. Balya Tandya Muddamma (Virajpet)
18. Kurtha Koti Shankunthala (Belgaum)
19. Devamma Harijan (Sirsi Siddapura)
20. Ramabai Yolgi (Belgaum)
21. T.B. Jayalakshmi Bai (Bellary)
22. Rajamma Theertha Sharma (Bangalore)
23. Siddamme (Isoore)
24. Parvathamma (Isoore)
25. Halamma (Sur)
1. Kamaladevi Chotopadhyaya (1903-88)

She was a daughter of Ananthaiah D.C. of Mangalore. She received very good education at Mangalore Madras and London and was married to a near relative but she became widow soon after the wedding. Later she married poet Harendranath Chattopadhyaya brother of Sarojini Naidu. She became famous as an artist and took part in dramas with her husband. Later she took part in the freedom struggle under the influence of Gandhiji, Anne Basent and Sarojini Naidu. She was an active member of mahila Sevasadan of Poona and Servants of India Society and Poona started by Gokhale. Then she became leader of “All Indian women conference”. In 1930 she took a leading role in Civil Disobedience Movement”. She was a member of the ‘Dandi March’.

In 1930 she guided the Native Women of Mangalore in Congress Satyagraha. In 1930 she toured Europe, America, Japan and Canada and own their support to the freedom movement. She was very active in the “Quit India Movement”. She suffered imprisonment for five years.

After Independence she took a keen interest in “Sangeetha Nataka Academy and ‘Central handicrafts Board’ at Delhi. She got Magasasay award from Philippines for her service of the upliftment of women and her contribution to the development on handicrafts. She was also awarded Padmabhushan by the Government on India. She has written many articles and books viz. the spirits Pilgrimage. ‘Women in India’. ‘Reflections After Sixty’ etc.

2. Umabai Kundapur (1830)

Umabai was another remarkable women freedom fighters of Karnataka. She had settle in Hubli in 1923 though she was born in Bombay. She was married to Kumar Ananda Rao. Unfortunately she became widow at an early age. Then she studied English and French and passed S.S.L.C. She was influenced by Sushila Naik, Kasibai Navarang and others in the basic education of girls. She also took part in the national movement. She organized ‘Saraswathi Mahila Samaja’. She collected a fund of one lakh rupees for the congress under the influence of Gandhi and N.S. Hardikar. She opened a school at Hubli and it was run by Bhagini Samaja. The school was called Thilak Kanyakashala. After the Belgaum Congress Session she toured all over Karnataka and organized ladies wing of the ‘Hindustan Sevadal’ of N.S. Hardikar. She also took a leading role in the Salt Satyagraha at Ankola and other places in Karnataka. She took part along with her father-in-law Ananda Rao in Civil Disobedience Movement and jailed at Yarawada in poona. After release she activity took part in Adult Education Programmes. She collected funds for ‘Kasturi Trust’ and ‘Gandhi Trust’ for promotion of female education. She used to say “For me Gandhiji is a living God”. She is also one of the grand old women of India.

3. Ballary Siddamam (1903-82)

She was a native of Dhundsi Village of Haveri Taluk. Her father was a merchant by name Basattappa. She was married to Ballary Murigappa in Davanagere. Though she was not highly education she took an active role in National Movement under the influence of S. Nijalingappa T. Siddalingaiah and Veeranna Gowda Patil. She became famous during the Shivapur Congress Session April 1938. She hoisted the congress flag on the third day of the congress session on 14th April and arrested. She was the first lady to be arrested not only in the Mysore kingdom but also in the entire India. Thereby she made a great news all over India. Thousands of people shouted Bellary all over Kannada speaking areas and addressed rural people and popularized Khadi Movement. The Charaka was proclaimed as the symbol of freedom and prosperity by Siddamam in her public speeches. She took part in tody tree cutting along with Nagarathnama Hiremath and Laxmamma Reddy in Chitradurga district under the leadership of S. Nijalingappa. She was arrested and imprisoned in 1939 and 1940.

She helped underground Satyagrahis during the Quit India Movement. After independence she established matrumandira’s (Mahila Seva Sanghas) at Chitradurga, Davanagere and other places. She was an M.L.A. from 1951-56 from Davanagere. She was awarded a ‘Thamrapatra’ for her remarkable service in the freedom struggle.
4. Nagamma Patil (1930’s and 40’s)

She was a wife of Veeranna Gowda Patil of Hubli. She was teacher and freedom fighter. She took part in Harijan Ashram activities at Hubli and Sabramati. She took part in the Belgaum Congress Session. Both husband and wife devoted their life for the upliftment of Harijan’s and attainment of freedom. She was imprisoned at Yarawada jail during the Quit India Movement along with her child. After Independence she was devoted to the promotion of female education through Mahila Vidya Peeta at Hubli.

5. Yashodharamma Dasappa (1905-81)

She was a daughter of K.H. Ramaiah the founder of Vokkalgirang Sangha at Bangalore. She received very good education. Like her father she became a theosophist and took keen interest in social work. Then she joined the political struggle during the Shivapura Congress Session in April 1938. She was married to a lawyer and political leader H.C. Dasappa who played an important role in the Movement of responsible Government in Mysore Kingdom and Unification of Karnataka. During the Satyagraha Movement she was responsible for the burning of the copies of the Jwalamukhi a newspaper in cyclostyle with the support of T. Sunandamma. Subbamma Jois and others. During the Vidhurashwatha flag Satyagraha on 24th April 1938 may were wounded and some were killed in the firing. Yashodharamma served the wounded and helped the members of be reaved families. She was the first women member of the Mysore Congress Working Committee. She visited Gandhiji’s Sevagram at wardha and took inspiration from Kasturi Bai Gandhi. After Independence she was the first women minister of Social Welfare in S. Nijalingappa’s cabinet. She had adopted an Harijan girl. She resigned over the question of prohibition demanding its full implementation.


Jayadevithai Ligade, granddaughter of Mallappa and daughter of Madake, was born in 1912 at Solapur. She played a memorable role in the freedom struggle and the unification of Karnataka. Her grandfather used to feed the poor students. Ranade and Balagangadhar Tilak were his close friends. She was married to Savkar Chammamallappa Mahadevaraya Ligade of Solapur. She was both rich and was married into a rich family. Though the studied Marati, she learnt Kannada uder the influence of her mother Sangamma. She made a deep study of Vachama Sahitya. After the death of her husband in 1946 she dedicated herself to the study of Kannada, Marati and Hindi literature and took an active part in the freedom struggle influenced by the great patriots like Ramabhat Rajawaade, Dhana Shetty Mallppa, she spared no pains for the freedom of the country. Thought her husband was pro-British, he did not come in her way of pursuing her policy of fighting for the liberation of the country.

During the Razakaar atrocities in Hyderabad state she jumped into the fray and supplied food and clothing to the sufferers and rendered humanitarian service. In the Karnataka unification movement, she played a vital part. She was responsible for the success of Karnataka sahita sammelana held at Sholapur in 1950. In the Sahitya Sammelana held at Belur in 1952, she mercilessly condemned the idea of forming of dual Karnataka mooted by K.Hanumanthaiaih and others and saved the state from being divided into two.

Her patron saint was Sivayogi Siddarameswara of Somalinge. His birth place and his sense of compassion inculcated into her exemplary devotion. She has written more than 25 in Kannada, Marati and in Hindi. For eg. Jayageetha, Tayipadagalu, Siddarameshwar Purana and Taraka Tambura. The poem HHgutide Vishwa, (The world is expanding) Jayageetha book has been translated into 14 language. She has been given national and State award for her book ‘Siddarameswara Purana’: She made the Marati people conversant with the Sharana literature. The famous books which she wrote in Marati are: Siddha Vani, Basava Darshana, Mahayogini, Siddarama Tripadi (triplets), Basava Vachanamruta and Sunya Sampadane. The last one has been published by the Maharashtra Government. She was the president of the Kannada Sahitya Sammelana held at Mandya in 1947 and she earned the credit of being the first women president. The Karnataka University enhanced its prestige by conferring upon her the Honorary doctorate. She led a simple life she was a Gandhian and followed the devotional path of the Shivasharanas.

7. Leelavathi Magadi (1919-2004)

She was the only daughter of Veerana Gowa Patil of Hubli who was also a freedom fighter. She studied at Shnatinikethan in 1927, then at Jalandar Kanyamaha Vidyalaya. She took an active role in Satyagraha activities like boycotting, picketing, prabhatферis, spinning etc, even as a student. She married Venkatesh
Magadi who was a youth congress worker. It was an intercaste marriage and the father was not very happy about it. She took an active role in the Quit India Movement along with the husband and was jailed at Hindalgi near Hubli. She was a Deputy Minister in Jatti cabinet. She started a Mahila Vidya Peetha at Hubli.

8. Bhageerathamma (1940’s)

She was a native of Tumkur and was married to a freedom fighters by name Changalaradhya. When the husband was arrested in 1942 on the Gowri Festival Day, she followed her husband to the jail where she met Kamaladevi Chattopadyaya, Rathnamma Madhava Rao. Kamala Krishnappa, Bhadravathi Laxmidevi and others. Under then influence she took a leading role in the freedom struggle and courted arrest several times. After independence she was the member of Legislative – Assembly for one term. She was a recipient of Thamrapatra. Recently she was honoured on Oct. 2nd, 1988 and a biography was released on the occasion.

9. Sunandamma (1930’s)

She is a teacher, writer and freedom fighter from Tumkur. She has settled at Bangalore. Since her school days she came under the theosophical influence. She was married to Narasimha Iyengar of Doddaballapur. She joined the Mysore Congress under the influence congress president. This was in 1935 he was also inspired by congress veterans like Thagadur Ramachandra Rao, Veerakesari Sitharama Sastri. She took part in Shivapur session, Unite India Movement along with M.R. Laxmamma and underwent imprisonment. She was a member of the Mysore Representative Assembly in 1940.

10. Devamma Harijan (1930’s)

Devamma of Sirsi Siddapur was a native of Kelaginamane Village in Siddapur taluk. She took part in the no tax campaign in 1930s under the influence of Gandhi. She was a plantation worker under Nagesh Hegde. Her husband and son Pakeera were also plantation workers. They suffered great miseries of poverty and still responded to the call of Gandhi and took part in the Gandhian Satyagraha. Because of her participation along with the Hegde in ‘No Tax Campaign’ Hegde’s plantation was confiscated by the British. As a result they lost their lively hood and migrated to Sagar Taluk. She was honoured recenty by he State Government. She refused to accept a cheque given by the Government, such was the spirit of her sacrifice. She died in 1966.

11. Seetha Bai Madagokar (1930’s & 1940’s)

She belonged to a family of patriots in Siddapur. Her uncle Hemappa Chandragatagi was a freedom fighter. Her father-in-law Ramakrishna Madagavnkar took an active part in freedom struggle. She was good at sports. She took part in congress flag satyagrahas and marches, she was arrested and imprisoned several times along with Kamaladevi Chattopadyaya, Sarojini Naidu and others in 1930s and 1940s.

12. T.B. Jayalakshmi Bai (1912)

She was a native of Harihar Taluk. She was married to T.B. Keshava Rao a freedo fighter and social worker of Bellary. They adopted a harijan boy. In 1930s she took part in non-co-operation movement and was imprisoned at Vellore. In 1942 also she was arrested along with her husband.

13. Subbamma Jois (1919-82)

She was a freedom fighter from Sirsi Siddhapur who took part in salt satyagraha. Forest Satyagraha and no tax campaign. She was close associate of Bellary Siddamma, Umabai Kundapur and others. She also look at Shivapur (1938) and underwent imprisonment for a short time.


She was a native of Honnavar. Her husband Gulvadi died very early. She lived at Dharwad and took active part in salt satyagraha and congress flag satyagrahas.

Other prominent women listed above also took a leading part in the freedom struggle in various capacities during the civil disobedience movement, Khadi Movement, quit India movement, Harijan Upliftment. She lived a life of glorious sacrifice for the liberation and unification of the country.

Conclusion:

In Karnataka Nationalist awakening was slow to take an explicit character because of the rule of Maharaja in one hand and imperative control of British on the other. The move towards unification integrated itself with Nationalist movement because of the measured activities of these committed leaders who successfully ignited the consciousness of people to unite together and fight for united India.
These individuals are important due to various actions first they fought for independence for their countries. Freedom fighters sacrificed their lives for the good and freedom of their countries.

It is because of freedom fighters that numerous countries enjoy independence today. To this end some of them laid their lives down for their countries. The freedom fighter utilized their popularity and convictions to spread awareness and speak against various ills. Freedom fighters’ contributions are long-lasting and inspirational to the present and future generations.

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Role of women in India’s Independence Movement

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The heroics of India’s independence movement would be incomplete without the involvement of women who faced the challenges with utmost vigor and courage to get freedom for the nation. Women's participation in India's freedom struggle began as early as in 1817. Women like Bhima Bai Holkar fought bravely against the British colonel Malcolm and defeated him in Guerrilla warfare. Others like Rani Channama of Kittur, Rani Begam Hazrat Mahal of Avadh fought against British East India company 30 years before the “First War of Independence in 1857”.

The role played by women in the War of Independence of 1857 was creditable and was admired by the leaders of the Revolt. Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield. Needless to say, many of them portrayed their courage better than their male counterparts.

Rani Lakshmi Bai of Jhansi whose Sheroism and superb leadership laid an outstanding example of real patriotism and her stories tales of bravery are still popular and have be turned into various poems. The peculiar thing about Indian women who joined the national movement belonged to educated and liberal families, as well as those from the rural areas and from all walk of life, all castes, religions and communities.

Sarojini Naidu, Kasturba Gandhi, Vijayalaxmi Pudum and Annie Beazant in the 20th century are the names which are remembered even today for their personal contribution both in battlefield and in political field. In the event of men’s arrest, the women’s organisation took on the task of carrying on civil disobedience and organising meetings. The women took different measures in varying degrees, they began exploring different routes of achieving political freedom and also made immense contributions. Their participation infused fresh blood into the movement and undoubtedly their will-power stood like granite before the merciless British colonial power. Ultimately, injustice had to succumb and yield place for justice and freedom in India.

Considering a particular situation of Orrisa, in the early part of the twentieth century, Orrisa was not a separate State and the Oriyas were a poor, suffering, backward and demoralised sect. The condition of women was absolutely miserable. The society did not allow the women to receive education because of the various superstitions. In short, women were treated as born slaves whose only job was thought of to be cooking and feeding the family.

The women leaders and volunteers of Orrisa emerged from this all-encompassing darkness and helped other women arise as well as awake. They made their contributions to the freedom struggle. Struggle for freedom in Orrisa is not an isolated affair. It is a part of the national struggle. Whenever something has happened in any part of India, it has deeply affected the course of events in Orrisa. During the first half of the twentieth century, Oriya movement and the National Congress movement were the two most remarkable events of the political history of Orrisa, which cast a deeper impact on the women of Orrisa. In fact, by their involvement in the Oriya movement, they made a significant contribution to the society. Further, it was this experience in the Oriya movement that made it easier for them to associate themselves with the freedom struggle. The women belonging to the aristocratic section and educated middle class became members of the 'Utkal Sabha' and National Association to fight for the cause of the Oriyas. These associations were the very first manifestation of the political consciousness.

The women movement in Orrisa was an integral part of the nationalist politics under the leadership of Mahatma Gandhi. It is observed by Subash Chandra Bose that Mahatma was responsible to a large extent for the awakening of the women mass in the country. The women movement has been intimately connected with the Indian National Congress. This was fully applicable to Orrisa as well. Satyagraha has automatically brought India’s women out from their darkness, as nothing else could have done in an incredibly short span of time. Mahatma Gandhi wrote in his Constructive Programme published in 1941, "In a plan of life, based on non-violence, woman has as much right to shape her destiny as much man has to shape his." In fact, the Gandhian
movement drew within its fold thousands of women, educated and uneducated, urban and rural, all over India. In Orissa, where the women were educationally and culturally backward and had practically no role to play in the public life in pre-Gandhian era, as the nationalist movement progressed under Mahatma Gandhi’s leadership, an appreciable number of women came out of their seclusion and joined the movement and even some of them like Rama Devi, Sarala Devi and Malati Devi played leading roles in the nationalist movement. The whole of India from one end to other, cities, towns as well as villages observed the complete hartal on the 6th April 1919 as it is mentioned by Gandhiji himself. Smt. Sarala Devi observed: “In fact, that was the event that signalled the start of the freedom movement in Orissa.”

These happenings in the Puri district later inspired the women leaders like Haimabati Devi, Shradhamani Devi, Haramani Devi, Dhanamani Devi, Radhamani Devi, Rama Devi, Sunamani Devi, Sarala Devi, Ashalata Devi and many others to take participation in the Swadeshi movement and were working for the revival of cottage industries in Orissa. Smt Rama Devi and Sarala Devi observed that the Swadeshi movement had spread quite widely in Orissa by 1910. After Khudiram's hanging, they along with Khetramani Devi, Bimala Devi, Mrs. V. Suvadramma, Pokalay Tarama, Jayanti Surama and others preached Swaraj and Swadeshi in various parts of Orissa. They called upon their audience to boycott the foreign goods. Their work generated great enthusiasm among the women of Orissa. They were engaged in breaking foreign bangles and boycotting foreign articles. As Mrs. Laxmi Bai observed, by destroying foreign goods in front of the women population, these leaders were to preach that using foreign goods amounted to anti-national activity. The women population responded to their call to boycott the foreign goods and used indigenous commodities in their place. Many women started reviving spinning and other cottage industries in their own houses.

Contributions made by women in events of high importance:

The First War of Independence (1857-58)

The Revolt of 1857 shook the British. It began as a mutiny of Sepoys of the East India Company in Meerut and soon spread across India. Among the leaders of this revolt were women such as Begum Hazrat Mahal and Rani Lakshmi Bai who led the people of Awadh and Jhansi against the British. Rani Lakshmi Bai was martyred and Begum Hazrat Mahal had to flee to Nepal. Historian C. A. Kinkaid writes about the Rani of Jhansi, “I prefer to think of her as a young and gallant lady, who, forced by events beyond her control, joined Nana Sahib and fell on the field of honour, fighting for a lost cause.” Even before the revolt there were voices of dissent that had risen and one that emerged from Karnataka was of Kittur Rani Chennamma, who fought to save the state of Kittur from British after the death of her husband.

Non-cooperation movement launched (1920)

Mohandas Karamchand Gandhi returned to India from South Africa and took up the demand for independence and non-cooperation movement. Sarla Devi, Muthulaxmi Reddy, Susheela Nair, Rajkumari Amrit Kaur, Sucheta Kripalani and Aruna Asaf Ali are some the women who participated in the non-violent movement. Kasturba Gandhi, the wife of Mahatma Gandhi, and the women of the Nehru family, Kamla Nehru, Vijaya Lakshmi Pandit and Swarup Rani, also participated in the National Movement. Lado Rani Zutshi and her daughters Mannmohini, Shyama and Janak led the movement in Lahore.

Civil Disobedience movement (1930)

The Civil Disobedience Movement was a game changer in terms of women participating in these mass movements. Before 1930 only a handful of women were involved and stood out but from 1930 onwards women became mass participants, not just in big cities but also from small towns and villages. According to Chatterjee “This was a result of Mahatma Gandhi’s direct and active encouragement to women to participate in the movement,” she notes. It was not just the Gandhian movement. Women found their footing in the revolutionary movement also. From being patrons, they became participants. Revolutionary women took up arms and were determined not to lag behind. “As Pritilata Waddadar said in her dying statement: ‘Females are determined that they will no more lag behind and stand side by side with their brothers in any activities however dangerous or difficult. I earnestly hope that my sisters will no more think themselves weaker and will get themselves ready to face all dangers and difficulties and join the revolutionary movement in their thousands’,“ writes Chatterjee. Emphasising the importance of the Civil Disobedience movement, historian
Ramachandra Guha writes in India After Gandhi, “Freedom came to India on 15 August 1947, but patriotically Indians had celebrated their first Independence Day 17 years before. In the first week of January 1930 the Indian National Congress passed a resolution fixing the last Sunday of the month for countrywide demonstrations in support of Pune Swaraj, or complete independence. This, it was felt, would both raise nationalist aspirations and force the British seriously to consider giving up power.” In 1942, Gandhi made the call to Quit India.

**Quit India Movement (1942)**

In August 1942, the Quit India movement was launched. "I want freedom immediately, this very night before dawn if it can be had. We shall free India or die in the attempt, we shall not live to see the perpetuation of our slavery", declared the Mahatma.

Usha Mehta, a committed patriot set up a radio transmitter, called The "Voice of Freedom" to disseminate the "mantra" of freedom-war. News of protest and arrests, deeds of young nationalists, and Gandhi’s famous "Do or Die" message for the Quit India movement were circulated amongst the masses. Usha Mehta and her brother persisted with their task of broadcasting until their arrest.

These acts proved that the British could maintain the empire only at enormous cost due to widespread agitation.

**Some of the leaders of the freedom struggle and their Sheroics:**

**Rani Lakshmi Bai**

Rani of Jhansi, Rani Lakshmi whose great leadership laid an important example for all future generation of women. She was married to Gangadhar Rao head of the state of Jhansi. According to lapse policy she was not allowed to adopt a successor after her husband death and Jhansi was annexed.

She fought against the British bravely. She used to go into the battlefield dressed as a man. Rani’s troop showed great courage. She used the sword with both hands. The British saw her as the best and bravest military leader of rebels. Dressed in the man’s clothes she motivated and led her soldiers to war against the British. She fought bravely and although beaten she refuse to surrender. She fell fighting the enemy to the last. Her remarkable courage inspired many women in India.

**Begam Hazrat Mahal**

Begam Hazrat Mahal was a great Indian freedom-fighter who played a major role during India’s First War of Independence. She was also known as Begum of Awadh and the wife of Nawab Wajid Ali Shah, ruler of Lucknow. She led a band of her supporters against the British, and was even able to seize the control of Lucknow. She worked in close association with other leaders of the India’s First War of Independence, including Nana Sahib. Begum was not only a strategist but also fought on the battlefield.

When the forces under the command of the British re-captured Lucknow and most of the part of Awadh, she was forced to retreat. When her forces lost ground, she fled Awadh and organized soldiers again in other places. She turned down all offers of amnesty and allowances by the British rulers.

Finally, she took refuge in an asylum in Nepal, where she died in the year 1879. To acknowledge her endless efforts in fighting for the freedom of country, the Government of India issued a stamp on 10th May 1984.

**Madam Kama**

Madam Kama fought for the freedom in her own way. She helped many organization and revolutionaries with money and materials. She was the first lady who unfold the first national flag at the international, socialist, conference in Stuttgart (Germany) in 1907. She raised the slogan the flag is of Indian independence! Behold it is born! It has been made sacred by the blood of young Indians who sacrificed their lives. I call upon you, gentlemen to rise and salute this flag of Indians independence. In the name of this flag, I appeal to lovers of freedom all over the world to support this flag.” She travelled many countries about Indian struggle for independence. The government of India issued stamp on 10 May, 1984.

**Annie Besant**

One of the foremost leader of the freedom struggle was Annie Besant, the leader of the Theosophical Movement in India. She advocated emancipation of Indian women. In fact, many Indian women joined her Home Rule Movement. According to her, the Home Rule Movement was rendered tenfold more effective by...
the involvement of a large number of women, who brought to it the heroism, the endurance, and the self-sacrifice of the feminine nature. She considered child marriage to be a social evil and wanted its removal from the Indian society. For this, she suggested that boys should not marry at an immature age. She also supported the remarriage of child and young widows. She wholeheartedly supported the drive to educate women and believed that this would assist in successfully solving the vital problems of national life.

Sarojini Naidu

Sarojini Naidu had known as “Cuckoo of India”. She was a distinguished poet, renowned freedom fighter. Her father was principal in Nizam College. At that time Nizam was not in favour of Women’s education, hence Sarojini was sent to Madras for schooling. She topped the matriculation examination at the age of twelve. She met English authors Arthur Simon and Edmond Gausse. It was Gausse who convinced Sarojini to stick to Indian Themes—India’s great mountains, rivers, temples, social milieu, to express her poetry.

Sarojini Naidu was elected as a president of Indian National Congress. Dramatic meeting with another respected leader of time, Gokhle, in 1906 was to change her life forever. His response to her fiery speech brought into her life the impact of a missionary who saw in her oratory and brilliance a leader of the future. The period from 1917 to 1919 was the most dynamic phase of Sarojini’s career. During this time, she campaigned for the Montagu Chelmsford Reforms, the Khilafat issue, the draconian Rowlett Act and the Satyagraha. When Gandhi launched the Civil Disobedience Movement, she proved a faithful lieutenant. With great courage she quelled the rotors, sold proscribed literature, and addressed frenzied meetings on the carnage at Jallianwala Bagh in Amritsar. In 1930 when Mahatma Gandhi chose her to lead the salt Satyagraha the stories of her courage became legion. After Gandhi’s arrest she had prepared 2,000 volunteers under the scorching sun to raid the Dahrsana Salt Works, while the police faced them half a mile up the road with rifle, lathis (canes) are steel tipped clubs. The Volunteers wildly cheered when she shook off the arm of the British police officer who came to arrest her and marched proudly to the barbed wire in full force and she came under the influence of Gopal Krishna Gokhale and Gandhi. Gokhale advised her to spare all her energy and talents for the nation’s cause. She gave up writing poetry and fully devoted herself to emancipation of women, education, Hindu-Muslim unity etc.

She became a follower of Gandhi and accompanied him to England. Whenever in England, she openly criticized British rule in India which caught the attention of scholars and intellectuals.

Vijay Lakshmi Pandit

Vijay Lakshmi Pandit was the daughter of Motilal Nehru, were the president of congress and brother of Jawaharlal Nehru, India’s first Prime Minister. She was inspired by Rani Lakshmi Bai of Jhansi and impressed by Sarojini Naidu. She entered the Non Co-operation Movement to fight against the British rule.

Vijay Lakshmi represented India in many of the Conferences abroad. She attended numerous public lectures and challenged the British-dominated delegate’s rights to represent India therein. She was a great fighter and took part in many of the freedom movement. She was arrested in 1932 and sentenced to one year’s rigorous imprisonment. She was arrested in 1940 and yet again during the Quit India Movement in 1942.

Kasturba Gandhi

Kasturba Gandhi was Mahatma Gandhi’s wife. She joined her husband while he was in south Africa and worked with him for many years there. She was a leader of women’s Satyagraha. She was imprisoned many times. She helped her husband in the case of Indigo workers in Champaran (Bihar) and NO TAX campaign in khira (Gujarat). She participated in the Rajkot Satyagraha in 1939.

Aruna Asaf Ali

She played a great role in the historic Quit India movement launched by Mahatma Gandhi on August 9, 1942. She was prominent leader of the underground movement. She went from place to place and published bulletins. She edited Inqulab a monthly journal of the INC.

Conclusion

Many of India’s brave daughter’s actively or passively took part in the freedom struggle. Women took responsibilities in India’s struggle for freedom. They held meetings, boycotted the shops selling foreign articles. They sold KHADI and participated in national movement. They bravely faced the police and went to jail.
Thousands of Indian women dedicated their lives achieving freedom of their motherland. Without them it wouldn’t have been possible and the fact that they came from a patriarchal society and still could contribute says a lot about the sacrifices they would have made and we should hold our heads high that we are the daughters and sons of such brave women.

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Role of the Women in Various Fields

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Abstract
The ancient time to till today there is various changes in the position of the women. Now a day’s women are working in different fields like medicine, technology, engineering, research, higher education, politician, sports and laboratory work. Traditionally the real roles of the women were used in home which is essential. The women were considered highly as mother, sister or wife, as the centre of home. The working women have a responsibility of home as well as society. The paper has attempted to find out the working of the women in the different field.

Keywords: Women Status, Society.

Introduction
Today’s education brought drastic changes in the Indian society. In earlier days there were gurukulas and ashrams which are located far away from the towns known as forest universities. The women’s are actively participating in the work and earnings for the live hood this made changes in the social and economic condition of the society. Education power has brought the women from position of subordinate to the equal level of the men. Women’s are now becoming self independent and self confidence. In earlier days married women, the home becomes the centre of the world but now the women’s work is not only confined to the family and household chores but also it is extended to the fields, factories, offices and laboratories etc. Education as increased the mobility of the women from their work in the fields and factories she is contributing in the production system of the nation. Today she is a earner and fulfilling the needs of her family and supplements the family income. Therefore women’s are a dual productive economic role as a unpaid workers in her home and in the fields and as paid ones outside the house. Women’s are not only playing supplementary role at the same time their role in economic development is vital, positive and very essential.

During 1882 Education commission opened schools for the women under government grants. Even private organisation came forward to open the schools and colleges for girls. The United Nations World Conference (Mexico) to declare 1975-85 as the International Women’s decades in order to initiates the plan for raising the status of the women. In twentieth century there were about 6107 schools and in that 4,47,470 girls were studying. In 1904, Mrs. Annie Besent started the Central Hindu Girls School in the Varanasi it is an historical steps in women education. Lady Hardinge Medical College was established in the year 1916 in Delhi. Hence forward many schools and colleges were opened for the girls. During 1947 there is a progress in the women’s education. After independence the government considered the sacred duty to expand the women education. The various five year plans separate funds were initiated for the development of the women education. Now a day’s women’s are showing interest in the higher education and there is an increase in the women employment.

Women’s in the various fields
There are many Indian women’s who made proud to our country with their contribution in the various fields such as medicine, technology, engineering, research, higher education, politician and laboratory etc. Some of the lists in different areas are as follows.

During struggle of independence to India many women played role in this like Sarojini Naidu, Kalpana Dutta, Aruna Asaf Ali and Vijayalakshmi Pandit these women’s are unforgettable. The Anandi Gopal, India’s first women Doctor. In 1886 Anandi Gopal graduated from the women’s medical college at Philadelphia. She has appointed to take charge of the women’s ward of the Albert Edward Hospital at Kolhapur. Now many of the women’s are working in the field of Medical.

In late 1800s medicine were considered to be suitable field of education for the women compared to the engineering fields. Lalitha first Indian Women Engineer of Electrical Engineering. In 1943 graduated her bachelor of engineering degree in electrical engineering. In 1944, she joined the central standards organization
of India, simla, as a engineering assistant. Now many of the women have pursued their education in the engineering field under different branches and found to be working.

Savitribai phule was a great teacher, social reformer and poetess of Marathi. She is known as a first Indian lady teacher along with her husband Jyotiba Phule she did important deeds for women education and rights. In 1852, she founded school for untouchable girls. Savitribai phule got her teaching training from the school of pune and Ahmednagar. So savitribai phule was first teacher and head teacher of India.

Kalpana Chawla will always be remembered for incredible journey from karnal to NASA. Indian-American astronaut Kalpana Chawla was first Indian women to travel to the space. She pursued degree in aeronautical engineering from Punjab engineering college and doctorate in Aerospace engineering from the University of Colorado. She became the first Indian born women and second Indian to fly in the space.

Indira Gandhi the most powerful women in Political field and she was first women prime minister of India. She was prime minister from 1966 to 1977 and again from 1980 until her assassination in October 1984 thus she is a longest serving prime minister of India after her father. Pratibha patil Indian politician she served as a 12th president of India from 2007 to 2012. She completed M.A degree from Moolji Jaitha College, Jalgaon. She moved to Mumbai to continue her study. She completed Bachelor of law degree from Government law college, Mumbai. There are many women who served in our country are Sushma Swaraj, Sonia Gandhi, Priyanka Gandhi, Maneka Gandhi, Mamata Banerjee Pratibha patil and the list goes on their achievements are uncountable.

Bachendri pal is an Indian Mountaineer and she is the first women to reach the Mt. Everest. Pilavullakandi Thekkeparambil Usha is known as queen of Indian track and field. Sania Mirza she is an Indian profession tennis player. In the field of sports also women made achievements. In this paper only few of the women’s whose made contribution to our country by their achievements still many women’s are there in different filed where list is endless.

Conclusion

The present paper tells that women’s are working in the various fields. The women’s are not only housewives they are doing jobs in every field and giving contribution to our society. We can see how education played a powerful role in the women’s life. The list of great personality given in this paper is limited but in reality its list is growing. Not only the men but women are also building block of our society.

References

Women’s Empowerment, Food Security And Nutrition Of Pastoral Communities In Karnataka

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Abstract:
This paper presents a mixed-methods study that examines the relationship between women’s empowerment, household food security, and maternal and child diet diversity (as one indicator of nutrition security) in two regions of Karnataka. Indicators across three domains of women’s empowerment were scored and matched to a household food insecurity access scale. Qualitative research helped appreciate the gender dynamics affecting the women’s empowerment—food security and women’s empowerment-nutrition security nexus. All three empowerment domains were positively associated with food security and nutrition in the qualitative analysis. This article discusses these findings and shows the pathways by which respondents saw their empowerment to affect their household food security. Food security exists when all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their dietary needs and food preferences for an active and healthy life. Given their contribution to food production and preparation, the increasing number of female-headed households worldwide, and their disproportionately poor economic status, women need special consideration in discussions of food security and its effect on health, nutrition, and behavior. This Situation however is changing with the growing evidence that income in the hands of women contributes more to household food security and child nutrition. Such knowledge about women’s key role in food security is essential to enhance their potential. In this paper, we first provide an overview of the study methodology by explaining the rationale for a mixed-method design, and the methodological details for qualitative and quantitative components of the study.

Key Word: Women’s empowerment, food security and nutrition, Education, food insecurity. Etc.

Introduction:
The term food security refers to the availability of and access to food. Since the term arose in the 1970s, the definition of food security has expanded to increasingly acknowledge in the concept the importance of availability, access, utilization, and stability, and the contribution of the vulnerability of individuals. A working definition from the FAO is that food security exists when all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their dietary needs and food preferences for an active and healthy life. Food insecurity is often thought about foremost in reference to its effect on the nutrition of individuals; however, its effect on other health and behavior outcomes is increasingly being recognized (1-3).

A article supported by the USDA showed that in 2009 14.7% of all US households were food insecure some time during the year, 5.7% of which experienced “very low” food security (4). The 2010 FAO report “The State of Food Insecurity in the World” estimated that globally, 925 million people are undernourished. The FAO defines undernourishment as when caloric intake is below the minimum dietary energy requirement (2). Although food insecurity and undernourishment are different concepts, the 2 issues overlap geographically and are certainly related (5). Although developing countries carry 98% of the global burden of undernutrition, food insecurity is important to the health and well-being of individuals in both resource-poor and resource-rich environments.

Discussion of issues specific to women is critical in discussions of food insecurity, not least because they produce up to 80% of the food in developing countries. Despite the fact that they contribute to one-half of the world’s food production, they have more difficulty than men in accessing resources such as land, credit, and agricultural inputs and services (2, 6) and make up 70% of the world’s poor (7). Women’s traditional role in society as caregivers and preparers of food for the family, as well as an increasing recognition of their role as heads of households, further support the consideration of women as a special group to evaluate the effect, consequences, and areas for intervention in terms of food insecurity. Food insecurity can be understood and addressed as its own entity but it should also be recognized as an important associate of health and nutrition outcomes (5, 8). In acknowledgment of these effects, the implications of policy and programmatic work to improve food security can be far reaching. In this supplement, Weiser et al (9) discuss a conceptual framework...
for understanding the effect of food insecurity on individuals in terms of nutrition, behavior, and mental health. This article discusses the specific issues for women that should be considered in relation to food security.

Measurement Of Food Insecurity:

One of the challenges in a discussion of food insecurity and in quantification of the number of food insecure globally is the lack of a standardized measure relevant to all settings and cultures. Barrett (10) attributes this difficulty in measurement to the fact that food insecurity is a multidimensional concept that encompasses aspects of availability, access, and utilization. However, it is widely acknowledged that the establishment of an accurate, cross-culturally appropriate, measurement of food insecurity is of critical importance in the design and implementation of targeted interventions, and to evaluate programs (11, 12). Different measurement tools have different strengths and weaknesses and can often result in estimations or interpretations that differ significantly. This is due to both the varying emphasis on the 3 aspects of availability, access, and utilization and the different levels at which food insecurity can be assessed (national, community, household, or individual). The studies cited in this article used a variety of tools and methodologies, including the USDA Household Food Security Scale (or modifications of this scale), the Radimer/Cornell Hunger and Food Insecurity Instrument, and the Household Food Insecurity Access Scale.

Review Of Literature:

1) Sandhya (2015) Women play a very significant role in the development of the country. We cannot ignore the role of education, in women empowerment and food security. states that the empowerment of women in India has been obstructed for centuries owing to various reasons amongst which the initial blow was in the form of depriving women of basic educational facilities.

2) Sowjanya & Hans (2015) opine that education is one of the most important means of empowering women and giving them knowledge, skills and self-confidence necessary to be a full partner in the development process.

3) Gender Gap index 2013 (GGI) measures the gap between men and women in four fundamental categories – economic participation & opportunity, educational attainment, health and survival and political empowerment. India ranks among the lowest 101 in 136 Countries, below Countries like China, Sri Lanka and Bangladesh. This mirrors the status of women in India and gender discrimination in all aspects of life: education, economic activity and empowerment (Balve, 2015).

4) Frenette, M., Coulombe, S. (2007) examine the role of rapidly rising educational attainment among young women in raising their relative position in the labour market and suggests that the educational reforms have not sufficiently contributed towards a decline in the full-time employment gap.

Objectives:

- To study the structure of food security in Karnataka.
- To study the management of Women’s Empowerment and household food security.

Methodology:

This paper is prepared fully depending upon secondary data. The data required is collected from the necessary published and unpublished information and from the internet sources wherever necessary.

Women’s Empowerment, Household Food Security And Nutrition:

From the quantitative household survey data, 26% and 20% of households were moderately or severely food insecure, respectively; 36% of women and 25% of children achieved diets of adequate diversity in the 24 h preceding the survey -which is one indicator of nutrition security. According to the WELI, women’s empowerment varied across the three domains. However, even in the time domain, which shows the highest levels of empowerment, 31% of women did not achieve empowerment in any of the three respective indicators (Fig. 1). The regression results show that a difference of one percentage point between respondents in the ‘assets’ and ‘income’ domain scores within the empowerment index are each associated with a 13.2 ± 2.1% and a 7.4 ± 1.9% difference in the Women's Dietary Diversity Score (WDDS), respectively. Furthermore, higher
‘assets’ domain scores and ‘income’ domain scores were each associated with greater odds of women achieving adequate diet diversity overall and, more specifically, consuming meat, eggs or fish in the previous 24 h (Table 2 that presents the seven regression results, one per row). Similar trends were observed for children’s diets, though associations were stronger and more consistent for scores on the assets domain than with the income domain. The time use domain was not significant for dietary diversity of women and children in this population of cattle keepers (see Table 3).

In the qualitative ‘nutrition FGDs’ women viewed empowerment through livestock as an important avenue to increase their assurance of nutrition for household members (Price et al., 2018). Women emphasized the importance of milk in their ability to provide adequate food for the family. They felt that larger quantities of milk—either through improved breeds or increased herd number—would allow them to offer more nutrient-rich milk to children and have better nourished children. They explained that because in their communities the women typically controlled the income from milk sales, increased milk production would provide women with more money, which could be used for purchasing food and other necessary items for the household. Having control over more money decreased their dependence on others, they argued. Similarly, women asserted that having more control over assets would allow them to make better decisions about household nutrition. For example, if they could decide when to sell or purchase a cow they could have more control over the milk and purchase other nutrient-dense foods for children. Women did not feel that increased control over their time would affect empowerment and many expressed that they knew how to manage their time well. The consequences of a substantial increase in milk production on women’s control over milk are discussed below.

Fig. 1. Proportion of individuals achieving indicators (up to 3) within each empowerment domain.
Source: Women’s empowerment in livestock index (WELI), (A. Galiè et al., 2018).

The quantitative analysis showed no significant associations between women’s empowerment domains and household food security (HFIAS) (Table 2). This contrasts with the findings from the ‘food security FGDs’, according to which all three empowerment domains were positively associated with household food security. Most women participants shared feelings of disempowerment and challenge providing sufficient and nutritious food (which they equated to food security) for their children because their husbands controlled cattle, deciding when to move them, when to sell them, and how much of the profit could be used for household food and other goods. Participants felt that if they could have greater control over livestock and land resources and decide how much and which kinds of food to purchase, they would ensure that every family member would have sufficient and nutritious food to eat.

**Women’s empowerment and food security through forage conservation:**

The ‘food security FGDs’ showed that according to both women and men, ololili were effective in enhancing household food security in the dry months by stabilizing the supply of forage and through it, the production of milk, which was used mostly to feed the children and also sold to pay their school fees and cover other household expenses including food. Respondents further argued that ololili had been created a couple of
generations before to address scarcity of forage in the dry seasons, a condition that had worsened recently, making ololili even more relevant for food security.

Collapse of an ololili (because of a ruined fence or grazed pastures, see below) resulted in food insecurity and poverty because households had to find cash to buy fodder for the animals during dry seasons, milk for the children, and food for the household; they also had to cover other expenses the sale of extra milk would otherwise be used for. Moreover, some female and male respondents reported that the inability to maintain ololili and their proper functioning affected their livelihood strategy along the sedentarization spectrum. When ololili were not able to provide enough forage, the whole family would need to follow the herd to ensure an adequate supply of milk. This meant that the weakest animals died of fatigue in the transhumance (the practice of moving livestock from one grazing ground to another in a seasonal cycle in search of pasture), and that children stopped going to school. Both the death of some animals and children dropping from school were considered to impoverish the family.

**Food Insecurity, Household Economics, And Risky Coping Strategies**

Implied in the concept of food insecurity is the vulnerability that results from a lack of reliable access to food, which puts individuals at risk of the use of coping strategies that are either risky or not sustainable. When there is limited or uncertain ability to acquire acceptable foods in “socially acceptable ways,” a variety of coping strategies may be used. These can include withdrawal of children from school, a decrease in the intake of certain foods, the sale of assets to purchase food, theft, or exchange of sex for food or money (16, 30, 31). Women, as primary caretakers of children, responsible for the maintenance of the household and for food preparation and with less purchasing power than men, are particularly vulnerable to resorting to risky coping strategies, especially when they have low education and few economic opportunities. In the case in which risky coping strategies result in the female caretaker becoming HIV infected, the food security of the entire household is negatively affected because food production and the ability to prepare food decreases with illness (32).

Poverty and low income are associated with food insecurity, but adequate household income is not sufficient to ensure food security. In a cohort of 606 pregnant women with adequate incomes (≥400% of the United States poverty line), women from food-insecure or marginally food-secure households had significantly less income and education and were older than food-secure women. Socioeconomic and demographic predictors of food insecurity included income, black race, and age (33).

In Shariff and Khor’s (29) study in rural communities in Malaysia, food-insecure women had less education, lower household income, and a greater number of children than did women from food-secure households, and mothers were more likely to be housewives (as opposed to having other economic activities) (29).

The geographic epidemics of food insecurity and HIV overlap in many cases in countries in which the rights and economic status of women increase their vulnerability. Weiser et al (31) showed that food insecurity was associated with high-risk sexual behavior among women in Botswana and Swaziland. In Lagos, Nigeria, a survey of 320 female commercial sex workers showed that 35% identified poverty and difficulty accessing food daily as their reason for joining that industry (34). In qualitative interviews with women living with HIV in Uganda, Miller et al (35) showed that food insecurity was associated with transactional sex, with lack of control over condom use, and with a likelihood of staying in abusive relationships (31, 35). Food insecurity has also been shown to contribute to nonadherence to antiretroviral therapy (36). Implied in the concept of food insecurity is the vulnerability that results from a lack of reliable access to food, which puts individuals at risk of the use of coping strategies that are either risky or not sustainable. When there is limited or uncertain ability to acquire acceptable foods in “socially acceptable ways,” a variety of coping strategies may be used. These can include withdrawal of children from school, a decrease in the intake of certain foods, the sale of assets to purchase food, theft, or exchange of sex for food or money (16, 30, 31). Women, as primary caretakers of children, responsible for the maintenance of the household and for food preparation and with less purchasing power than men, are particularly vulnerable to resorting to risky coping strategies, especially when they have low education and few economic opportunities. In the case in which risky coping strategies result in the female caretaker becoming...
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Food Insecurity And Pregnancy:

Food insecurity has been associated with poor pregnancy outcomes, including low birth weight and gestational diabetes (37, 38). Laraia et al (33) proposed 3 potential reasons why food insecurity might have particular importance for women during pregnancy: nutrient demands are higher, the effort required for food preparation may be more difficult, and pregnant women may be obliged to leave the workforce, especially in later pregnancy, which leads to financial strain. A population-based postpartum survey from California’s Maternal and Infant Health Assessment to study income levels and hardships before or during pregnancy showed that ~35% of poor women and 20% of near-poor women reported food insecurity, compared with 8%, 4%, and 0.6% of women in the successively higher income groups (39). A prospective cohort study of 810 pregnant women in the United States with incomes ~400% of the income/poverty ratio showed 14% to be marginally food secure and 10% to be from food-insecure households. Income-to-poverty ratios represent the ratio of family or individual income to their appropriate poverty threshold. Food insecurity was associated with several health consequences, including severe pregravid obesity, higher gestational weight gain, and a higher adequacy of weight gain ratio. Gestational diabetes mellitus was significantly associated with those who were marginally food secure (38). Food insecurity has also been associated with an inability to return to pregravid weight status, although causality has not been determined (40).

Food insecurity in pregnant women also has negative consequences for the child. In a random sample of women receiving welfare in the United States, 294 delivered between 1999 and 2004. Among this cohort, food insecurity was significantly associated with a low-birth-weight delivery after adjustment for maternal age. Other factors associated with low birth weight included having a child with a chronic illness at home, increased crowding in the home, unemployment, and poor coping skills (37). A case-control study by Carmichael et al (41) of 1189 case mothers and 695 control mothers in the United States showed that maternal food insecurity was associated with an increased risk of certain birth defects, such as cleft palate, d-transposition of the great arteries, tetralogy of Fallot, spina bifida, and anencephaly, but not with cleft lip with or without cleft palate, after adjustment for maternal race–ethnicity, education, BMI, intake of folic acid–containing supplements, dietary intake of folate and energy, neighborhood crime, and stressful life events. For HIV-infected pregnant women, poor nutritional status that can result from being food insecure may increase the risk of vertical transmission of HIV to the child (42).

Conclusion:

The study presents complementary quantitative and qualitative findings on the association between selected domains of women's empowerment, household food security, and women's and children's nutrition in...
pastoral communities of Karnataka. Both methodologies showed a positive correlation between women's empowerment, their dietary diversity and that of their children, and therefore their nutrition security. Only the qualitative component indicated a positive relationship between women's empowerment and household food security. This component also provided an understanding of the processes by which the empowerment of women in a forage conservation and livestock system might affect food security and nutrition of semi-sedentary households. The qualitative component also showed a customary distinction of gender roles between men as guarantors of household food security and women as in charge of nutrition security, and women's perception that such distinction is detrimental to achieve nutrition security. Such distinction is discussed as a possible reason behind the discrepancy — on the correlation between women's empowerment and household food security — between the quantitative and qualitative findings. The article also discusses that other reasons behind this discrepancy could be: different definitions, domains and indicators adopted by the two studies; ‘aspirational’ versus ‘actual’ gender roles in guaranteeing food and nutrition security. We suggest undertaking qualitative research into sedentarizing communities to elucidate the complex links between women's empowerment and food security and nutrition as affected by the interplay of new livelihood arrangements, social and gender norms at societal level, gender roles and relations within the household, and individual characteristics also including age, gender and social status.

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Study on Rural Women Entrepreneurship in India: Issues and Challenges

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Introduction

Entrepreneurship plays an important role in generating employment opportunity for rural societies, providing self-employment for those who started-up their own business and improving the economic status of the rural area as well. Now women’s are also interested to start their own business in both the rural and urban areas due to overcome poverty, generate family income and developing Standard of living. Women’s are participating in the agriculture, business and trade without any social and other boundaries. But in India, there are many social and cultural limitations for rural women. Hence, the women contribution in entrepreneurial activities is less in the social and economic growth of rural India. Now the United Nations has been celebrating 15th October as International Rural Women’s Day since 2008 for appraising them. Who carry out entrepreneurial activity establishing industries, business units in rural areas by using agriculture sources are called rural entrepreneurship. In other word, establishment of industry and business units in the rural areas refer to rural entrepreneurship.

According to Khadi and Village Industry Commission (KVIC), “The meaning of rural industry or village industries which is any business or industry located in rural areas, population of which does not exceeding 10,000 or such other figure which produces and provide any goods or services with or without use of power and in which the fixed capital investment per head of a worker or an craftsperson does not up to Rs. 1,000 ”. The altered description has been given by Government of India in order to increase its scope. Government of India is define, "Any business or industry started in rural area, village or town with a peoples of 20,000 and below and an investment of Rs.3 crore in any plant and machinery is classified as a village industry”.

Any Women who agrees to take the challenge and play the vital role to meet her individual needs and become financially independent is called women entrepreneur. The Government of India is defined as “An enterprise owned and governed by women having a minimum economic interest of 51% of the investment and giving at least 51% employment created for women in their enterprise” called women entrepreneurs.

According to J.A. Schumpeter, “Any Woman who builds, adopts or reproduces a business industry is called as woman entrepreneur”. Simply we can say that women entrepreneurs are those who organize and lead the business enterprise or industry and provide the employment to other. Rural Women Entrepreneurship is the activity done by women those who establish their own business or industry in rural areas and use of the agriculture sources to create employment for rural people. The basic concepts of rural entrepreneurship which applied in the rural development:

- Best use of local resources in an entrepreneurial project by rural people to better distributions of the farm produce results in the rural society.
- Entrepreneurial occupations reduce discrimination and providing alternative employments against the rural migration in rural areas.
- To activate the basic system of ‘6M’- Money, Material, Manpower, Machinery, Management and Market to the rural zones.

Objective of the Study

- To find the issues and challenges faced by rural women entrepreneurs in India.
- To find the factors responsible for influence rural women to become entrepreneurs.
- To study the effective support of the government on women entrepreneurship.
Review of the Literature

- **Senthilkumar, Vasantha and Varadharajan, 2012**: Male dominated society and women are not treated as one and the same partners both inside and outside four walls of the house. A study on women entrepreneurship development is managed and it is found that the Indian women enjoy unfavourable status, literacy rate of the women is low in the society, low work participation rate and our old traditions and limitations arresting to women within four walls of their houses also make their situations for the unfavourable. These factors combine to serve as non-conductive condition for the development of women entrepreneurship in the country. The entrepreneurship development program of rural women is expectedly low in India. This shows that very limited percentages of women are involved in the total selfemployed persons in India.

- **Pharm, and Sritharan, (2013)**: The problem faced by women entrepreneurs in rural areas was being measured and initiates that majority of the women entrepreneurs were rated as absence of strong leadership. Their leadership quality was not good as required for being a successful entrepreneur. There are many women entrepreneurs who face the problem related to finance. Second rank was financial insufficiency. The third rank was absence of systematic development, No awareness about Government scheme, No repayment of loan by the participants, Lack of education and other problems.

- **Praveen, 2013**: Development of Rural Women Entrepreneurs by Workshop Training is being planned and it is found that workshops controlled by different NGO’s helped rural women to offer financial support, business education and mentorship. The study analyze that trained rural women entrepreneurs have good business skill and abilities. Hence, they can easily entree to the different markets and start business on sustainable root. As far as untrained rural women are troubled, they have to face a lot of problem in managing their business. Another outcome of this study is that the unmarried rural women entrepreneurs that they can face another problem to take bank loans because there is a possibility of change of their living destination after marriage. So that the unmarried women entrepreneurs when getting married that have more difficulty for the business because they have to bear double responsibilities, at their home and at work. In current scenario the percentage of unemployment among qualified and educated women is increasing in rural areas, it is necessary to support and promote rural entrepreneurship as it will create more opportunities for rural societies.

- **Raju and Bhuvaneswari, (2014)**: A Study on Rural Entrepreneurship in Sivaganga District is being planned and it deals with problems, functions, needs and how to develop methods in rural entrepreneurship. In this situation researcher focuses on identifying the needs to the rural entrepreneurship, types of rural entrepreneurship, issues and problems faced by rural entrepreneurship and the elements encouraging the rural entrepreneurship. The author limitations those are very difficult to encourage and motivate to rural entrepreneurs and with reduced motivation level, rural entrepreneurs face a lot of problems. Thus it is mandatory for our government to provide entrepreneurial training to women belonging to rural and urban area. As far as rural development through rural women entrepreneurship is concerned it will stand as vehicle to change quality of life of rural people, sustainable development and growth of economy.

Research Methodology of the Study

**Research design:**

The nature of the research is both exploratory and descriptive. It is investigative as the research goals to classifying the problems and motivation of rural women entrepreneurs.

**Sources of data:**

This study is based on secondary source of data. The data collected from books, published reports of RBI, NABARD, DWCRA, Census Surveys, SSI Reports, newspapers, literature review is prepared by online available studies and journals.

**Issues, Challenge and Problems of Rural Women Entrepreneurship in India**

There are a number of challenges and problems that rural women entrepreneur’s faces in their business are family boundations, time balancing between family and work, education and working experience, Problems of raising startup capital, suppliers, and clients are some issues. In order to there are some number of the challenges faced by rural entrepreneurs are as follows-
a) Lack of education

In India literacy among women is very low. Even in 21st century, rural women in India are lagging far late in the field of education. Mostly women of the rural areas are uneducated. Women in rural areas who are educated provided whichever less or insufficient education than their male equivalent partly due to poverty, early marriage, low socioeconomic status, partially due to son's higher education. Lack of education is one of the biggest problems for rural women who want to start their business. Due to lack of good education, women entrepreneurs not adopt the new technology development, new trend of marketing, new methods of manufacturing and other government schemes which motivate them.

b) Balance between Family and Career

Women in India are emotionally attached with their family. They have very less practical. They are supposed to do all the household work, to look after the children and other family members. They have more family responsibilities for husband, care of children, others of family members and in regulations which take away a lot of their time and energy. In such situations, it will be very challenging task for women to focus and run the business successfully. A married women entrepreneur has to make a respectable balance between home and business activity.

c) Male Dominated Society

In our constitution regulation there are equivalent rights for men and women but in real equality does not be present in rural areas. Women are not treated equal to men. People in rural areas generally having a prejudice that woman are capable only for household work. Women entry to business needs to approve by the head of the family. Entrepreneurship usually has been seen as a male circle and male dominated. All phase of this type a barrier in the growth of women entrepreneurs. Thus the male entrepreneurs create problem in the success of women entrepreneurs.

d) Shortage of finance

There are rural women entrepreneurs have to face a lot of problems in raising funds and complete the financial needs of the business. Women and small entrepreneurs suffer this type of financial problem because the ignored by financiers, creditors and financial institutes for less credit worth and more chance of business failure. They lack access to outside funds due to absence of solid security and credit in the market. They also face financial problem due to no property on their own names.

e) Low Ability to Bear Risk

In India, generally women are delicate and emotional by nature. Women have comparatively to man a low ability to bear financial and other risks because they have led a secure life. An entrepreneur must have risk bearing capacity for being successful entrepreneur. But women, occasionally fail to bear the amount risk which is needed for running a business. Lack of proper education, training and financial support by outsiders also reduce their ability to bear the risk involved in an enterprises.

f) Lack of entrepreneurial Skills

Lack of entrepreneurial skill is a major issue for rural women. They have no entrepreneurial bent of mind. Sometimes even after joining various entrepreneurship training programs, women entrepreneurs fail to tide over the risks and difficulties that may come up in an organizational working.

g) Limited managerial Skills

Management has developed a specific job which performs only capable managers. Due to absence of proper knowledge women entrepreneurs not successes in managerial responsibility like planning, managing, directing, staffing, controlling, coordinating, monitoring, motivating etc. of a business enterprise. Hence, less and limited managerial skills of rural women has become a problem for them to run the business successfully.

h) Lack of Technological Awareness

Rural entrepreneurs face a severe problem of lack of awareness about technology. Lack of training services and wide services crate a difficulty for the development of rural women entrepreneurship.

i) Shortage of Raw Materials

The women entrepreneurs have face more struggles to buy raw materials and other required materials. Women’s are facing the problem in searching raw materials from many sources. They use limited or convenient sources of raw materials. The failure of many women cooperatives in 1971 such as those involved in basket
making was mainly due to the insufficient availability of forest-raw materials. The prices of many raw materials are quite high.

j) Finding of Raw Materials
Finding of raw materials is really a solid task for rural entrepreneurs. They may close up with poor quality of raw materials, may also face the problem of storage and warehousing.

k) Socio Cultural Barriers
The civilizations and customs prevalent in Indian cultures towards women sometimes stand as a problem before them to grow and flourish. Castes and religions rule with one extra and hinder women entrepreneurs too. The women entrepreneurs face more social and cultural barriers or restrictions as they are continuously seen with suspicious eyes in rural areas.

l) Social Attitudes
The largest problem of a woman entrepreneur is the social assertiveness and the restrictions in which she has to live and work. Despite beside legal equality, there is women face discrimination against man. In the cultural tradition of the society, women suffer from male reservations about a woman’s role and capacity. In rural regions, women face conflict not only from males but also from elderly females who have accepted gender inequality.

m) Absence of Motivation
Motivation plays an important role in succession of an enterprise. Inherent nature of the women entrepreneurs, sometimes feel less confident which a motivation factor in running an enterprise successfully is basically. This is struggling hard for rural women to strike a balance between managing a family and an enterprise.

n) Legal Formalities
Rural entrepreneurs find it extremely difficult in fulfilling with many legal formalities in obtaining licenses due to illiteracy and unawareness.

Factors motivate to rural women as become Entrepreneurs
The motivation factors that who enforce to rural women for make themselves as an entrepreneurship. The scheme of Development of Women and Children in Rural Areas (DWCRA), the five year plans of Indian Government, NABARD, etc. are helping to rural women.

Development of Women and Children in Rural Areas
The DWCRA was started by Government of India in 198283 for development program for rural women and providing opportunity to self-employment. There are comes several thousands of rural women for attend entrepreneurship development program. The main objective of this scheme is to develop women and children in rural areas. This program also helps to rural women entrepreneurship development. DWCRA promote self-employment among the rural women who are below poverty line, generate the income for rural poor by production of goods and services and establish production improving programs in rural society.

Five Years Plans of the Indian Government
The Government of India started the Women Entrepreneurship Development (WED), training program for the women. This scheme has many development parts, WED training program content wise are no different from general Entrepreneurships Development training for men. The entire WED package consists of pre promotion activity, promotion & identification of entrepreneurs, selection and training, post training support and follow up. However, special emphasis has to be laid on development of Personal Entrepreneurial Characteristics (PECs) through training as a part of WED.

Conclusion:
Current situation is very fast moving with technology development, transformation, industrialization, rural development, education and development. In such situations, employment opportunity enlarged drastically for rural women. Entrepreneurship into rural women, no hesitancy develops the wealth of the nation in general and of the family in individual. India being a socially male dominated country, women are assumed to be economically and socially dependent on male members. Women need to backing and support from the family members, government, society, male colleagues etc., with the right assistance from various groups stated above,
they can connected to the main stream of national rural economy and thereby contribute to the rural economic development. The Government should make a plan so that the Indian women entrepreneurs can work more on empowerment by training, development and capacity building programs. It is identical truth that rural women entrepreneurs cannot be developed without suitable training. Therefore, it is necessary to provide training to rural women to enhance their entrepreneurial skill and giving a route of success to rural women. The Government should offer well education services to rural women. The education and awareness programs should be arranged to change the negative social attitudes towards women. The Training programs should be made more structural taking into consideration the socio economic background of the women entrepreneurs. To overcome of psychological problems is that lack of confidence, low risk taking capacity, counselling should be provided to the existing and emerging rural women entrepreneurs with the help of NGOs, psychiatrists, technical persons and management experts. The problems of women entrepreneurs cannot be solved only by government intervention. There should be women entrepreneurs who can give great ideas and be able to translate them into reality, persuade fellow entrepreneurs and policy makers. Self-help mutually aided groups must be formulated for overcoming the common entrepreneurial problems.

References:
Kamala Das and Women Empowerment

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Abstract:

Women are commonly portrayed as among the most oppressed people in the third world. All over the world women are always dominated by men on the basis of sex, gender and patriarchal views. The empowerment of woman begins when she becomes aware of the socio-psycho-cultural injustice that is being done to her and also how gender inequality and inequity affect her adversely in every sphere of her life. It starts when she becomes fully aware of her positive self-image, self-esteem, rights and duties, her capabilities and potentialities. The aim of empowerment of women is to empower women against patriarchy and its control and not against men. The idea is to provide both men and women with opportunities for their equal development. Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and of women. It is the process of guarding them against all forms of violence. The poetry of Kamala Das extents our understanding of life, especially that of women’s inward experience. Women’s problems need a different lens and different semantic set to express women truly. Kamala Das is a liberated woman and a creative writer. It is undeniable that all the works of Das have stamp of her to identify herself and her liberated spirit. She was fighting for her life from the bondage of social values and morals which had been suppressing for a long time.

Keywords: Kamala Das, poems, sexuality, rebel, self-expression, patriarchy, boldness and feminist.

Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. During the twentieth century, many Indian women poets have tried to voice their opinions through their writings. Some of these poets have been Toru Dutt, Sarojini Naidu and Kamala Das. This paper aims to explore the various aspects of Confessional poetry which I consider, as a way of realizing the empowerment of women with special reference to Kamala Das’ poetical works. She seems to be a solitary visionary standing all alone and aloof like a feminine Columbus in the creative discovery of her passionate self. The poems of Kamala Das are a call to every Indian woman bogged down for centuries by age-old customs and time-honoured conventions.


Kamala Das was primarily considered to be a poet of feminine longings. Women are depicted in various roles like beloved, wife, sister, daughter, mother, mistress, grandmother and nymphomaniac. This picture of woman persona is really very complex. Her poetry reflects her restlessness as a sensitive woman who is moving in a male dominated society to champion the cause of woman. She has forcefully raised the voice against male tyrannies in her poems such as “An Introduction,” “Summer in Calcutta”, “Marine Drive,” “A Relationship” etc.

In her poetry, one finds a woman being treated as a toy to play with. Woman figures in her poetry are just like a skeleton of flesh and bones. Kamala Das has not only portrayed the flux of mind and thoughts of a woman but also efficaciously projected the dreams and desires of Indian Woman. Kamala Das is pre-eminently a poet of love. Her poetry incarnates her quest for a fulfilling relationship and the anguish over her inability to find such a relationship inside or outside marriage. Her concept of love is all-inclusive where she wants not only physical but also emotional and spiritual fulfilment. Body-soul conflict also emerges as the central concern in many of her poems. Woman’s instinctive fascination for man, her longing for a sacred and perfect love that goes beyond the joy of sex, the disillusionment that men only lust after her body can be seen in her...
poems. The man-woman relationship in Kamala Das’s poetry operates within this emotional triangle. Kamala depicts the entire class of women in Indian society. She herself expresses it when she affirms: ‘‘I am every Women who seeks love’’ (Summer in Calcutta)

Kamala Das rebels against the patriarchal forces imposing stereo typed role on women ‘‘Dress in saris, be girl’’, a rebel against the male’s inadequacy to provide a meaningful and fulfilling relationship. Kamala Das’s poetry also accentuate women’s psyche of rebellion against male supremacy and ego when she identifies love either with physical relationship or an unfulfilled longing. In ‘‘A Man is a Season’’ she chides her husband for “letting your wife/seek ecstasy in others’ arms. There is no denying the fact that Kamala Das revolts against the masculine character of our civilization but she also shows her restlessness towards women’s passive acceptance of subjugation as the appointed lot. In her poem “Afterwards” she gives voice to the secret hopes and fears of womankind when she says:

“Son of my womb,
Ugly in loneliness,
You work the world’s bleary eye
Like a grit, your cleverness
Shall not be your doom
As ours was”(Summer in Calcutta)

Kamala Das has been celebrated as a ‘champion of women’s causes. Her writings reveal a strong feminist streak in various forms. The victimization of women is evident in her poems. She feels that the feminine mystique has always been exploited by man who treats her as a slave. The fact of male dominance has been reflected in her poem ‘‘The Old Play House’. Like a feminist who seeks growth of self in a man-woman relationship, the poet went to her man:

“I came to you
But to learn
What I was
And by learning to grow.”

Whenever she was with a man, she felt that it was only a violent physical relationship and the poet, always looked for tenderness. Kamala Das recalls the details of his sexual exploits with abhorrence. In ‘‘The Swamp’’ she regrets:

“I am a puppet on his string and aver:
I shall rise one day
I shall stalk out of his bed.”

Kamala Das exposes her restlessness of femininity in her poem “The Suicide” where she writes:

“But, I must pose I must pretend,
I must act the role of
A Happy Woman,
A Happy wife” (Descendants)

The contempt of woman’s emotions is evident that even if a woman is not happy as a wife or as a woman she must pretend herself to be a happy wife. Kamala Das is not in favour of physical love that her strong husband showers or her rather she pines for emotional identity which is not afforded by him. The poetess hammers hard at her husband and articulates her intense desire of escaping from his clutches and attaining ‘‘freedom’. This has been incorporated in the poem “Substitute”:

Yet I was thinking, lying beside him,
That I loved, and was much loved.
It is physically thing, he said suddenly,
End it, I cried, End it, and let us be free.

This freedom was our last strange toy. (TheDescendants)

However, this ‘‘freedom’’ does not provide her ‘‘pride’’, ‘‘joy’’ ‘‘a sense of security’’ and ‘‘a name’’ but in great despondency she spells out: After that love became aswivel-door, when one went out, another came in (Summer in Calcutta)
Kamala Das’s poems are filled with a crystal-clear note and tone of a rebel woman as she speaks openly about her position in male dominated society. She has transcended the role of a poet and her books of poems become the language of a rebel woman who observes and examines the silences of Indian women and criticizes the patriarchal hegemony through her open and fiery lines. In Indian society where speaking of sex or passion is considered as dirty or taboo but Kamala Das uses the very things as medium of protest in her poems because these are the very things that the women are supposed to give unconditionally. She quite openly speaks about her subjugated position in society against patriarchal convention. She wrote chiefly of love, its betrayal, and the consequent anguish, and the Indian readers responded sympathetically to her guileless, guiltless frankness with regard to sexual matters. In “An Introduction” she rebels against those who ask her

“Don’t write in English…”

“English is not your mother tongue.” -

“Why not leave
Me alone, critics, friends, visiting cousins,
Every one of you-
Why not let me speak in
Any language I like.” (An Introduction)

Though her language may sound funny because of half English and half-Indian but it voices her joys, longings and hopes and fits to her “as cawing is to crows or roaring to the lions.” Then she describes her first encounter with a male as her body shows sign of changes— she became tall, her limbs swelled, and hair sprouted in her private parts.

She claims, “I was a child” and she asked for love and she was taken “into the bedroom and closed the door” after her marriage. She was not beaten there but her “sad woman-body felt so beaten” because she was not prepared for the significant changes that her body goes through because of pregnancy. “The weight of my breasts and womb crushed me. I shrank pitifully…” (An Introduction) So as a mean of protest like a rebel she wore a shirt, her brother’s trousers, cut her hair short ignoring her womanliness against those who asked her to “become a woman” -

“Dress in saris, be girl
Be wife…
Be embroider, be cook,
Be a quarreler with servants…
Be Amy, or be Kamala.
Or, better

Still, be Madhavikutty” (An Introduction.)

In “The Stone Age” Kamala Das frankly speaks about the futility of marital relationships where the husband takes the wife’s identity and forced her to live in a dehumanized condition. According to Hindu beliefs marriages are made in heaven and marriage is the bonding of two souls for seven lifetimes. But the frequent use of “I” and “You” clearly indicates that there is no emotional bonding between them. She sarcastically calls her husband “Old fat spider, weaving webs of bewilderment” that snatched her full individuality and freedom and turned her into a lifeless showpiece of “a bird of stone, a granite dove” in his house. The husband almost ignored her comforts and wants and even disturbed her peace of mind through his inappropriate behaviour.

“You build round me a shabby room,
And stroke my pitted face absent-mindedly while
You read. With loud talk you bruise my pre-morning sleep,
You stick a finger into my dreaming eye.”

So, the woman dissatisfied in her marital relationship goes against the moral code of society and seeks love through extramarital relationship “at another’s door.” She wilfully takes revenge against her husband who neglected and enslaved her to the position of lifeless showpiece. “For her ideal love is the fulfilment of the levels of body and mind. It is the experience beyond sex through sex. The tragic failure to get love in terms of sexual-spiritual fulfillment from her husband leads her to search for it elsewhere
In the poem “The Freaks”, she depicts the torment and disappointment of a woman in sexual life through her confessional style. Society wants women to be submissive and passive in all aspects of life. A woman has to lead her conjugal life with a man with whom she has no emotional contact at all. But in this poem, there is a note of a rebel woman as in the very beginning of the poem the poet describes the man in question with some unattractive attributes. The woman is repulsive to her husband.

“He talks, turning a sun-stained
Cheek to me, his mouth, a dark
Cavern, where stalactites of
Uneven teeth gleam…”

They want to make love and as he moves his fingers it arouses her “skin's lazy hungers” only but failed to communicate with her soul, her heart remains “an empty cistern”. The image conveys her horror and repulsion in all its intensity. She feels that she may be unnatural and freakish because she does not behave like a normal submissive woman. So to hide her abnormality she puts on pose of “flamboyant lust”. Like a submissive woman she does not remain quiet but speaks against the prevalent orthodox male dominion in societal conventions. Through the images of her repulsion and horror, she brings out emptiness of love and emotion and sterility of conjugal life in male dominated society.

In “The Old Playhouse” Kamala Das brings out the anxieties, frustrations and contemplations of a woman through the institution of loveless marriage. Through the image of a brilliant metaphor she points out the relationship between husband and wife through the historical phenomenon of colonialism with its practices and effects “You planned to tame a swallow, to hold her In the long summer of your love so that she would forget Not the raw seasons alone, and the homes left behind, but Also her nature, the urge to fly, and the endless Pathways of the sky.” (The Old Playhouse) In her confessional tone of rebellion against patriarchal dominion she openly and unabashedly describes the position of woman and openly talks about sexuality. She becomes “the first Hindu woman to write frankly about sexual desire”

“You dribbled spittle into my mouth, you poured
Yourself into every nook and cranny, you embalmed
My poor lust with your bitter-sweet juices.” (The Old Playhouse)

In “The Sunshine Cat” the poet mentions the pathos of a woman who failed to get real love either from her husband or from her lovers. They all loved her but denied her the spiritual thrills of love. Unfortunately, her husband whom she loved most even failed to satisfy her emotional needs. In the poem “The Prisoner” the poetess brings out the position of a woman through the comparison between a convict and a woman who indulged in sexual act. The convict in prison studies the conditions of its boundaries to escape and the woman indulged in sexual activity studies the trappings of her lover’s body to escape from its snare.

As the convict studies His prison’s geography

“I study the trappings
Of your body, dear love
For I must someday find
An escape from its snare.”

Kamala Das feels that she was forced and conditioned to become a wife to perform the household chores and to serve in his needs. This kind relationship between husband and wife not only reduced her position to insignificant but also suffocated her physically and psychologically.

“Cowering Beneath your monstrous ego I ate
The magic loaf and Became a dwarf.
I lost my will and reason, to all your
Questions I mumbled incoherent replies.” (The Old Playhouse)

In “The Looking Glass” Kamala Das searches for self-identity in the male dominant society where a woman has to give up everything to satisfy the male ego by accepting masculinity as superior to femininity. Dr. Sushil Kumar Mishra in his research article mentions that in the poem “the poet has presented utter sense of despair and dejection caused by man’s dominance and exploitation.”
To conclude it can be said that the poems of Kamala Das have a clear note of a rebel woman who raises her voice against the insensible and dehumanized treatment of women in all aspects of life in a male dominated society. “Her poems are revolt, and the revolt is the outcome of all her dissatisfaction and psychological traumas” (Sheeba). Throughout her poems, she speaks in an “aggressively individualistic” tone against the male domination that makes the life of a woman passive and submissive to insignificant and lifeless. She examines the silences of women in male dominated society, feel the alienation of self and the burden of becoming a woman. She even experiences the lover’s betrayal and dehumanized treatment of her husband. However, she does not remain quite like a submissive and obedient wife but questions the conventional role of woman in family and society and rebels against the patriarchal mores of society through fiery voice in her poems. Though apparently it seems that Kamala Das wrote about her life and her experiences because of the repetition of the first person singular “I” in her poems but it is not only about her life and her experience, they become the voice of every rebel Indian woman.

Kamala Das, in her poems, gives the first person account of women’s sexual encounters; description of the private lives of women. This pictures the suffering of women. A close examination of the contribution made by Kamala Das through her poetry is specifically the relationship that prevailed between man and woman. As a woman she has been intensely conscious of herself; she is found focusing attention on woman in her different roles as a wife, a mother, a mistress and even as a prostitute. Her poetry concentrates on her own self-discovery and expressing the different layers of hypocrisy which got over quoted in today’s life and she has been bitterly criticised for that by the high preachers of social morality. Her feelings and emotions are based on actual experiences of life. It would not be wrong to point out that whatever she has written is in confessional tone, exposing the raw moods of experience. In nutshell, the poetry of Kamala Das advocates freedom and self-respect for women. Kamala Das staunchly etches the emotional picture of woman and succinctly reiterates that she should not be treated as a commodity or a subaltern. She should be bestowed with respectable position in the society.

References:
Periyar Struggle For Upliftment Of Women

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Abstract

Periyar’s struggle for the cause of women has few parallels in the history of women’s liberation in India. Amidst various social reformatory activities, he gave priority to women’s upliftment. The Self – Respect Movement, the brain – child championed by Periyar has contributed greatly for the upliftment of women by creating rationalistic thinking. Periyar stands unique and highly practical in his approach to the problems of women. He understood the deep rooted social evils of the marginalized section and took up as his life mission right from the day he entered the public life to eradicate child marriage, to encourage widow remarriage, to provide education for women, to uproot male chauvinism and their right to property and to abolish Devadasi system. The myths which extol servility in women as virtue and all atrocities committed on women were exposed, ridiculed and condemned by Periyar in public meetings, marriage ceremonies, political platform and writings. He wanted to put an end to all kinds of unjust discrimination and to promote social justice and rational outlook and supported rational and secular ethics based on the values of freedom, equality and justice.

The discrimination between men and women on the basis of birth (caste-varna dharma) as well women enslavement are the twin evils of our society. Traditionally women have a status less than men in Hindu society. Hindu religion is an ancient and orthodox religion. The status of women in Hindu religion was very high in the Vedic period. But the status of women was very low in Hindu religion of medieval period. This Hindu religion in medieval period said that women were faithless, cruel, fools, greedy, liars, highly emotional and cause for all the sufferings in the world. It also said that born as a women itself was a great sin. So the women were compared with the low caste sutras. According to Hinduism, women should depend on men and should be always under men’s control.

Hindu literature says that women should be faithful to husbands and should not complain, ready to sacrifice and accept any kind of suffering in the life. They worshipped husbands as God. They cooperated with their husbands in all things. Because of this, there is a concept in Hindu dharma that husband is the best God. So the women should co-operate with husbands in their plans, words and actions, and it was considered as good thing. As a result of this there arouse the custom that when the husband was not at home, his wife should not decorate herself. However the women were obedient to their husbands. Men never underwent fast or did anything for the well being of their wives. Those who had male child, the society glorified the mother of male child. But this right was denied to the mothers who had a female child.

There was a separate code of conduct given to the widows. They should wear white sarees only, they should not participate in any auspicious functions and they were not allowed in wearing colourful dresses, glass bangles, flower, and decorative ornaments. In the time of menses and maternity, the women were considered as ritually defiled. So they could not participate in religious rituals. But the women priests were not appointed in the Hindu temples to conduct worship for the female deities like Kali and Durga.

There were many social evils like Female infanticide, Child marriage, sati, polygamy, the custom of wearing purdah, dowry harassments, Devadasi system and bonded labour. Periyar became a valiant fighter against these evils. He openly preached why half of our population should remain as good for nothing slaves, ornamented dolls, child producing machines, and workers confined to the kitchen and cooking ovens. Is it not a national crime to treat half of the population of our Nation worse than dumb-driven cattle?

Periyar was aware that for ages, women in India had been confined within their homes and it was taken for granted that bringing forth children and cooking for the family were their only duties. Very few families cared to educate their girl children. The orthodox people justified their attitude towards women saying that they followed Manu dharma. Periyar said, “Any code that advised men to treat their women folk worse than animals
is a barbarous code and can be respected only by barbarians.” The uplift of women was one of the programmes of Periyar from the beginning of his public services.

In the view of Periyar, women should give up all practices that deny their legitimate rights and makes them subservient to men. They should develop physical strength just like men. They must exercise and get trained in the use of weapons. They must acquire the ability to protect themselves when they are physically harassed. They should obtain the necessary training to enter the army and, when need arises, they must fight the enemy. Therefore, Periyar says, “The present system of education, which will be common to both men and women, which will be useful in practical life and which will enable them to free themselves from cowardice and superstitious belief should be adopted.” Periyar was thus emphatic that the common practice of giving a lower status to women in the Indian society should disappear.

Periyar asked women to organize themselves for their liberation. They should be liberated by their own efforts. Let them not depend on men who enjoy the fruits of their serfdom.

Women liberators are classified as belonging to different feminist schools of thought as Liberal feminism, Radical feminism, Socialist feminism, Anarchist feminism, Cultural feminism, Domestic feminism, Black feminism, Eco-feminism and Spiritual feminism. When we analyse the thoughts of Periyar E.V. Ramasamy, his approach does not fit in wholly under any the above schools of thought. Hence, it is inevitable to have a new classification as Periyar Feminism.

The old saying is ‘Charity begins at home’ but Periyar’s principle proclaims, ‘equality should start from our home for women folk and that too not by their traditional male masters but by their own independent, revolutionary women groups who have nothing to lose but their chains’. Periyar also takes the first step for the widow’s remarriage in his home.

The Plight of Widows

The converse of this notion of marriage as women’s destiny and the married state as the most desirable, is the idea of inauspiciousness and loss of the right to full participation in socio-religious life associated with widowhood. In contrast, a Hindu male has no fasts to observe for the wife’s long life and welfare. During 1920’s widow was debarred from active participation in auspicious occasions. In that situation Periyar takes stubborn steps to the reformation of widows from his home.

He shuddered to hear that 11,892 widows are actually tender kids less than 5 years of age who were forced to suppress their natural desires. In this situation Periyar raised the question which civilized world will accept such a heinous cruelty of widowhood? He noted the struggles to remove the hardships of widows of several intellectuals like Raja Rammohan Roy, Ishwar Chandra Vidyasagar, the Kolhapur Maharaja, Surendranath Bannerjee, Veerasingam Panthulu, Mahadev Govind Ranade, Vemanna and Sir Gangaram. During that time several Punjabi leaders are working in this field of reform.

Periyar vigorously raised his voice for the remarriage of widows. He gave many preaches about it. He also told India, which was in a deep slumber on the issue of widows, has slowly started to awaken and has come forward to support widow remarriage; a few people are campaigning in its favour and small booklets are being published in support of widow marriage – these can be taken as good omens.

Periyar requested the people taking into consideration the welfare of the nation, social progress and human compassion, Tamil people should abandon their sluggish attitude and vigorously come forward to form associations for widow remarriage; they should campaign and publish pamphlets in order to destroy the cruelty of widowhood.

Women’s Rights

Periyar believed, “If a man realizes that he is equal to all other men and that he has the right to equality with all other men then he becomes a self-respecting person.”16 Periyar also wanted women to develop that kind of self-respect. This was one of the reasons why he named his movement the “Self-Respect Movement.” In 1929, when the first Self-Respect Conference was held at Chengalpat in Tamil Nadu, the following resolutions were passed:

This conference resolves that women should be given equal rights with men for property and for the privilege of succession and the rights and facilities to be employed in any profession or job, and that necessary
steps should be taken (by the government) to employ a greater number of women of teachers in schools including primary schools.

Another resolution stated that the age for a girl’s marriage should be about 16 years. If the husband or the wife disliked the alliance and wanted the marriage to be dissolved he or she should be given the right to cancel it. Widows should be helped to remarry and men and women should be given the right to choose their partners without attaching any importance to religion or caste.

Chastity

Chastity of women has been highly valued. Today’s writers have interpreted Chastity as Karpu or Pathiviratham or worship of husband. It is termed ‘Karpu’ in Tamil. It is the rocky strength of the Moral purpose. ‘Nanam’ (Reserved ness) is more to life and in value chastity is more than Nanam says Tolkappiyar. In Chilapathikaram, Ilango Adigal emphasizes that is inner taboo for woman. Love is defined as the undying affection existing between lovers. Their relationship is like body and soul and a symbol of unification and inseparable.

The Tamil classical work Chilapathikaram in which Kovalan, the husband of Kannaki was living with Madhavi fascinated by the latter’s charmand grace though she was a devadasi. At one stage Kovalan regretted for his injustice to his wife and returned to his wife, Kannaki and sought her pardon. Kannaki expressed “you had been leading a life of moral turpitude condemned by men of wisdom. But I am a woman of inimitable fidelity. However, when you announced your wish to go to Madurai, to eke out a living I agreed to accompany you to that city”. Her love for her husband was larger than the world, loftier than skies and deeper than the sea. Due to the intense love for her husband, the wife joined him even in death. Kopperumdevi the queen of Pandian Nedunchelian died at the moment she saw her husband’s death.

The loyal women were respected highly in the society. The loyal women worship was started in this period. ‘Chilapathikaram’ says that the king ‘Sengootuvan’ prepared a statue for Kanaki and built a temple. This type of loyal women’s worship derived into ‘Mariyamma’ and ‘Bhgavathi’ worship in the later ages.

According to the above said matters Periyar analyses the word Karpu (chastity) for his view. In terms of its constituent elements, we understand that it has the word root ‘kal’ (to learn). If we look at it as it occurs in the maxim, “Karpenappaduvathusolthirambai” we understand that Karpu means ‘living up to one words’; that is, it contains the concepts of integrity, truth and abiding by an agreement. If we analyse the word Karpu as an indivisible whole, it is employed to indicate magalirnirai (the virtues of women). We fail to understand how the term nirai (virtue) came to be used to specifically denote women. Nirai actually means indestructibility firmness and chastity. Though one cannot find appropriate evidence that the word karpu (chastity) is relevant to women alone, we can only find the meanings: indestructible and firm.

Periyar also blames the women’s acceptance of the status of slave. So he said, we cannot say that laws and religion are alone responsible, but because of women’s acceptance the situation has become entrenched. Just as people who are termed ‘lower caste’ due to centuries old tradition accept that they are low and rush to bend, hide or make way, likewise, even women think that they are the property of men, meant to be under the control of men and that they should not become the object of men’s anger. Therefore, they are not concerned about their own freedom. If women really want freedom, the concept of chastity that deals a different justice to each sex must be destroyed and an equal, self-governing concept of chastity for both the sexes must come into place. Forced marriages, where people are tied to loveless places for chastity’s sake, must be destroyed.

Periyar’s View on Marriage

The booklet “The Benefit of a Help-Mate” by Periyar, gives his views on the situations and the rights of women. It states: What is marriage today? We are not bound to any tradition. Marriage is an agreement. Marriage of lust is not good. Of importance is knowledge, love, suitability and experience. Marriage is for life. There is no room for old Tamil customs, or for Aryan traditions. Marriages in Russia are free, and no property is involved.

In our country and particularly in Hindu society, a marriage is a function causing a lot of difficulties and wastage. A marriage indicates that a man and a woman are going to live together as husband and wife and it need not imply anything else. But people spend a lot of money, borrow recklessly and spend lavishly to satisfy their vanity and get flattering compliments from others. For Periyar this was all a waste. He advocated civil
marriages, which did not incur much expense, but were legally valid. In place of traditional marriages he advocated and even conducted self-respect marriages. These marriages enhanced the dignity of women.

Periyar objects to terms like “giving of a maid” and “given in marriage”. They are Sanskrit terms, and treat women as objects. He wants them to be substituted by Valkkaitunai, a word for marriage taken from the Tirukkural, which means a “help-mate in life.” Thus he advocates self-respect marriages. A self-respect wedding is based on rationalism. Self-respect marriages can be successfully undertaken in an atmosphere where the status of women is raised on par with men. Their emancipation also lies in relieving them from the age-old traditions and other irrational chains of bondage and exploitation.

**Devadasi System and Prostitution**

In medieval period many parents used to offer their daughters to the temple priests during times of hardship and famine. Parents who had a number of female children set apart one of them for the service of God. If a childless Hindu happened to be blessed with a child, the same was given to the God for services. It was also a custom among the Hindus to dedicate children simply to escape from poverty. The Devadasi system which was so widespread in pre-independence India that it necessitated legal measures such as the Madras Devdasi Prevention and Dedication Act of 1947 is a system that continues today in parts of Tamil Nadu, practiced particularly by the lower castes. The reason is mainly economic. The girls are also taken out of the town or village by an agent and a large part of the earnings of the Devdasis goes to the family members and agents.

Prostitution is the worst form of exploitation of women and as an institution it speaks of man’s intolerance of this exploitation on an organized level in society. Women are viewed solely as a sex object and as an outlet for man’s baser instincts. The condemnation of the women and not the man is the continuance of the standards of dual morality which prevail in most countries with regard to men and women. Some societies have continued to regard prostitution as a necessary evil and have tolerated it as such.

Periyar vehemently opposed the prostitution and Devadasi system. According to his view the word prostitution is mostly used in the context of sex between man and woman. More importantly, if a woman has sex with a man (or several men) other than her husband or the man who is keeping her as a concubine, or a man who is enjoying her presently on lease from some husband who is a pimp, these men and the public use this word to condemn her and thereby foist a manor crime on her. But, they don’t call it prostitution if the same woman is pimped to some other man by the husband or the man who is keeping her, in the name of his consent. Even if the public hears of this news, they will only curse and blame the woman and will mostly not blame the man to be a prostitute.

Periyar also explained about prostitution, why that word was not used against men – another truth will come to light. That is the word ‘prostitution’ is not inherently a bad word that signifies a real crime. That is, just and created with the intention of enslaving women, likewise, the word prostitution and its usage are false and created with the intention of enslaving women. It is against nature.

Ordinarily, words like ‘chastity’ and ‘prostitution’ are not necessary for a life filled with freedom and equality. These words don’t have even a little relevance to natural behavior. It might be essential only for a life – agreement. Even so, everybody has to accept that it is against nature. This is evidenced by the fact that the philosophy of both these above mentioned words are imposed only on women and not on men. Moreover, men are not afraid of it, they are not ashamed of it, they are not controlled by it and they are not bothered about it.

Periyar raised the question why should people have feelings and emotions against chastity and in favour of prostitution in spite of several people preaching against it, the formation of many rules, the display of repercussions and the opportunity of witnessing at least a few people suffer due to beatings, rivalry, murders, ill-health arising due to these?

Periyar criticizes prostitution a crime and its underlying doctrine cannot be accepted because it seeks to enslave women, it has been built on the concept that women are slaves and it is totally unrelated to men. If prostitution is going to be an obstacle to the efforts undertaken for women’s freedom and women’s liberation, it is the duty of the truly persevering persons to daringly cast it away and move forward.
Property Rights

Periyar says: “Despite there being a goddess of learning and a goddess of wealth in the Hindu religion, why do they not grant women their education and right to property? Among the many reasons for the subjugation of women, the most important one is that they lack the right to property.

In the sacred books of many religions we read that women are not given equal rights with men. Periyar, therefore, puts across the question to those who seek to improve the status of women. If they are real reformers, they must decide first whether they are going to be bound by the scriptures or not.

If women should gain true independence, men should give them an equal status. The view that women are weak by nature, and that they have been created to be under the protection or patronage of men should drastically change. In addition to the absence of property rights, women’s feelings of subordination and feeling of fear, stand in the way of their enjoyment of independence.

The government is trying to root out this disease by means of legislation. According to the new legislation, women have the right to a share of the parents’ property. Therefore every girl will be getting her legitimate share from her parent’s wealth – if the parents are wealthy. This does not mean that the boy’s family demand from the girl’s parents for dowry. Periyar would have felt happy if the youth had courage, and were not be hide bound in their outlook like bullocks tied to a yolk of an oil mix. Without fear, men should come of their conventions and must treat women as their equals.

Whenever Periyar took up any problem for discussion, he explored all its possibilities most critically. On the question of uplift of women and their rights he also examined all its aspects thoroughly. His views on love and chastity, marriage, widow remarriage, birth-control and property rights, express Periyar’s concern to uplift the status of women. The Self-Respect Movement, which he started, had shown a definite sense of commitment to all these sensitive issues.

Women’s right, to access and control over property, is determined through women’s overall living conditions, economic security, and physical safety. Gender discrimination is related to lower per capita income, life expectancy, and literacy. The problem of gender inequity is due to the deep cultural bias against women.

Women during the Vedic times were held in great regard and enjoyed various rights and privileges. Women shared equal rights and obligations with her husband. However, the only discrimination they were subjected to was in matters of inheritance but they were never excluded completely from inheriting.

During the period of Periyar in India, there existed several cruelties, one of those cruelties is the practice of considering Indian women as unfit for independent right from their birth, saying that they were created by ‘God’ himself to be the slaves of men, and treating them like walking corpses.

Periyar felt that it is cruel and unjust to say that women lack the status to enjoy the rights to become heirs/inheritors. Periyar raised the question when women have the rights and capacity to attain sridhanam and donation; and when they can manage these, why don’t they have the status to become inheritors of ancestral property? The denial of inheritance rights to women is not only an obstacle to the development of women but it is also a bane to Hinduism.

So Periyar writes the time has come to make laws regarding this, and to decide that any civil right cannot be denied to women because they happen to be women. Women have the right to dispose of any kind of stridhanam property as they will. If women have property rights, all the discomforts that they face will be eliminated, they will lead superior lives if they have property rights.

In Periyar’s point of view that of the many reasons why a woman is enslaved, the most important reason is that she lacks the right to property. So he urges the women to come forth liberally and courageously and agitate for their property rights.

Periyar blamed men who tried to escape censure by shifting the blame on to their wives or mothers. Men are keeping the women as decorative animals. Women think that the greatest blessing of their lives in not self-respect but the ability to adorn themselves in such a way as to make the mouths of the men who look at them water. Men also think that adorning them is better than giving them education, knowledge and self respect and therefore they help them to buy clothes, powder and other cosmetics and use those things.

Now women are enjoying Property Rights, Education, Job’s reservation etc. They get the social status. Periyar worked hard to get this equal rights for women. Because of his struggle the governments passed many

Thus Periyar has been championing the cause of women, widows and children. Widow remarriage has been authoritatively approved by Periyar. When men are permitted to marry again women who become widows at earlier age should also be given the same option to marry again. The tradition bound aged people of Tamil Nadu did not realise the sensual desires of women and hence neglected them. Periyar took this as the major issue and propagated that widow remarriage is indispensable and unavoidable.

Likewise Periyar stood for opposing child marriage. Superstitious Hindu fanatics got their relative children married from the age of four on wards. Periyar highly opposed it, and tried to put an end to child marriages. Due to these human activities Periyar is named as the social reformer and a Father of Tamilnadu.

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The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times, through the low points of the medieval period, to the promotion of equal rights by many reformers. One of them is Mahatma Gandhi. The history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the President, Prime minister, Speaker of the Lok Sabha, Leader of Opposition etc. The current President of India is a Woman. In fact its credit goes to Mahatma Gandhi. In India he was involved women in Political movement first time of Satyagrah. He worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed section of society. One of the notes worthy results of his life-work has been the awakening of women. This made them shed their deep-rooted sense of inferiority and rises to dignity and self-esteem. Women, urban and rural, educated and uneducated, India and foreign, were attracted to his ideas and deeds, an attempt is made in the present paper to understand Gandhi’s views on women in the context of social, economic and political issues. In this paper discuss on Gandhiji’s thought on women upliftment, against child marriage, social and religious barriers to widow remarriage, purdha system, dowry system, heavy expenditure in connection to marriage, etc. As well as discuss on Gandhiji’s view of women participation in politics. After Gandhi which position of women in India also focus in this paper.

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the President, Prime minister, speaker of the Lok Sabha, Leader of Opposition, etc. The current president of India is a woman. In fact its credit goes to Mahatma Gandhi. In India he was involved women in political movement like Satyagraha. An attempt is made in the present paper to understand Gandhi’s views on women in the context of social, economic and political issues. But Main focus on Political issue.

Gandhiji’s Thoughts on Women Liberty:
Gandhi worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed sections of society. One of the note worthy results of his life-work has been the awakening of women, which made them shed their deep-rooted sense of inferiority and rise to dignity and self-esteem. For Gandhi, “when women, whom we all call abala becomes sabala, all those who are helpless will become powerful”. The welfare of the weaker sections of society was dear to his heart. He had no qualms about the priority of social over political ends. In his opinion, to postpone social reform till after the attainment of Swaraj.

Gandhiji’s Influence on women:
Women, urban and rural, educated and uneducated, Indian and foreign, were attracted to his ideas and deeds. While some like Sarojini Naidu, Lakshmi Menon, Sushila Nayyar and Rajkumari Amrita Kaur rose to prominence, there were thousands of unsung and unnoticed heroines of India who learnt the meaning of liberation from him and contributed with all their energy to the struggle for independence. Life sketches and reminiscences of women freedom-fighters give us glimpses of their crusade against injustice and inequality.

Gandhiji’s thoughts on women upliftment:
- In Vedic times men and women are equal in all walks of life, including the religious and the intelectual. Therefore, in proclaiming the perfect equality of men & women.
- Gandhiji was against-
1. The pernicious system of child marriage. He considered such marriage as initio null and void and as such, no marriage at all.

2. All social and religious barriers to widow remarriage. In the case of adult widows, especially those with children; he would have liked them to remain true to marriage vows and to their first love, rather than to remarry. If a widow could not or did not wish to alone, she has every right to remarry and society must not look down such marriage.

3. The purdah system, It crippled not only the free movement of women but interfered with their advancement and their capacity for doing work useful to the society.

4. The dowry system. For the middle and poor classes it was a nightmare. It was also on this account that while there was joy on the male child, there was expressed of silent mourning on the birth of a female child.

5. Heavy expenditure in connection with marriages. He wanted to simplify marriage ceremonials. He was against feasting on such occasions. Many marriages were celebrated in the Ashram. All that was done was the recitation of the simple Ashram prayer and some advice from Gandhiji to young couple on how they live a contended and happy life of service. At the end of this simple ceremony, he would present to the couple a copy of Bhagavad-Gita.

6. Gandhi revolutionized not only Indian politics, but also the whole perception of life for women.

Gandhiji’s thoughts on Participation of women in politics:

M.K. Gandhi is known to be one of the few people who encouraged women’s active participation in the freedom struggle—marking him as a rare promoter of women’s liberation. In Gandhi words, “My contribution to the great problem (of women’s role in society) lies in my presenting for acceptance of truth and ahimsa in every walk of life, whether for individuals or nations. I have hugged the hope that in his, women will be the unquestioned leader and, having thus found her place in human evolution, will shed her inferiority complex. Women’s entry into national politics through non-violent methods brought miraculous results. On the one hand, women became aware of their inner strength, and on the other, the process brought human and moral elements into politics. Gandhi had tremendous faith in women’s inherent capacity for non-violence. And his experience of participation by women in politics from his days in South Africa till the end of his life bears testimony to the fact that they never failed his expectations. With Gandhi’s inspiration, they took the struggle right into their homes and to a moral level. Women organized public meetings, sold Khadi and prescribed literature, started picketing shops of liquor and foreign goods, prepared contraband salt, and came forward to face all sorts of atrocities, including inhuman treatment by police officers and imprisonment. They came forward to give all that they had—their wealth and strength, their jewellery and belongings, their skills and labour—all with sacrifices for this unusual and unprecedented struggle.

Gandhi’s call to women to involve themselves in the freedom struggle had far-reaching results in changing their outlook. “The cause of Swaraj swept all taboos and old customs before it”. Many women in their individual lives shed their age-old prejudices against the caste system. They had no hesitation in leaving the boundaries of their protected homes and going to the jail. They even broke their glass bangles (a Sign of ill omen for married women) when they were told that they were made of Czechoslovakian glass. Women’s participation in the freedom struggle feminized nationalism and the nationalist struggle helped them to liberate from age-old traditions. Though Gandhi never challenged the traditional set up, he inspired women to carve out their own destinies within it, and thereby changing its very essence. Women learnt from Gandhi that one can be strong, even if seemingly weak, to protest against injustice. They realized that they do not have to accept the norms of male-dominated politics. They evolved their own perspectives and formulated their own methods. In a way presented a critique of the colonial unethical state.

Gandhi could see women as connected with service and not with power. When a woman wrote to him in 1946 about the political scene and the paucity of women in it, he wrote: “So long as considerations of caste and community continue to weigh with us and rule our choice, women will be well-advised to remain aloof and thereby build up their prestige. Women workers should enroll women as voters, impart or have imparted to them practical education, teach them to think independently, release them from the chains of caste that bind
them so as to bring about a change in them which will compel men to realise women’s strength and capacity for sacrifice and give her places of honour. If they will do this, they will purify the present unclear atmosphere. “His advice to women was to teach people in villages simple lessons of hygiene and sanitation. Seeking power would be, for them, “reversion of barbarity”. And still Gandhi believed that, “Women must have votes and an equal status. But the problem does not end there. It only commences at the point where women begin to affect the political deliberations of the nation.”

Present Position of Women in India:

- A 1997 report claimed that at least 5,000 women die each year because of dowry deaths, and at least a dozen die each day in ‘kitchen fires’ thought to be intentional.1
- According to UNICEF’s “State of the World’s children-2009” report, 47% of India’s women aged 20-24 were married before the legal age of 18, with 56% in rural areas. The reports also showed that 40% of the world’s child marriages occur in India.
- The National Crime Records Bureau reported in 1998 that the growth rate of crimes against women would be higher than the population growth rate by 2010. Earlier, many cases were not registered with the police due to the social stigma attached to rape and molestation cases.2
- Through the Panchayat Raj institutions, over a million women have actively entered political life in India. As per the 73rd and 74th Constitutional Amendment Acts, all local elected bodies reserve one-third of their seats for women. Although the percentage of women in various levels of political activity has risen considerably, women are still under-represented in governance and decision making positions.3

Conclusion:

Lastly we can conclude that the position of women in India compared to other countries is poor. In some villages they are considering women as a kitchen bee. This type of attitude has to be changed. But (compared to the early days, these days’ women are coming out freely and participating in every field. It’s a good sign of women upliftment.)

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Role Of Women In India’s Independence Movement

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Abstract:
The status of women in India has been subjected to many changes over the span of recorded Indian history. The history of Indian struggle would be incomplete without mentioning the contribution of women. Indian Women fought with undaunted courage and true soul and faced many difficulties, exploitations, tortures, hardships to bring the freedom. When most of the men freedom fighters were in prison the women came forward and took charge of the struggle.

Key Words: Women’s Struggle, Revolt, Quit India movement.

Introduction:
The Indian independence movement was a series of activities with the ultimate aim of ending the British role in India. The Movement spanned a total of 90 years (1857-1947). Men of honour had a significant role to play in the freedom struggle. However, surprisingly women too led from the front and emerged as game changers in the quest for independence. Woman’s participation in India's freedom struggle began as early as in 1817. Bhima Bai Holkar fought bravely against the British colonel Malcolm and defeated him in guerilla war fare. Many women including Rani Channama of Kittur, Rani Begam Hazrat Mahal of Avadh fought against British East India company in the 19th century; 30 years before the “First War of Independence -1857”.

Women and their Struggle for Independence in India:
The struggle for independence was not just about ousting British rule, but also about challenging norms and transforming from within, especially when it came to old customs and beliefs that increased the divide among Indians. Women and the societal challenges they faced too underwent a change. Women took to streets, picketing, leading armies and being active participants in the struggle for independence.

Revolt of 1857
The role played by women in the War of Independence (the Great Revolt) of 1857 was creditable and invited the admiration even leaders of the Revolt. Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield.

The Revolt of 1857 shook the British. It began as a mutiny of sepoys of the East India Company in Meerut and soon spread across India. Among the leaders of this revolt were women such as Begum Hazrat Mahal and Rani Lakshmi Bai who led the people of Awadh and Jhansi against the British.

Rani Lakshmi Bai was martyred and Begum Hazrat Mahal had to flee to Nepal. Historian C. A. Kinkaid writes about the Rani of Jhansi, “I prefer to think of her as a young and gallant lady, who, forced by events beyond her control, joined Nana Sahib and fell on the field of honour, fighting for a lost cause.” Even before the revolt there were voices of dissent that had risen and one that emerged from Karnataka was of Kittur Rani Chennamma, who fought to save the state of Kittur from British after the death of her husband.

The beginning of twentieth century:
The change in this tradition first started to begin evidently, during the British rule under the impact of western education and Indian national movement. Great reformists like Bankim Chandra, Rabindranath Tagore began to acknowledge women as an identity of their own outside their traditional purview, which meant rearing children, looking after the family e.t.c. British Governor-Generals like Dalhousie, Bethune began spreading English education amongst Indian women.

Swadeshi Movement in 1906 was the first movement when women actively participated. Mahatma Gandhi by the time of 1916 had realized the power of Indian women and instigated them to involve in activities like boycott and picketing during the Non-Cooperation movement of 1920s. His wife Kasturba Gandhi was always supporting him during innumerable marches and causes he had undertaken in India or South Africa.
Some of the prominent women freedom fighters during this era whose contributions were indispensable during the agitation against British Rule:

- Bharat Stri Mandal in Calcutta, formed in 1910 by Sarala Debi, and the Women’s India Association founded in 1917 by Annie Besant, Dorothy Jinarajadasa, Malati Patwardhan, Ammu Saminathan, Mrs Dadabhoy and Mrs Ambujammal. Annie Besant became the first female Congress President.
- Sarojini Naidu led agitation of women for not having voting rights. In 1925 she became the Congress President.
- Urmila Devi and Sunita Devi openly opposed the visit of Prince of Wales at Bombay in 1921.
- Chatterjee calls the year 1930 a turning point in the participation of women in the freedom struggle. According to her, before 1930 only a handful of women were involved and stood out but from 1930 onwards women became mass participants, not just in big cities but also from small towns and villages.
- During the Chittagong revolution of Surya Sen in 1930 many women revolutionaries came to the fore. They were Bina Das, Preeti Lata, Kalpana Dutt.
- The Quit India resolution in 1942, taken against British, directly addressed women “as disciplined soldiers of Indian freedom”, required to sustain the flame of war. Aruna Asaf Ali was an active member of Congress Party and participated in public processions during the Salt Satyagraha. She was dubbed the Heroine of the 1942 movement for her bravery in the face of danger and was called Grand Old Lady of the Independence movement in her later years.
- The mother of Ali brothers Bi Amma participated in Khilafat and non-cooperation movement.
- In western India Pandita Ramabai was active.
- Rani Gadinleu from Nagaland and Kanaklata Barua from Assam were famous freedom fighters from the north eastern region.

Conclusion:

Our nation needs to remember that our freedom struggle would not quite be the same without women. What is note worthy about this particular participation of women is that even with the widespread injustice that was going on with them, that is they did not have any political identity, socio-economic rights, but still they fought for the common national cause rather then appealing for their own discomforts. Hats off to these brave women without whose contribution Indian freedom would have gone for an even longer time. Women as messengers, as supporters, as wives and mothers and as leaders were an integral part of the independence movement.

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Feminist Perspective in Shashi Deshpande’s “That Long Silence”

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Abstract:
Feminism as movement might have originated in the West but with the deterioration in the status of women in India and the subsequent efforts made during the freedom struggle to pave the way for equal access to education and equal status, there arose a need for feminist studies. Feminism has always meant independence of mind and spirit and body. Its theory is that men and women should be equal politically, economically and socially. It is difficult for a common man to understand female psyche in totality. Shashi Deshpande derives the title of her novel “That Long Silence” from the classic understatement by Elizabeth Robins made in speech to a world body. “That Long Silence” comes relatively close to real life experience. The novel achieves greater credibility from the fact that Jaya, the Protagonist, is a very well-read person, possessing a literary sensitivity which corresponds with her fictional role. Deshpande may not be a formal feminist in strict scene of the word, but it must also be observed that feminism can mean different things to different people. Key words: Feminism, discrimination, silence, exploitation and tradition.


A true artist must have the capacity to have an insight into life and should be aware of his surroundings and environment. Shashi Deshpande was born and brought up in India and in an Indian family. She lives in India and she writes for Indian readers. She is concerned about Indian people and explores the complexities of their lives. Preference of male children, discrimination against girls and denial of freedom to choose the partner of life, restrictions on the choice of occupation are some of the ordeals a woman in India passes through. Gender discrimination takes a major role in Indian society.

In “That Long Silence”, the writer has presented this phenomenon through the character of Jaya, who is known by two names: Jaya and Suhasini. Jaya, which means victory, is the name given by her father when she was born, and Suhasini, the name given after her marriage which means a “soft, smiling, placid, motherly woman”. In the Indian context, once a girl gets married to a man, whether it be a love marriage or an arranged one, the husband takes complete control over her. Whether the husband follows the right path or wrong one, she has to blindly follow in his footsteps. Due to her sensitive nature, Jaya is very particular about moulding her tastes in order to suit those of the rest even if her superior intellect is not satisfied.

Shashi Deshpande’s “That Long Silence” deals with the struggle of women in the tradition-bound, male-dominated, middle-class urban contemporary society in India. Deshpande derives the title of the novel “That Long Silence” from the epigraph of speech made by Elizabeth Robbins to a World body. “That Long Silence” is the story of Jaya, the protagonist, who remains a sufferer in her childhood and adulthood. As a young girl, she is chilled by her grandmother for her inquisitive and witty nature. For seventeen long years, Jaya managed to suppress her feeling, thinking that it is more important to be a good wife than a good writer. She perhaps would have remained in the shadow of her husband Mohan, for the rest of her life if it had not been for the jolt she received as her husband was arrested for misappropriation. Deshpande makes Jaya a writer of woman’s magazine fiction. In Jaya’s stories they lived happily even after although she knows the falsity of the view of life. Jaya is representative of the urban, middle-class women exposed to liberal western ideas. But she is unable to free herself entirely from the clutches of male chauvinist ideas. These ideas are a part and parcel of her culture.

The novel “That long Silence” is about a married couple - Jaya and Mohan who get separated in course of time and about Jaya who observes silence all through her married life only to break it in the end. The novel speaks of Jaya’s disappointment in married life and her suffering in isolation. The husband and wife perform their duties mechanically. Jaya is also presented in the image of a worm crawling into the hole. She keeps her inner talent of creative writing to herself. She suffers the monotony of life caused by household activities. As a
writer, she has to present her views and ideas to the readers but she remains silent. Once after her marriage, when Jaya was on the threshold of acquiring name and fame Mohan displays his intolerance about a particular story written by Jaya. She knows well that the writer in her could not come to light because of her husband. Jaya did not want to annoy Mohan and take the risk of disharmony in her married life. To satisfy Mohan’s ego and expectations, Jaya is forced to curb her own creative genius.

Jaya, the protagonist is well educated and well-cultured leads a quiet and contented life. But later hardships of life fiercely jolt her out of her complacency into gloomy state. Her silence is indication of alienation and apprehension rooted in every woman’s soul in different forms. Her silence is often misunderstood by men as woman’s contentment. Jaya, as a wife of Mohan begins her married life and struggles to put herself into the traditional mould. After the marriage, Jaya looks totally different. Jaya becomes Suhasini after her marriage. The high spirited and courageous Jaya is reduced to a proud wife and mother. She passes through excess of self-doubt, fears, guilt, smothered anger and silence towards articulation and affirmation. Jaya becomes a great loss to the society as her talents are just confined to the kitchen and household chores. The novel begins with Jaya silently following her husband Mohan to their Dadar flat. Jaya has stoically stood behind her husband for seventeen long years is shattered to hear the news that her husband is caught accepting bribe which she could not believe. Jaya begins her married life thinking that “A husband is a sheltering tree.” An educated independent Indian woman like Jaya finds it difficult to reconcile herself to a new situation when her husband ignores her and crushes her ambition.

Jaya realizes that silence is the key to happiness. Though Jaya does not hold any good opinion about Vanitha mami yet she sincerely follows her advice and tries to perform her role as a true wife and when it comes to the question of a choice between her husband and family, and herself as an individual she unhesitatingly chooses her husband and family. She learns to suppress her own wishes and act according to her husband’s wishes. To please her husband, Jaya appears to be a contented house wife married to an apparently caring man and having two normal healthy children. Jaya has friendship with Kamat, her neighbor. Kamat, unlike Mohan, is not good looking nor well groomed man. He is neither wealthy nor socially distinguished. But he is an intellectual whose life is structured to loneliness. Jaya feels attracted towards him due to his intelligence. She very freely shares and exchanges her ideas with him.

As days pass by, Jaya gets suffocated with her own silence. She begins to write light humorous pieces about the travails of middle class housewife under an assumed name. But her stories do not impress her readers and the reason being, lack of strong emotions, according to her neighbour and friend, Kamat. Kamat unlike Mohan is a bitter critic and tells her how she could make them “forceful and hitting.” Though Kamat knows full well that Jaya is capable of writing better stuff, he openly scoffs at her writing style. She feels totally at ease in friendship with him. Kamat clashes with Jaya’s image of wife and mother. She feels so comfortable in his company which she does not experience when she is with Mohan. Their relationship develops into physical attraction. At one moment when Jaya recollects her father’s death and becomes emotional, she finds herself in Kamat’s arms. Kamat tries to console her. Jaya responding to his touch, comes unconsciously closer to him “There had been nothing but an overwhelming urge to respond to him with my body, the equally overwhelming certainty of my mind that I would not do so.” But Jaya overcomes her desire only to safe guard her marital relations with Mohan.

Jaya suppresses her creative genius only to satisfy Mohan’s ego and suffers silently. She has deliberately censored all the anger from the 30 story which she has made mostly impersonal. Moreover Jaya seems to approve her husband’s opinion when she argues with Kamat “A women can never be angry. She can only be neurotic hysterical, frustrated.” But Kamat cautions her “It will drag you down into a soft, squishy bog of self-pity. Take yourself seriously, woman. Don’t skulk behind a false name. And work - work if you want others to take you seriously.” She feels heart broken when Kamat suffers alone, unattended and dies suddenly. In her anxiety to perform her role as perfect wife and a caring mother, Jaya’s identity is pushed to the background. She is transformed from a fiercely independent woman, to a dependent, helpless woman who needs male support at every stage of life. She compromises her stand for she is taught the importance and necessity of stable marriage and family. Jaya later starts writing under the title “Sita” only to satisfy people. Jaya receives a good response from readers and approval from her husband.
Mohan easily takes up the role of a protector, provider and custodian without trying to understand the real nature of her silence. “May be she had been an animal, only a nice obedient, domestic one, sitting on a cushion, doing as she was told. And in return she had been fed and sheltered. ” Today’s woman is obviously not just satisfied with the security and comforts of marriage. She wants recognition and respect as an independent entity, and does not like to be relegated to the position of a mere housekeeper or even a breeder. The material comforts like food, clothing, shelter and even ornaments fail to keep her chained to her home and husband if she is neglected or taken for granted. Jaya when lives in isolation in her Dadar flat, probes into her long moments of silence. Away from her children and her husband, Jaya understands clearly the many aspects of her life and relationships that she has avoided or failed to realize earlier. Now she could take decision to write as she wishes. She says: “Well, I’ve achieved this. I’m not afraid anymore.” Seeing the indifferent attitude of Jaya, Mohan accuses her of being cold towards him, especially when he is facing the biggest crisis of his professional life. His accusations make her hysterical and she bursts into a loud laughter. This hurts Mohan and he leaves the home without a word. To add to her despair, Jaya receives a message that her son Rahul who was on a holiday trip with his family friends was lost. There is no one who can console her.

It is here that Jaya tries to connect her past and present and analyses the situation and comes out of her emotional upheaval. Jaya has accepted mutely all these years in married life. She thinks she resembles Sita and Droupadi. Her dream is shattered when her husband Mohan is asked to leave his job while allegations of business malpractice against him are being investigated. Further, Mohan bursts out saying- “I did it for you, for you and children.” Mohan even thinks of going underground and reappear when the enquiry is put off. He thinks that Jaya would accompany him like Sita, Savithri and Droupadi. Later Rahul returns.

The novel besides Jaya has also portrayed several other characters like Kusum, Jaya’s mad cousin, Mohan’s mother and many other victims of patriarchy and also their own silence. The novel grippingly discusses the plight of women who never broke their silence. Shashi Deshpande points out how even educated society has been silent on woman’s sufferings. For example, Jaya discovers that she does not figure in the family tree which her uncle, Ramu Kaka has prepared with great care. When Jaya asks her uncle why her name is not included in the family tree, he replies: “How can you be here? You don’t belong to this family. You are married; you’re now part of Mohan’s family. You have no place here.” Jaya’s rational mind is baffled by the illogical argument because the family tree does not contain the name of any woman. Jaya is unable to digest the meaningless practice of the society where woman is totally delineated and ignored in the male-dominated society. Even highly educated and capable woman is invariably affected by her social status, as this male-dominated society treats her as an object or a possession but never as an individual.

Jaya becomes a show piece after her marriage. At times Jaya’s social and familial responsibilities disturb her severely. She fails to establish a normal relationship with her husband. However, she overcomes this crisis after struggle and realizes that negation of one’s emotional needs never makes a woman attain self-hood. Jaya feels that right decisions are required for peace, harmony and fulfillment in life. “That Long Silence” presents also other stereotype characters. The character of Kusum is portrayed as a counter-foil to Jaya, who mirrors the darker side of her psyche. Jaya tries to define herself negatively through the insanity of her mad cousin, Kusum, who is a deserted wife. Kusum, carrying an “aura of defeat about her from her birth” represents a life-style of women who are aware of their low position in their own society. Jaya accommodates and takes care of the insane Kusum despite several serious objections from her elders. After sometime when Kusum improves her health, Dilip, her brother takes her home. But unfortunately she commits suicide a day before her husband is supposed to take her home to establish his family. She symbolizes those women who submit to insults, injuries and humiliations with patience as they have been trained to have hidden faith in the virtues of patriarchy rather than faith in their own strength.

Vanitamami, represents another facet of the traditionally suppressed woman. In her entire life the only protest that she could register was the adoption of Kusum. Her ideas about marriage and husband are quite strange. She advises Jaya to tolerate her husband even if he would develop extra marital relations with other women and accept them as his mistress. She performs a number of pujas and undertakes fasting to conceive. The image of Saptagiri aaji also strengthens the traditional concept of docile wives and silent women. This widow is totally confined to her room. She is shocked and indignant at Jaya’s behaviour and attitude towards
her husband. Mukta, Jaya’s immediate neighbour at her Dadar flat, widowed at a very young age lives with her parents and a rebellious daughter, Nilima. Mukta is economically independent, firm and competent of handling any situation and yet she believes in superstitions. She expects her daughter to be like her. But Nilima is indifferent and rebellious. Muka is to some extent pious and Jaya is shocked at her futile self-imposed suffering by undertaking fasts for seven days of the week. Mukta rarely had her normal meal.

Jeeja, Jaya’s maid servant is another typical example of suppression. She is battered about by her good for nothing drunken husband. She supports him without any protest and even provides him liquor with her hard-earned money. She bears no ill feeling though he takes up another woman. Nayana, the help-maid also views life with a calm impartiality. She craves for a male child, not because she expects any help from him in old age, but because she does not want her child, her daughter to be discriminated and harassed by the society. She is confident that a boy shall definitely enjoy at least status and maintain individuality, which are denied to a girl.

The novel also reveals all forms of oppression. Vimala, Mohan’s sister tells the pathetic story of Mohan’s mother looking at the framed photograph of Mohan’s parents. Jaya also feels, “The mother looks like any other woman of her time, staring blank faced at the world, the huge kum-kum on her forehead blotting out everything in that face but the blessed woman who dies with her husband yet living”. This poor lady miserably suffered the domination of her senseless husband. She had to wait for him late in the night, and to cook the rice for him again as he wanted it fresh, hot and from an untouched vessel, as he refuses to eat what he called, “your children’s disgusting leavings.” The wife’s long waiting for her husband in the night becomes a futile exercise when the man gets angry for not serving fresh chutney to eat, and throws the heavy brass plate at the wall and leaves the house in anger. This poor lady silently picks up the plate, removes the food scattered on the floor and sends her son, Mohan to the next door to borrow some chilies. She patiently and silently prepares fresh chutney, lights the fire, cooks rice again and sits down waiting for her husband. The children wake up to the unexpected storm that is created in the house, finally drift off to sleep again, “she was still sitting there in front of the fire, silent, motionless.” The cruelty of the husband and the insensitivity of the son clearly show the discrimination and insubordination of women. Even her educated son who witnesses the incident never finds fault with his father. The novelist saw despair so great that it would not voice itself. Deshpande tells in the novel “I saw a struggle so bitter that silence was the only weapon. Silence and surrender.”

Mohan’s sister Vimala is another victim of suppression and exploitation in this society. These suppressed women seek consolation in their obsession, human bondage leading to social degradation, ill-health and death. She is compelled to sacrifice her own needs and interests to those of her family. She has to bear her exploitation and suffering without protest. Silence is the only option left for such women in this rude patriarchal society. Women suffer and die without uttering a single word of protest. Vimala, Mohan’s sister suffers from heavy bleeding and dies of ovarian tumor. She does not even disclose this to her mother-in-law. The novel attempts to portray the sufferings and deprivations of women in general by presenting various characters as stereotyped representatives of traditional womanhood. The strength of the novel lies in its bold analysis of the realities about the Indian womanhood. The novel seems to advocate that woman should be assertive and keep individuality and take her own decisions about her life and future. Thus the paper has probed into the inner most recesses of women to give a better perspective of their life.

References:
Study On Rural Empowerment Through Women Empowerment: Self-Help Groups

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Abstract

This paper focused on holistic role of SHGs in rural woman empowerment as a paradigm of rural empowerment through rural development activities. Regional inequality is the basic feature of Indian Economy. Rural area being the biggest segment is the backbone of the Indian economy. The rural woman is the centre of rural development in terms of alleviation of rural poverty with economic growth and stability. Rural empowerment solely depends upon the rural development activities. The rural development is a comprehensive programme of activities which include agricultural growth, development of social and economic infrastructure, fair wages, housing, public health, education, village planning, nutrition and communication. It aims at taking an integrated view of the resources available and using them optimally for the all-sided development of the villages. The present paper focuses on the rural empowerment through women empowerment programs. These programmes mainly aimed at to solve the three major problems of rural India namely, (i) poverty (ii) unemployment and (iii) food insecurity. The Governments have introduced a single self-employment programme i.e. Self-Help Group Programme as a new experiment in lieu of all the previous self employment programmes. In more precise way, the self-help group is the appropriate approach to empower the rural poor women who are the paradigm of rural development through eradication of rural poverty in particular and the all-sided-sustainable-development of the country in general. Woman SHG program has proved that rural empowerment is possible through empowering women component in the process of development.

Key Words: Self-Help Group, Woman Empowerment, Rural Empowerment, Shantiniketan, Self-Reliant Village Economy, CDP, Direct Attack on Poverty

Introduction:

In India unless the rural sector is empowered, it is rather difficult to achieve balanced, sustainable development with stability, it may be economic or non-economic. Since woman is the equal partner in development process, the rural women always remain the main component of the development process of Indian economy. India has 6.40 lac villages and its 68.84% (2011-Census) of the population is living in rural areas. Since female population is 48.25% of the total population, the major chunk of it is living in rural areas. The majority of rural women are from the category of living below the poverty line. So rural poverty means rural poor woman hence there is feminization of poverty.

This rural segment is the biggest segment and the backbone of Indian Economy. The rural woman always remains the centre of rural development in terms of alleviation of rural poverty and rural empowerment. Among the Government initiated rural development programs women self-help group programme is a best participatory approach to rural empowerment via the rural development as a policy measure of eradication of rural poverty. Really it is a new experiment on rural empowerment.

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.

Women Empowerment

Women empowerment is viewed as a continuum of several interrelated and mutually reinforcing components. Such as, awareness building about women’s situations, discrimination, rights and opportunities as a step towards gender equality, collective awareness building, provides a sense of group identity and the power of working as a group, capacity building and skills development especially the ability to plan, make decisions, organize, manage and carry out activities to deal with people and institutions in the world around them, Participation and greater control and decision making power in the home, community and society, action to
bring about greater equality between men and women. Thus, empowerment of women is not a one way process, it is a two way process in which women empower and get empowered. This is an ongoing journey for all of the women. But, one thing is certain that literacy could be one of the first steps to empowering women to participate more equally in society and free themselves from economic exploitation and oppression. So, empowerment of women means, improvement of their status, particularly in respect of education, health and economic opportunity. All these are enhance their decision making capacity in vital areas.

**Importance of The Study:**

This study helps to affirm that rural woman is main component of the rural empowerment: the woman empowerment, socially, politically, economically and educationally, could lead to rural empowerment.

To motivate and assist members of matured SHG to take up income generating activities on a sustainable basis, NABARD continued to promote micro-enterprise development by SHG members. Under the Micro-Enterprise Development Programme (MEDP), 564 such programmes covering 41,030 SHG members were conducted during the year. The pilot project launched during 2005-06 for promotion of microenterprises among members of matured SHG, is being implemented in nine districts across nine States, involving 14 NGO acting as ‘Micro-Enterprise Promotion Agency (MEPA)’. Cumulatively 6,107 micro-enterprises were established under the project, involving bank credit of Rs.535 lakh, as on 31 March 2009 [NABARD Report 2008-09].

Many research studies on the success stories of women self help groups have listed the various other achievements of self help Groups. They are:

(a) women got better education and training to earn more money to supplement their family income,
(b) women were economically empowered to spend money on nutrition, health and education of their children and for themselves,
(c) women found economic and social status improved and they have voice in decision-making at family and village level
(d) women got better access to credit and higher income,
(e) women, to some extent overcome the social evils
(f) women got political status. Really the SHG program is proved an instrument of rural life transformation through empowering of women in various fields.

**Statement of The Problem:**

Rural development activities are paralyzed without the due attention on women empowerment in various fields like social, economical, political, educational, etc key fields. The woman-orientation programs, particularly Self-Help Groups (SHGs), have attained this goal.

**Objectives of The Study:**

The main objectives of this research study are

- To identify the approaches to rural empowerment through rural development programs during pre and post independence periods.
- To find-out the achievements of women self-help groups to support rural empowerment through women empowerment.

**Methodology**

This research study is based on secondary data and it is confined to the one aspect of rural empowerment that is the empowerment of rural women through SHG programs as a pragmatic approach to rural empowerment in India.

**Findings of The Study:**

Mahatma Gandhi made the real efforts in understanding the rural problems by reminding us again and again that the soul of India lives in her villages. The prosperity of India, therefore, depends upon the prosperity
of our villages. The present study found out the following truth and facts about rural development, rural empowerment and woman empowerment through pragmatic approaches like SHGs programme.

(a) Rural Development and Rural Empowerment:

The Indian government limits the meaning of the concept of rural development only to anti-poverty programmes. But the rural development is a comprehensive programme of activities which include agricultural growth, development of social and economic infrastructure, fair wages, housing, public health, education, village planning, nutrition and communication. So it is an effective instrument for rural rejuvenation for the poor rural house-holds. This instrument is blunt-weapon unless the rural society is authorized to access the development process. The authorization or empowering of rural society or villages in the fields like social, political, economical, academic, means of production and production technology is rural empowerment. The rural rejuvenation and transformation inclusive of self-sustained growth of village-community is possible only through such authorization. So the concept of rural empowerment is wider than rural development.

(b) What does rural empowerment desire?

The main thrust of attention of all rural development programmes is to address to the problems of the weaker sections of the rural area so they aimed at developing and conserving the available resources like land, men and materials for raising the standard of living villagers. In other words, they are devised to have an integrated view on the resources availability and using them optimally for the all-sided development of the villages. The post-Independence Government rural development programmes focused much on to achieve overall and all-sided development of rural India. These programmes are the instruments to full fill the main desires or objectives of rural empowerment such as (i) maximization of production in agriculture and allied activities in rural area including development of rural industries with an emphasis on village and cottage industries (ii) generation of maximum possible gainful employment opportunities in rural areas specially for weaker section of the community so as to enable them to cross the poverty line (iii) providing certain basic amenities like safe drinking water, electricity, coral roads, credit facilities, marketing facilities, education, health care and nutrition and (iv) villagers control over rural economy and improvement in standard of living of the villagers.

(c) Approaches to Rural Empowerment:

For rural empowerment various approaches have been being adopted since the British rule days but they received more importance during five year plans-periods. The important approaches are analyzed as:

(i) Pre-1947 Approaches: Rabindranath Tagore was perhaps the first person to start rural development programme in India through his ‘Shantiniketan’ during pre-independence period. Marthan dam Project, Gurgooan Experiment, Baroda Rural Reconstruction Movement, Gandhi’s various experiments, Fikra Development Project etc were the various rural development programmes implemented as experiments in India during British Rule. The Marthan dam experiment near Trivandrum had become the origin of the community development programme. Mahatma Gandhi had advocated for a ‘Self-Sufficient Village Economy’ and ‘Self-Reliant Village Community’. Gandhi’s experiments are found to be more ideal and suitable for rural empowerment via rural development in India [Amarendra 1988].

(ii) Post-1947 Approaches: After 1947, the Governments have launched a series of rural development programmes. The first and foremost rural development programme was launched by Albert Mayor. Mayer and his team travelled the villages of Uttar Pradesh and submitted their ‘Pilot Intensive Project for Etowah District’ in 1948. The project had established linkage between agriculture and industry. Soon after the commencement of the First Five Year Plan, central Government had instituted a Ministry of Rural Development to design, device, implement, manage, control and assess the rural development programmes of the country.

(d) Dimensions of Rural Empowerment:

The rural development programmes as instrument of rural empowerment are devised to address to solve the three major problems of rural India namely (i) poverty (ii) unemployment and (iii) food insecurity. This instrument has evolved the three important dimensions [Arjun Y Pangannavar 2012]. The first is to improve economic conditions of the rural poor through institutional reforms, new agricultural strategies,
new agricultural policy, rural infrastructural development, minimum basic needs programme, rural credit, rural employment programmes and food security system. The second is to improve social conditions of the rural poor through the programmes related to social mobilization, health care, nutrition, mass education and rural social empowerment programmes. And the third is to improve political conditions of the rural poor, particularly rural poor women through reservation for women in Panchayat Raj Institutions etc.

(e) New experiment through SHG Program:

Since all the previous self-employment programmes suffered flaws and limitations the Governments have introduced a single self-employment programme i.e. Self-Help Group Programme as a new experiment in lieu of them. The women ‘Self-Help Group’ (SHG) is an informal organization of up to 20 women from the poorer section of the village society, organized, owned, operated and controlled by the members, based on solidarity, reciprocity, common interest and resource pooling. These groups have common perception of need and impulse towards collective activity. These groups promote savings among members and used the pooled resources to meet the emergent needs of members including the consumption needs. Many have contended that it is an informal organization of homogeneous poor women means the women in the group should be living in poor socio-economic conditions and they should be from same caste or class or category and place. These poor women have easy access to institutional credit. They pool their saving through the group and re lend that pooled fund to the needy members by charging low rate of interest. The borrower members use the fund for both productive and consumption purposes. In this context it is aptly explained that the self-help group is a micro-finance institution of the rural credit delivery system. But self help group is not only the micro finance agency but also the agency of socio-economic empowerment of the poor. The Indian Government having realized the power and potential of self-help group approach in alleviating the poverty as well as rural empowerment has started mobilizing the poor women into self-help groups. Further it is also realized the fact that the self-help group is the right approach to achieve rural development through empowering the rural poor women.

The recent studies on development issues, endorsed aptly that the sustainable development can be made possible by making women an equally important paradigm of the development process. Thence the more stress has been given on the empowerment of women, particularly rural women by our planners. The SelfHelp Groups movement in the country made the mission of women empowerment successful everywhere.

The most identified Self-Help Groups role in empowerment of women are: Firstly the Self-Help Groups provide the poor women the access to economic resources like money and herby they enable the women to spend them on productive and consumption needs.

Secondly, the Self-Help Groups enable the women to participate in decision-making on economic and financial issue like family financial needs, supplementing of family income, consumption pattern, rising of loan, sale and mortgage of assets etc.

Thirdly, the Self-Help Groups enhance the economic and social status of women at family and society level.

Fourthly, the groups give the women the opportunities of self development through imparting them education, training and the practical knowledge. Working in the group is an opportunity for women to develop themselves.

Fifthly, the Self-Help Groups enable the women to participate in socio-political decision-making at local level through their participation in village Gram Sabha, Panchayat meetings, and political activities.

Sixthly, the groups change the woman from housekeeper to organizer, manager, and decision-maker. Women learn skill and ability from the group activities. Last but not the least, the groups change the outlook of the rural women. As it brings unity and integrity among the members, it avoids or removes any type of disparities like caste, religion, language, age, etc. It improves general welfare of family and community. However, under the rural development programmes like IRDP, JRY, SGSY, JGSY etc a large number of self employment opportunities are created in informal sector which consists of agricultural labour, self employment, small scale and cottage Industries. About 312 million persons are employed in informal sector. TRYSEM
scheme imparted training to 4.59 lac rural women for self employment in the Seventh Plan and 34.33 lac rural women were benefited under IRDP scheme. In 1982-83 DWCRA was launched to extend benefit to rural women [Planning Commission of India 1988]. The 28031 women entrepreneur groups were formed and the 468593 rural women members got employment opportunities during 1985-90.

To motivate and assist members of matured SHG to take up income generating activities on a sustainable basis, NABARD continued to promote micro-enterprise development by SHG members. Under the Micro-Enterprise Development Programme (MEDP), 564 such programmes covering 41,030 SHG members were conducted during the year. The pilot project launched during 2005-06 for promotion of microenterprises among members of matured SHG, is being implemented in nine districts across nine States, involving 14 NGO acting as ‘Micro-Enterprise Promotion Agency (MEPA)’. Cumulatively 6,107 micro-enterprises were established under the project, involving bank credit of Rs.535 lakh, as on 31 March 2009 [NABARD Report 2008-09]. Many research studies on the success stories of women self help groups have listed the various other achievements of self help Groups. They are: (a) women got better education and training to earn more money to supplement their family income, (b) women were economically empowered to spend money on nutrition, health and education of their children and for themselves, (c) women found economic and social status improved and they have voice in decision-making at family and village level (d) women got better access to credit and higher income, (e) women, to some extent overcome the social evils and (f) women got political status. Really the SHG program is proved an instrument of rural life transformation through empowering of women in various fields.

Conclusion

In the context of rural development as an instrument of rural empowerment within the framework of the development of the country, it is resumed that a self-help group is an informal association of rural poor women, who have come forward voluntarily to work for their own economic, social and political development. It provides the rural poor with the means of economic and social entitlements. In more precise way, as accepted by various research studies, it affirmed that the self-help group is the appropriate approach to empower the rural poor women who are the paradigm of rural empowerment via rural development through eradication of rural poverty in particular and the all sided- sustainable-development of the country in general.

References

10. NABARD Report 2008-09
Socio-Economic Condition Of Women Agricultural Labours In India

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Abstract:
Women play an important role because agriculture is largely a household enterprises. Recent studies highlight that women in India are major producers of food in terms of value, volume and number of hours worked. Nearly 63 percent of all economically active men are engaged in agriculture as compared to 78 percent of women. The objectives of the present study are a) To measure the season wise employment of women labour in agriculture b) socio-economic conditions of women agriculture labour in india. Agriculture sector employs 4/5th of all economically active women in the country. 48 percent of India self employed farmers are women. Women's dependence on agricultural wage labour as a source of income has also increased in the regions with the destruction of many household based industries employing mainly women. Women play a significant and crucial role in agricultural development and allied fields including in the main crop production, livestock production, horticulture, post harvest operations, agro social forestry, fisheries etc. identifying the role of women in developed society, it is necessary to know their relations. But, under the circumstances the women have upheld the economic and social values as well as men. Now a day's considering the status of women absolutely it can be answered the women has been regarded as second grade. The active participation of women in various sectors was condemned and also made her place not to take any decisions. For view of the society in considering the women as a family provider and not considering her economic value in this way women has been exploited for gender inequality, mostly the women labours are held in the hands of men oriented society and from economists. Therefore, categorical study of conditions of women labours is very much necessary. Women agricultural labours are not only poor and oppressed but their employment is also irregular and seasonal, since they possess no skill or training they have no alternative employment opportunities either majority or agriculture labours belong to economically and socially backward sections.

Keyword: agriculture, women labour, seasonal employment.

Introduction :
Like the other countries of the world, in India too, rural women actively participate in many agriculture and animal husbandry related activities, besides their usual role of child bearing and home keeping. Rural households are the basic productive units in India and women play a very significant and critical role in various agricultural operations- storage of grains, animal husbandry, and social forestry.

Women are traditionally known for their skills in the selection and storage and sseeds, collection of fuel and fodder, livestock management, organic recycling etc, women, as compared to men, in small and marginal farm families in the village carry a very heavy load of work both on the farm and in the house, with very limited access to and control over the resources necessary for farming or home keeping. Having an important role in agriculture, their nature and extent of involvement in it vary greatly from region to region, farming system, caste, classes, socio economic status of families, etc.

According to 1991 census, women constituted 32 per cent of the labor force in the preparatory work before cultivation. 76 percent for sowing seeds, 90 percent for transplanting , 82 percent in transporting the crops from fields, 100 percent in traditional food processing and 69 percent in dairying. Of the total women main workers, 38 percent were women cultivators and 4.63 percent engaged in livestock, fisheries, etc.

The type of work which women do depends on the social class to which they belong among the largest land owning households, they do not do manual work in the fields whereas women of small landholding families work on their own lands. Among the landless, there is work both in the field and in the house or compound of the employer. The dual burden of the lower class women emanates from the unequal within patriarchal family.

It is frequently stated that women tend to withdraw from agriculture as the size of their land holding increases. Whenever the size of families land holdings increase, and the family becomes more prosperous, women are required to do many other works such as cooking foods for labourers during transplanting,
harvesting and threshing seasons, supervising the work done and taking care of other things associated with the farms and house. In identical situations, women are equal in efficiency and performance to make workers in certain activities. They are more efficient than their male counterparts. In case of paddy transplanting, they are 16 percent more efficient than male workers are. The requirement of women labourers for paddy transplanting is only 118 man hours per hectare as against 137 man hours per hectare of male labourers for same work. The tasks, which they do not perform, are arduous and hence, they are excluded from it.

Statement of the problem:

Agriculture is the main occupation of India still more than 56 per cent of people are depending on agriculture. Agriculture Labours constitute the most neglected class in the rural economy of our country. Agricultural labours are not only poor and oppressed but their employment is also irregular and seasonal, since they possess no skill or training they have no alternative employment opportunities either majority or agriculture labours belong to economically and socially backward sections. They are not organized and cannot fight for their rights. Unorganized, unskilled, migratory in character, seasonal unemployment, low wages and income, indebtedness, low social status, feminization of agriculture labour, high incidence of child labour, long hours of work, women agriculture labours are facing? How is their economic condition? No one knows completely. Therefore, researcher is trying to study regarding economic conditions of Indian women agriculture laboures.

Review of literature:

Khan and Khan (2015) the study analyzed number of women struggling for family survival in Keniya. The study focused on many socio-economic factors that influence the women’s contribution in household income in rural areas of Keniya. Applying the OLS method on 937 observations, they concluded that unemployment, poverty and lower income status of husband strongly encouraged women to participate in income generating activities in rural area. On the other hand, the presence of adult males negatively affects the women participation in household earning. The study concluded that factors like family size, education, ownership of assets, head of family status and family size positively contributed household budget.

Varsha rani (2017) indicated the an economic contribution of women in agricultural sector in the state of Haryana. It was found by the women near about 80 percent were involved in the livestock production process. They were actively performed all activities in the all size farm groups but in case of bringing fodder from fields. Mostly performed by the male with increasing farm size. 65 percent of respondents participated in site preparation activity in fatehabad district followed by 63.5 percent in jind district. Above 80 percent respondent small farm size respondents, involved in bringing fodder from the field. In results revealed that in case of fodder, feeding, watering and milking storage of milk conversion of milk activities.

Methodology:

The study is based on only secondary data which were collected from books, journals, government reports, websites and NSSO data.

Objectives of the percent study:

- To measure the season wise employment of women labour in agriculture.
- To understand socio-economic condition of women agriculture labours.

Season-wise Employment of Women Labour in Agriculture:

There are three main agricultural seasons in the study area namely Viruppu (Kharif), Mundakan (Rabi) and Punja (summer). The women labourers got maximum employment in agriculture during Kharif and Rabi seasons. In kharif they got employment an average for 57.62 days and in Rabi for 54.91 days. In summer they got employment an average of man 9.96 days. Altogether the women labourers got 122.49 days of employment in agriculture in a year which accounted for only 33.56 per cent of the total days in a year. They got maximum
employment days in the month of June (22.79 days) and September (19.03 days) in kharif season and in the months of October (21.73 days) and January (17.87 days) in Rabi season as these were the peak months of transplanting and harvesting. They got least employment in the months of February and May. In February they got only 0.5 days of employment and in May they had virtually no employment. The summer season was the off-season for agriculture. All the women agricultural labourers under study got involved in agriculture during the months from June to January. But during the months from February to May only few of them got involved in agriculture as there was no crop cultivation in these months. In the month of February only 8 women labourers got employment in agriculture. The Women got employment as an average of 61 and 60 manday in March and April respectively.

Socio-Economic Status of Women Agriculture Labours:

1. Unorganized:
Women agriculture labours are illiterates, unawares, detached and customary therefore they are detached hugely at villages. So, it is very difficult to organize them in unions. The First Agricultural Labour Enquiry Committee had classified agricultural workers into two categories, they are

Agricultural Labourers in India

Agricultural labourers

(a) Attached Labourer (b) Casual Labourer

Bonded Long-term Tied Small Tenants Share Labourer Farm servant Labourer Farmers Croppers

(a)Attached labourers: Attached labourers are those workers who are attached to some cultivator household on the basis of a written or oral agreement. These workers are not allowed to move on to an employer of his choice. Attached labourers perform very long hours of work, and their nature of work is regular. The attached labourers are further classified into: i) Bonded Labourer, ii) Long-Term Farm Servant, and iii) Tied Labourer.

(i) Bonded labourer: Bonded labourer is one who pledges himself or sometimes a member of his family against a loan. The bonded labourer binds himself to work for the creditor for a certain number of years or till the loan is finally repaid.

(ii) Long term farm servant: Long-term farm servants are those who serve in the field of landlords for considerably long period of time.

(iii) Tied labourer: Tied labourers are the permanent labourers who are attached to agricultural households.

(b) Casual labourers: All workers not falling in the category of attached labourers are known as casual labourers. They are at their liberty to work on the farm of any farmer and they usually receive wages on a daily basis. Casual labourers are further classified into:

(i) Small farmers ii) Tenants and iii) Share croppers

(i)Small farmers: Small farmers are those who have very small holdings and are thus forced to work on the farms of others.

(ii) Tenants: Tenants are those who work on leased land but this is not their main source of income. The main source of their income is work, performed on the land of others.

(iii) Share croppers: Share croppers are those who besides sharing the produce of land cultivated by them, also work as labourers.

2. Unskilled

From beginning the women agriculture labours are unskilled, they are not having skill in cultivation or sowing. Therefore, their importance is not having any stability. Their unskilled status made them exploited.

3. Migrating attitude

Women agriculture labours having migrating attitude. They are not having employment for whole year at their place. Therefore, they are migrating from place to place in search of employment.

4. Seasonal unemployment

Continuous employment is not available to women agriculture labours. Because the agricultural employment is based on climate, therefore, the employment for agricultural labours is available in sowing and harvesting busy seasons only. They are suffering from unemployment and foodless.
The Table 1 reveals various reasons for the seasonal unemployment in India. Total geographical area is 329 million hectares, in which 144 million hectares area is subjected to water and wind erosion. Further, 30 million hectares area is degraded through special problems such as Ravines, salinity, water logging, etc. overall 174 million hectares or 53 per cent of total land area in India is suffering from serious degradation. Average 5 million hectares area is annually subjected to damages through shifting cultivation. Annually 8 million hectares area is affected by flood and average 4 million hectares cropped area is annually affected by floods. Overall 260 million hectares area is subjected to drought prone.

5. Liabilities
Women agriculture labours are suffering from more liabilities. According to National Model Survey (N.S.S.) 52.32 per cent families of agriculture labours were having liabilities. Poverty, lesser family income, nature of seasonal agriculture etc., made them to have liabilities. The social and economic status of women can be decided on the basis of her income and loans. In Indian society 80 per cent of women were not having any income. They will depend upon their family members for every necessity. Expense of many women is higher than what they are earning. Therefore the liability is increasing. It is pertinent to study about the particulars for which the women agriculture labours are taking loans. Here it is important that, for which reasons the women agriculture labours were taking loans and for which reasons they are utilizing it.

6. Lowered social status
Women agriculture labours are having very lowered social status in India. More agriculture labours are being lower status and they do not dare to raise voice about their rights. For the said social infirmity they are being exploited.

7. Lengthy working
Women agriculture labours are not definite as industrial labour. Commonly they are working for lengthy period. The same will cause

8. Lack of social security facilities
Social security facilities like accident insurance, pension, unemployment fund, medical facilities are not available to agriculture labours in India. But, these facilities are available to industrial labours.

9. Age formation in caste-wise distribution
Caste system was combined with their employment of customary occupations in Indian society. Now a days some relaxation seen in caste based employment. It is less in urban area and more it can be seen in rural area. Now also agricultural works depends upon the caste system in rural area, mainly its influence can be seen in lower caste people. To understand the personal differentiation of socio-economic status age factor is the main way, in view of study of women labours age factor is very much necessary. But, for the sake of work and economic pressure poor women has not restricted by the age. Factors of age and caste of women labours are very much necessary to come a conclusion about the employment of women in industries, there is no choice of employment for the women facing poverty. Therefore they have to work in available employment which is
necessary for their economic necessity. Keeping all these factors in view status of women agriculture labours was perused. Women agriculture labours were facing many problems at domestic place and working sectors. In this way they have created atmosphere of two ends for their life. It is very important for them to lead life within these ways.

### Table-2

<table>
<thead>
<tr>
<th>Year</th>
<th>Age group</th>
<th>60 and above</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0-14</td>
<td>15-60</td>
</tr>
<tr>
<td>1911</td>
<td>38.8</td>
<td>60.2</td>
</tr>
<tr>
<td>1921</td>
<td>39.2</td>
<td>59.6</td>
</tr>
<tr>
<td>1931</td>
<td>38.3</td>
<td>60.2</td>
</tr>
<tr>
<td>1951</td>
<td>37.4</td>
<td>57.1</td>
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<tr>
<td>1961</td>
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<td>53.3</td>
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<tr>
<td>1971</td>
<td>41.4</td>
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<tr>
<td>1981</td>
<td>39.7</td>
<td>54.1</td>
</tr>
<tr>
<td>1991</td>
<td>36.5</td>
<td>57.1</td>
</tr>
<tr>
<td>2001</td>
<td>37.3</td>
<td>55.4</td>
</tr>
</tbody>
</table>

**Source:** H.R. Krishnamurthy Hosabeedu, “Economic Development of India”, Sapna Book House Bangalore, 2009-10. P-105

The Table. 2 reveals that the percentage distribution of India’s population by age groups in the year 1911 the age of 0-14 is 38.8 per cent. In 1971 it gradually increased to 41.4 per cent and in the later days it declined to 37.3 per cent in 2001. The main reason behind this is the increased birth rate and decreased death rate of the children’s. Of the total population 60 years and above age group was 1.0 per cent in 1911, 5.5 per cent in 1951 and had increased to 7.3 per cent in 2001. It is due to the expansion of medical facilities in India. The age group of 15 to 60 years population had declined to 60.2 per cent in 1911 and 55.4 per cent in the year 2011. So, it can be seen three aspects related to composition of India’s population by age group. India is one of the younger nations because half of the people in India belong to younger age group. The dependency ratio is high in India. By analysing the percentage distribution of India’s population by age group it can be seen that an average man has to work for himself and to the depended member in the family. The structure of the composition is likely to change due to the fall in birth rate of the Indian population by age group. There could be two types of changes viz., Dependency ratio will be increased to the higher extent and employment based population could be high chance.

### 10. Education level

As per the census of 2001, 44.34 per cent of women literacy can be seen in India. So many reasons can be seen for the same. Mainly among them is slow progress of girls admissions to the school along with negative atmosphere of girls education and increasing family responsibilities of girls are main reasons. Adoption of household works by the girls is also being cause for same. Younger and elder family brothers were involving in income based business. For all these factors lowered education level amongst girls can be seen. Now a day it is necessary to generate and implement various programmes for development and bring and equality among the general merits and women like free education scheme etc. It is important to know about the age and education factors.

### 11. Employment of husband

Employment is playing an important role in identification of social status and economic condition in the society. To identify social and economic conditions of women labours it has importance, so also it has close relation with employment.

### 12. Number of children

Family is the fundamental organization in Indian social system. In this family system the status of married women and development mainly depends upon size of her family.
Looking to the above table it can be seen that more in number having more children, in this research the
members having one to ten children can be seen. As a say , poor people having more children, measure of
observers having 3-8 children is 81 percent. In this research childless observers are 2.50 percent. At the
time of knowing the number of children it is pertinent to note as above. Condition of women labours is being
very miserable at the time it is very difficult of life of their children, education and their livelihood for them.
Therefore, only having one or two children and given that the good future has becomes necessity of every
citizen parents.

13. Family Income source
Income is an important factor of social and economic status of a person. Everyone has to work for income. Poor, especially women have to work more for having income. Condition of women agriculture labours is miserable among them. Ratio of wages is very meager even though working for whole day their economic level is very low.

14. Land particulars
The land/property is an important factor for the economic conditions of a person. Therefore, for the study of conditions of women labours it is pertinent to know about their property/lands.

15. Particulars of animals
It is important to know about the animals to know about the socioeconomic factors. Animal husbandry is an ancient occupation. Now also in some area people have made it as main occupation. It is helpful for life to have goat farming, chicken farming, pig farming and cow farming. Ox is helpful for agricultural activities, therefore it is very much important to have stable economic condition farming of animals is necessary.

16. Food system
Food is the fundamental necessity of human life. From the vegetarian food system also the condition of women agriculture labours can be seen. The cost factors of food of women labours influencing on their socio-economic condition. Vegetarian is having more minerals and also it costs less, but non vegetarian will cost more and also it has no more minerals. So also non vegetarian system is a special food to have once in week or month or in special occasions only. So also non-vegetarian costs more than vegetarian.

17. Savings
In view of the welfare and development of women savings is very much important. But, when the labours are having situation of being born with liabilities and die with liabilities, then the question of savings does not arise. But, the central and state governments have brought many programmes for welfare of women. Organization of women (Streeshakti), safe delivery (Suraksha Herige), health kit etc. have been implemented.

Conclusion:
This study is having very importance to know about the socioeconomic status of women agriculture labours and system of their life. After minutely describing the factors as stated before, the picture of their life will come to know. The study concludes that the women work participation rate has drastically declined from...
27.9 percent in 1961 to 25.7 percent in 2001. This means that the female workers are moved from agricultural activities to non-agricultural activities. Besides, laborer is a wage differences for the same type of between men and women workers which discourages the women workers to involve in agriculture.

Reference:
3. Punam Gupta : Status Of Women In Agriculture Sector-With Special Reference To Women Engaged In Rice Cultivation In Shaharanpur District, Meerut University.
The miniature paintings on royal court and palace life depict women in various realms like Royal women as Queens and princesses and ordinary women as maidens and artist together engaged in royal activities. Few miniatures executed during Muhammad Quli Qutb Shah's reign (C 1580- 1612 A.D) depict such royal scenes illustrating women of various strata. For instance, Kulliyat of Muhammad Quli Qutb Shah illustrates King and Queen enthroned watching a dance performance with great curiosity. It is also known as Diwan, which is the collection of Sultans own poems in Deccani. In this miniature Queen appears along with the King enthroned, which indicates that though purdah system was in vogue in Muslim culture, in terms of art like painting they were depicted with full vigor without a veil covering her face. However, the Queen in the portrait is with her eyes and neck bent downwards. This painting clearly showed that the public space is not for the women and she is not sitting in the court on a footing of equality. This painting indicates that there was not complete absence of female portraiture in Islamic art.

Another interesting manuscript Khusrau-u-Shirin by Hatifi Maulana a reputed Persian poet, was executed in 1568 A.D contains several miniatures of which a page depict a princess riding a horse in beautiful landscape of flowers and trees, while her companions watch her from distance. This was illustrated in Bukhara School style, which indicates the presence of a Persian painter at Qutb Shahi court who had accepted a royal commission to illustrate this manuscript. In riding too, the Princess has her head bent down.

A plate of Kullivat contains pictures of maidens engaged in royal service like offering wine, huqqa, etc, dancers and other lady artists playing music. Few royal ladies are seated around the throne. Similar miniature of Kulliyat of Muhammad Quli's poetry especially folio 93a contains several maidens performing their duty of serving the King and the Queen. In it the arabesque is simple and the lines are delicate with fantastic features of maidens with sharp nose and eyes. Another painting of the manuscript Diwan-e-Sultan Muhammad Quli Qutb Shah executed during Muhammad Quli Qutb Shah's reign (1580-1612 A.D) contains a lady, a princess dozing against a huge bolster in a garden, while her attendants or maidens surround her in elegant poses against a lacquered wall. This painting is glistened with prickled gold surfaces, exemplifying the richness of Golconda taste. The costumes of the princess as well as maidens are richly decorated indicating the luxury and status enjoyed by the maidens at Deccani courts equally to that of Royal women. These portraits of maidens are generally depicted as serving or decorating Queens and princesses in interior and exterior settings of royal court. Chinese clouds, grey couloured duck pond, wine bottles, candlesticks, etc. mark the painting. Blue border and brown and gold floral designs were depicted.

A charming painting of 1660 A.D depicts a prince with women in a garden, of these the beautiful lady standing close to the prince appears to be a princess. It is signed by Rahim Deccani. A woman depicted behind the prince appears to be a musician entertaining the royalty melodiously with tambura, while the lady with the deer seems to be a dancing girl. An interesting feature of this painting was that the women offering a glass of wine to the royalty was dressed in European costume which indicates the absorption of not only European trends like appearance of palaces, romantic crag, castle in the background of few paintings but also depiction of dress patterns and use of chair in miniature paintings. By this time the Europeans had made inroads into Deccan and hence we can see European furniture also.

This painting gives a feeling of pleasant atmosphere enjoyed by the women within the exteriors of palace life as the picture seems to be a garden at a royal court, with a shy antelope, frisky pup and frolicsome birds. Beauty always formed an important part of the paintings. Especially miniature illustrations depicted pictures related exclusively with aesthetic aspects of women involving princess and attendants. Few paintings
depicting the beauty and sensuality of women specifically are attributed to Golconda provenance. A picture by Ali Naqi of Golconda illustrates a royal woman admiring herself and her beauty in a mirror. A maiden helps her in decorating.3

Another drawing of a brilliantly sensual sleeping girl is datable to late 17th century Golconda4. There is an alluring tropical world spring to life in the picture seen mainly in the warm breezes; luxuries and languid pace delicate twists of loosened garments and serene expressions of the girl suggest both inner contentment and sexual joy and beauty. She seems to be princess of beauty in sleep. Both princes and maiden standing beside her are richly ornamented with different kinds of jewels. Although such pungent celebrations of life are profoundly Indian, they are more frequently encountered in sculpture than in miniature painting. Hence this illustration acquired an importance among miniatures representing the sensual life of women5.

Another miniature painting illustrates a beautiful girl expressing her beauty. Narrow waisted and voluptuous, she wears a transparent red, green and orange costumes trimmed with gold and tarnished silver. A rich group of pearls and gold jewelry is set with green and orange stones6. The overall features of the girl most probably a princess with a background of shimmering gold sky, streaked with orange and blue clouds augment her radiance and elegance. A few stylistic elements of this painting like use of gold, red and orange colors, blue sky and feathery tree are distinct features of Golconda School7.

Few miniature paintings of Golconda School depict exclusively the romantic life of women vis-à-vis men. With decent depiction and expression a painting of Muhammad Quli Qutb Shahs reign depicts two lovers in flower - strewn meadow8. The painting has Persian conventions and depicts the lovers engaged in a romantic conversion with a designful background and glazing utensils placed at their feet. Another painting dated to 1610 AD, depicts a princes playing to a prince. In it Princes seated on a stool, plays a harp to a Prince, romantically sitting on a chair holding a fruit. There is fantastic landscape surrounding by pairs of animals, who have gathered charmed by the music9.

A painting during Abdullah Qutub Shah's period illustrated princes holding a wine cup to the lips of a young Prince who fondles her knee10. They kneel facing one another on a terrace, with four girls kneeling in the foreground, while three other maidens stand behind. Related paintings more conventionally pretty, cover the top and four sides of a small lacquered box, perhaps a jewel casket, belonging to Golconda. The scene depicts a sleeping Princess dreaming of her absent lover. This picture is on top of the box, which also has a picture of maiden pressing the leg of Princess, while behind her the princess lover, is depicted as just arriving as if her dream turns to reality11.

Other sides of the boxes illustrate an adolescent Prince enthroned holding his lady, while two maidens serve them. A young girl mostly a Princess grasping a tree while breezes play with her diaphanous robes and a women dancing and two women artists playing music, the artist of these miniatures on the box is Rahim Deccani12.

The meticulous draughtmanship and restrained colors of the pictures create a mood of delicate romanticism. An interesting painting of later Golconda phase depicts a Majnu brought before Laila in chains13. The ladies in the picture have similar faces found in the painting of women attributed in the earlier phase of Golconda. Here it is apt to remark that Mirza Muhammad Amin Shahristani who came to Deccan was honoured by Muhammad Quli Qutb Shah and he composed fine poetry in Persian and compiled four books of which Laila - Majnu was famous. It became a theme for miniaturists to paint such romantic episodes like Laila Majnu. For instance, the front page of the manuscript Laila Majnu contains excellent works in the purist Persian style, however retaining Deccani colours like pink14.

Another painting dated to 1640 AD illustrates a Prince seated with his ladies on a Terrace as if engaged in a romantic talk, while two girls kneel on the corner of the orange carpet15. The entire illustration is in Golconda fashion. Several other miniature paintings with romantic themes representing women and men together are painted before and after the fall of the Golconda kingdom. While Qutub Shahi Sultanate patronized the earlier paintings, the latter ones are executed under the patronage of Mughal Nobles stationed at Golconda16.

A point worth mentioning here is that romantic themes became popular aspects of miniature paintings supporting the history of the times filled with romantic episodes which throw light on women and men in love17. For instance, Ibrahim Qutb Shah had fallen in love with beautiful Telugu women Bhagirathi of

Vijayanagar during his stay of seven years exile at Vijayanagar kingdom. It was even believed that Ibrahim desired Golconda to be known as Bhagiratha Nagaram. Similarly, the popular episode of Muhammad Quli Qutub Shah and a ordinary woman, Bhagmati after whom Hyderabad was named as Bhagyanagar is also filled with romantic excess and love. This tradition was continued even during Abdullah Qutub Shah whose lady-love was Prema Mati. Hence, miniatures justify themselves in depicting romantic-scenes, which were part of Royalty from historical times\(^\text{19}\).

References:

7. Krishna Chaitanya, *Deccani Painting (Manuscript, Moghul and Deccani Traditions)*, Abhinav publications. New Delhi, 1979, p.82. It is in the collection of Chester Beatty library, Dublin.
Empowering The Nation Through Women Entrepreneurship: A Study

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Abstract:

The term women entrepreneurship means an act of business ownership and business creation that empowers women economically increase their economic strength and position in society. Swami Vivekananda quoted that “There is no chance for the welfare of the world unless the condition of women is improved; it is not possible for a bird to fly on only one wing”. Women entrepreneurs are contributing a lot in economic development in India. However, it is potentially empowering and liberating only if it provides women an opportunity to improve their well being and enhance their capabilities. The present study is descriptive in nature and is based on secondary data. This paper provides an insight into the qualities of successful women entrepreneur, Indian government schemes for women empowerment, top 10 women entrepreneurs of India and the skills needed to become successful women entrepreneurship. The study found that, empowering women through entrepreneurship has become an integral part of the development efforts because of three important reasons like women development, economic growth and social stability.

Key words: Women Entrepreneurship, Women Empowerment, Development, India.

Introduction

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation. Empowerment of women entrepreneurs is an innovative success mantra for development of the economy like India. Women entrepreneurs have become an important tool for women empowerment. Empowerment leads to self-fulfillment and women become aware of where they are going, what their position is in the society, their status, existence and rights. The role of women as business owners is gradually increasing, and in India empowering women through entrepreneurship has become an integral part of our development efforts. Women entrepreneurs also enhance living standards of their family which in turn help in development of the country.

With the constant development in the Indian startup ecosystem, more and more women are chasing the entrepreneurial dream and succeeding in their ventures. This is empowering other Indian women who are still confined to the traditional homemaker role to think for themselves. However, a recent report states that only two Indian cities have made it to a ranking of the 50 most favorable global places for women to work. India’s Silicon Valley, Bangalore, ranked 40th while Delhi came in at 49th place. This survey was conducted by the tech giant Del and consultancy firm IHS Market. The ranking based on inputs from Indian female entrepreneurs, policymakers, venture capitalists, media and academicians measures a city’s ability to attract and support women who want to grow their businesses. According to the National Sample Survey, only 14% of the businesses in India are run by female entrepreneurs. Most of the companies are bootstrapped and run on small scale. The global disparity is evident in a report which says nearly 126 million women have their own business across the globe with Indian women lingering around the 8 million mark a paradoxical statement given that we are the second most populous nation in the world.

Objectives Of The Study

- To study the qualities of successful women entrepreneur.
- To study the Indian government schemes for women empowerment.
- To study the top 10 women entrepreneurs and leaders of India.
- To study the skills needed to become successful women entrepreneurship.
Research Methodology

The present study is descriptive in nature and is based on secondary data. The data has been extracted from research studies, journals, research articles, publications from Government of India and authenticated websites.

Review Of Literature

★ Raja Banil and C. Arundhati Bai (2018) the article entitled “Women Empowerment through Entrepreneurship with special reference to Vendors in Agartala”. This study attempts to sketch the role of un-organized women entrepreneurs in transforming the standard of life of women. A sample of 20 women entrepreneurs are selected for the purpose on the basis of observation and interview. The study found that, most of the un-organized entrepreneurs are from rural areas and have not studied beyond secondary level. The study also found that, much development is seen in self-reliance and independence of woman due to the involvement in the entrepreneurial activities.

★ Evelyn Madziba (2017) the article entitled “The Role of Micro Finance in the Growth of Women-Owned Enterprises: A Case study of Nyanga Area in Manicaland Province, Zimbabwe”. 100 entrepreneurs from the women-owned enterprises in Nyanga constituted the sample for this study. The study adopted the simple random sampling method which is a probability sampling technique. A survey method and key informant interviews were the tools used to collect data. The study found that, most of the women entrepreneurs in Nyanga were facing challenges in accessing microfinance services. The study also found that, Micro Finance Institutions in Nyanga have empowered women entrepreneurs to a lesser extent as they have failed to improve their social and economic status.

★ Stanzin Mantok (2016) the article entitled “Role of Women Entrepreneurship in Promoting Women Empowerment”. The current study aims at exploring the effect of entrepreneurial skills of women in promoting women empowerment. The study is confined to examining only women empowerment as a consequence of entrepreneurship. The study found that, women entrepreneurship positively and significantly leads to women empowerment as a consequence of women entrepreneurship.

★ Suman Madan, Manish Gulyani and Shikha Benson (2014) the article entitled “Women Empowerment through Entrepreneurship”. This study is conducted to understand the role of entrepreneurship in empowering the women’s. For this reason researcher will try to analyze the contribution by women - entrepreneurs in socio-economic development of nation and also to find out the various personal and financial problems, which they are facing in their business. The study found that, entrepreneurship brings gender equality and also improves the overall status of women in the family, society and in the nation.

Qualities Of Successful Women Entrepreneur

➢ Courage: Making that jump from corporate to CEO is scary. No more paid leave and expenses, no more annual bonus and company pension scheme. Then there’s the huge learning curve that you have to go through as your business takes shape and starts to grow.

➢ Thick Skin: For your business to be successful you need to be visible. Putting yourself out there means sharing your message your brand and to a certain extent your soul. Your business will often feel like your baby you have created it from scratch and now you are showing it your potential customers and asking them if they like it.

➢ Perseverance: Speaking of all those no’s that’s where some good old fashioned perseverance comes in. After every knock back and every failure pick yourself, dust yourself off and see what you can learn from the experience.

➢ Creativity: you may well have heard the term creative entrepreneur which refers to those whose businesses are based around their own creative talents. I think the term is somewhat misleading because I believe that all entrepreneurs must be creative in order to succeed. You will create a brand that will set you aside from your competitors. You will create products and services which will delight and entice your ideal clients and you will create marketing content and strategy to grow your reach.
Empathy: Aside from the more personal aspirations such as more money or freedom most of us go into entrepreneurship. A lot of those people are going to say no. If you take all those no’s personally you will never get out of bed in the morning.

INDIAN GOVERNMENT SCHEMES FOR WOMEN EMPOWERMENT

The Indian government has recognized women issues and their contribution to the country’s economy. Some of the women empowerment initiatives are as follows:

- **Mahila E-haat:** It is a direct online marketing platform launched by the Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non Government Originations (NGOs) to showcase products made and services rendered by them. This is apart of the digital India initiative. Women can register them at www.mahilaehaat-rmk.gov.in and leverage technology for showcasing their work to a broader market.

- **Beti Bachao, Beti Padhao:** This is a social campaign aimed at eradication of female feticide and raising awareness on welfare services intended for young Indian girls. The ‘Save the Girl Child’ movement was launched on 22 January, 2015, it is a joint initiative run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. This scheme was launched with an initial funding of Rs. 100 crores. It mainly targets the clusters in Uttarakhand, Bihar, Uttar Pradesh, Punjab, Delhi and Haryana.

- **One Stop Centre Scheme:** Popularly known as ‘Sakhi’, it was implemented on 1st April, 2015 with the Nirbhaya fund. The One Stop Centers are established at various locations in India for providing shelter, police desk, legal, medical and counseling services to victims of violence under one roof integrated with a 24 hour helpline. The toll free helpline number is 181.

- **Working Women Hostels:** The objective of the scheme is to promote the availability of safe and conveniently located accommodation for working women, with daycare facility for their children, wherever possible, in urban, semi-urban or even rural areas where employment opportunity for women exist.

TOP 10 WOMEN ENTREPRENEURS AND LEADERS OF INDIA

- **Dr. Kiran Mazumdar Shaw,** Chairman and Managing Director of Biocon Ltd.: Who became India’s richest woman in 2004, was educated at the Bishop Cotton Girls School and Mount Carmel College in Bangalore. She founded Biocon India with a capital of Rs. 10,000 in her garage in 1978 the operation was to extract and enzyme from papaya. Her application for loans were turned down by banks then on three counts biotechnology was then a new word, the company lacked assets, Women entrepreneurs were still a rarity. Today, her company is the biggest biopharmaceutical firm in the country.

- **Ekta Kapoor,** Creative head of Balaji Telefilms: Is the daughter of Jeetendra and sister of Tushar Kapoor. She has been synonymous with the rage of soap operas in Indian TV, after her most famous venture Kyunki Saas Bhi Kabhi Bahu Thi which was aired 2000 on Star plus. Ekta Kapoor dominates Indian Television. At the 6th Indian Telly Awards 2006, she bagged the Hall of Fame award for her contributions.

- **Neelam Dhawan,** Managing Director, Microsoft India, leads Microsoft India: She is a graduate from Stephens College in 1980 and also passed out from Delhi Faculty of Management studies 1982. Then she was keen on joining FMCG majors like Hindustan Lever and Asian Paints, both companies rejected Dhawan, as they did not wish to appoint women for marketing and sales.

- **Naina Lal Kidwai:** She was the first Indian woman to graduate from Harvard Business School. Fortune magazine listed Kidwai among the worlds top 50 Corporate Women from 2000 to 2003. According to the Economic times, she is the first woman to head the operations of a foreign bank in India. (HSBC).

- **Indu Jain:** Is the multi faceted lady used to be the chairman of the times group the most powerful and largest Media house India has known. Indu Jain is known by many different identities such as that of spiritualist, humanist, entrepreneur, an educationalist but most prominently she played the role of the chairman of times group. Indu Jain is the perfect picture of the successful Indian woman entrepreneur.
Priya Paul: She has a bachelor’s degree specializing in Economics from Wellesley College, USA. She entered her family business and is currently the chairperson of Park Hotels.

Simone Tata: She has been instrumental in changing a small subsidiary of Tata Oil Mills into the largest cosmetic brand in India-LAKME, synonymous today with Indian Fashion. She became a part of Lakme during 1961 and has been responsible for the biggest brands of fashion in India. At present she is the Chairperson of Trent Limited, a subsidiary of Tata Group.

Mallika Srinivasan: Currently the director of TAFE -Tractors and Farm Equipment, India, was honored with the title of Businesswoman of the year during 2006 by the Economic Times. She joined the company in 1986 and has since been responsible for accelerating turnover from 85 crores to 2900 crores within a span of 2 decades.

Preetha Reddy: Managing Director of Apollo Hospitals, Chennai, one of the largest healthcare conglomerates of India, is one of the pioneer businesswomen of India in the segment of Health Care Industry.

Ranjana Kumar: Currently Vigilance Commissioner in Central Vigilance Commission, after her retirement as the Chairperson of NABARD-National Bank for Agricultural and Rural Development, is a prominent Indian Banker. When the government of India appointed her as the Chairperson and Managing Director of the Indian Bank, she became the first woman to become head of a public sector bank in India. At that time of her appointment, the Indian Bank was saddled with huge losses and during her tenure she ensured the turn around of the Indian Bank.

Skills Needed To Become Successful Women Entrepreneurship

| Basic business skills | Human relations skills |
| Communication skills | Problem solving skills |
| Decision making skills | Technical skills |

Major Components Of Women’s Empowerment

- Women’s sense of self-worth.
- Their right to have and determine choices.
- Their right to have access to opportunities and resources.
- Their right to have the power to control their own lives, both within and outside the home.
- Their ability to influence the direction of social change to create a more just social and economic orders, nationally and internationally.

The Need For Women Empowerment
Table 1: Women work participation

<table>
<thead>
<tr>
<th>Country</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>31.6</td>
</tr>
<tr>
<td>USA</td>
<td>43.0</td>
</tr>
<tr>
<td>UK</td>
<td>43.0</td>
</tr>
<tr>
<td>Indonesia</td>
<td>40.0</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>35.0</td>
</tr>
<tr>
<td>Brazil</td>
<td>35.0</td>
</tr>
</tbody>
</table>

Source: website

Findings Of The Study

1. Empowering women through entrepreneurship has become an integral part of the development efforts because of three important reasons like women development, economic growth and social stability.
2. The main objective for starting an enterprise by women is to meet their economic need. The contemporary women’s wish to supplement their family income is a welcoming trend.
3. Empowerment of Women could only be achieved if their economic and social status is improved.
4. Much development is seen in self-reliance and independence of woman due to the involvement in the entrepreneurial activities.

Suggestions

1. The government has to allocate more funds to improve the financial performance of women entrepreneurs.
2. The government has to liberalize the licensing procedures for smooth entry of women entrepreneurs in the area of business.
3. The development programmes have to be designed to empower the women technologically and politically.
4. The family members of the women entrepreneurs have to co-operate with them to carry on their business.
5. The society has to take steps to remove the disparity of gender bias to develop women entrepreneurship.

Conclusion

Women empowerment is a concept which wants to give equal rights and protection to women in a patriarchal society. Women Empowerment in India is a complex issue. Women Empowerment wants to give women equal status so that women can live an independent life with self respect and dignity. The most saying said by Pandit Jawaharlal Nehru is “To awaken the people, it is the women who must be awakened”. So, if we want to make our country a developed country it is very necessary to empower women by the efforts of men, government laws and women too. World Bank report says that, India can grow in double digits if more women participate in the product line of the Indian economy. Self determinations, expectation for recognition, self-esteem and career goal are the key drivers of women entrepreneurship.

References:

A Study of Women Empowerment to Women Entrepreneurship in Karnataka

Mrs. Safiya Begum
Assistant Professor
Govt. First Grade College, Kamnapur

Introduction

Women-owned businesses are a powerful force in today’s developed economies. Around 30% of all businesses in the US are owned by women. In Canada, female entrepreneurs represent around 40% of the business owners. Over one quarter of business owner in the UK are women. Women entrepreneurship is on the rise in India with nearly 14% of the total entrepreneur i.e. 8.05 million out of the total 58.5 million entrepreneurs. Women entrepreneurs occupy an important position in the industrial economy of the country because of low investment requirement, high potential for gainful employment generation and wider dispersal of industries in rural and urban areas. The economic development of advanced countries of the world has been attributed to the growth of women entrepreneurs. Economic empowerment is the essence of life. Human life includes social, economic, cultural and educational values. These values are different for different individuals. So economic development affects on life style such as self-esteem, self-power, self-reliance, dignity of life etc. It includes of gaining power and control over decision. Women empowerment is to be expressed as awareness and exercise of their rights.

The women entrepreneurs shape the economy by creating new wealth and new jobs and by inventing new products and services. The women have achieved a lot of development in their state of mind. The participation of women in the field of entrepreneurship has been increased and they are slowly changing the appearance of business of today. But still they have to gain potential in Indian Business Market. In Karnataka, the Department of Industries and Commerce has the responsibility of women entrepreneurial development. It operates District Industries center (DIC), Technical Consultancy Service organization of Karnataka (TESCSOK), Karnataka Small Industries Development Corporation (KSIDC), Karnataka Industrial Area Development Board (KIADB), Karnataka State Women Development Corporation(KSWDC),Karnataka State Finance Corporation(KSFC) and center for Karnataka Entrepreneurship Development of Karnataka(CEDOK).

In 2010, the KSIIDC has set up a new help line for women entrepreneurs. It is offering guidance, training in different skills and provide loans under ‘Udyogini ’scheme and also women entrepreneurs in establishing new business and to upgrade and develop the already existed business.

Since last five decades, a tremendous change has been observed in the status of and work place diversity of women in India. For achieving the goals of sustainable development, it is very necessary to empower the women entrepreneurs. The obstacles which come in their growth must be removed.

Objectives:
1) To study about the women entrepreneurs in Karnataka.
2) To know about the literacy level of women in Karnataka.
3) To know about the work participation of women in Karnataka.
4) To study about the government schemes for development of women entrepreneurship in Karnataka.

Review of Literature:

Neetima (2000) in their work, Training Women for Entrepreneurship emphasized that good training Programme keeps the trainees involved and motivated, Women should be trained in all aspects to get success. Rural women are generally not confident and are very much bound by customs and traditions, therefore the trainer should be a friend, philosopher and guide to help them come out of their shackles of life. Empowerment training is most important of all trainings, which helps for the entire development of rural women for self-employment.
Sangita Kamdar, (2002)25 in the study “Women and Economic Development” highlighted that women’s development is blocked by the gender rooted segregation in occupations. This segregation has not usually decreased and it remains a central issue to women’s economic development though education has helped to bridge the gap to certain extent. The only way to reduce gender inequality is by making her more independent in various fields through education and skill formation, 

Sivaloganathan (2002)26 in his paper, “Women Entrepreneurs: Problems and Prospects” highlights the major problems faced by women entrepreneurs which are gender rooted and some of the prospects they enjoy. The paper emphasized that large number of women are now seeking gainful employment in various fields, which were once dominated by male. Yet they have to go a long way to be on par with male partners. Indian women enjoy a disadvantaged status in the society and face certain problems such as inequality, low wages, exploitation by middleman, lack of finance, education and also socio-economic constrains which are mainly gender-rooted. Though the government has introduced several measures, still it has to play a great role in encouraging women entrepreneurship in different activities by imparting education with skills and traits required for successful management.

Dr. Madhur Bala and Dr.O.P. Monga have (2007)37 associated and opined that the women employment supplements the family income and enhances their economic status and places them in higher income group. Among employed women, their better education, employment and improved family income, all the three raises their socio-economic status and place them in upper or upper – middle class from lower or upper – lower class.

One of the major works done in the areas of women and development is the Book on “Women and Social Policy” by Safilos Rothechild in the year 1974. The author has presented the theoretical background of social policy related to social women and also o liberate women.

Bangalore ranks 40th amongst the top 50 Global cities for women entrepreneurs. Women entrepreneurs is on rise in India with nearly 14% of the business establishment are being run by women in India. The rising number of women entrepreneurs in Bangalore, Chennai,Gorgaon Kochi and several other cities bear witness to these changing trends. Women are the key to accelerating growth. Kalpana Saroj ,of Kamani Industries is propably the first female corporate entrepreneur in post Independence India.

Karnataka is the home to multiple traditional industries, whether it is silk manufacturing sector or Channapatna toys. It is a state having a rich history, and culture speed across Hampi and Mysore, Chitradurga and Dharward, etc and strong IT base, with Bengaluru becoming a hub for global IT companies. The Karnataka is having AWAKE(Association of Women entrepreneurs of Karnataka) run by Kiran Mazumdar Shaw and a few other women. Women entrepreneurs from Karnataka who have raised companies from scratch and have kept the flags of Karnataka flying high.

Kiran Mazumdar Shaw- she was born on 23rd March,1953. She has overcome huge barriers to start and run successful business of her own. She is the Chairman and Managing Director of Biocon Limited, a biotechnology company based in a Bengaluru and the chairperson of Indian Institute of Management, Bengaluru. She has won the Nikkei Asia prize in 2009 for regional growth, the Ernst and young entrepreneur of the year award for the life sciences and health care in 2002, In 2014 she was awarded the Othmer Gold Medal for outstanding contributions to the progress of science and chemistry. In may 2015, Federation University Australia(formerly called as university of Ballarat) named a road in its Mt Helen campus as Mazumdar Drive.

Today , she is one of the top women entrepreneurs of the country ,heading a company with a net worth of dollar 1.1 billion. In 2015, Kiran was ranked as the 85th most powerful women in the world by the Forbes magazine.

Dr. Kamini A Rao

She is the Founder and Medical Director of Milann, a pioneer in the field of assisted reproduction. Milann was set up in 1989 in Begaluru. She is having specialization is in reproductive endocrinology ,ovarian physiology and assist reproductive technology. She has completed medicine from St.John’s Medical College and Vanivilas in Bengaluru. She is also set up the Reproductive Medicine Clinic,BACC Health Pvt. Ltd. Which is nom known as Milann-Centre for the Reproductive Medicine, a centre that attracts patients from all over the World. She has achieved Padma Shri award for medicine-Reproductive Medicine in 2014. She got
Aryabhata award, Karnataka state Award (Rajyotsava Award), Vidya Ratan Award, lifetime Achievement honours award from the Vivekananda Institute of Human Excellence, Hydrabad and Bangalore society of obstetrics and Gynecology for invaluable service in medicine. She is credited with the birth of India’s first SIFT baby through ICSI (Intra Cytoplasmic Sperm Injection). She has published many books such as Handbook of Obstetric Emergencies (2003), The Infertility Manual (2005), Textbook of Midwifery and Obstetrics for Nurses

Meena Ganesh – In the world of startups, Meena Ganesh is a name that needs no introduction. Meena is one of the India’s foremost business leaders and most successful entrepreneurs with more than three decades of experience in industries including healthcare, consulting, technology, outsourcing, education and e-commerce. After completing masters from IIM Calcutta, married to Ganesh, she started her career at NIIT, did a stint with PWC, then helped Microsoft set up a few business units in India. She went to do a stint with TESCO before starting up again with husband Ganesh with Tutorvista, which used Indian teachers for online tuitions in the UK, and built the Indian business for Tutorvista in 2008. Tutorvista was managing 35 schools with total of students 35000 and was eventually acquired by Pearson. In 2013 she shifted to health care provider space. She is also Malayalam film actress. Serial entrepreneur Meena Ganesh is the CEO of Portea Medical and partner, Growth Story, founded in 2013, is India’s largest home health care company, headquartered in Bengaluru which provides affordable and quality home healthcare in India. Last year, the company raised dollar 37.5-million Series B round, led by existing investor Accel and International Finance Corporation (IFC), a member of the World Bank Group; Qualcomm Ventures, and a ventures.

Srividhya Srinivas – She started her career at Texas Instruments as a software engineer, after graduating from Government college of Technology, Coimbatore, India. She is an engineer by training and entrepreneur by passion with nearly two decades of experience in solving complex application, engineering problems through world class product innovation. She co-founded her first venture, Impulse soft, a software company at the age of 24 in Bengaluru. The company was acquired in 2006 by SIRF, a NASDAQ-listed semiconductor company. She co-founded Amagi uses cloud-based technologies to create a reliable, scalable and cost-effective to traditional satellite TV broadcast infrastructure.

In January last year, they raised undisclosed amount of series C round from the office of Wipro Chairman, Azim Premji and a continuing investment from Mayfield Fund.

Richa Kar – Richa Kar is the co-founder of Zivame. Zivame is a Bangalore based startup for women apparel. She founded Zivame in 2011 with Kapil Karekar (husband). After completing her studies, she worked in IT sector, Spencers and SAP retailing consulting and she gained valuable retail experience which helped her in startup world. She had struggle a lot in her initial days of startup. She was not having any support from her parents. She was not able to find a house on rent when the landlord came to know that she is selling clothes online. People were making fun of her venture. Even after receiving so much criticism, she didn’t lose hope. Finally after some time, Zivame got a good response from its buyers. Richa got her first client from Indore who bought materials of Rs 7000. Gradually, Zivame claims growth of 300% yearly. Investors were impressed from her dedication and hard work of Richa Kar and she received her first funding of dollar 3Mn in May 2012 and second funding of dollar 6Mn in Dec 2013 and dollar 40 Mn in 2015. Today her company valuation is more than Rs.681 Crores. Zivame is an online lingerie store.

Sudha Murthy – Sudha Murthy is an Indian engineering teacher and author in Kannada and English. She began her professional career as a computer scientist and engineer. She is the chairperson of the Infosys Foundation and a member of public health care initiatives of the Gates Foundation. She had founded many orphanages, participated in rural development efforts, supported the movement to provide all Karnataka government schools with computer and library facilities, and established The Murthy classical Library of India at Harvard University. She got the best teacher award in 1995 from rotary Club at Bangalore. She is the first women engineer hired at India’s largest auto manufacturer TATA Engineering and Locomotive Company (TELCO). She joined the company as a Development Engineer in Pune and then worked in Mumbai and Jamshedpur. She had written a post card to the company’s chairman complaining of the men only gender bias at TELCO. As a result, she was granted a special interview and hired immediately. She later joined Walchand Group of industries at Pune as Senior Systems Analyst. In 1996 she started Infosys Foundation and

International Multi-Disciplinary Seminar on "Role and Status of Women in India"
Organizer :: Deccan Studies & Historical Research Association, Bijapur Collaboration with Shaheen Independent College, Vijayapur

19th Jan. 2020

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63)
Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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till date she is the Trusty of got gold medal for securing 1st rank in M. Tech. of all the branches of Engineering. She got many awards in the field of literature, social work, Life time Achievement Award in 2018. She also got Padma Shri award.

Women population in Karnataka
According to Census 2011, Karnataka has population of 6.11 Crores, an increase from 5.29 Crore in 2001 census. Total population of Karnataka as per 2011 census is 61,095,297 of which male and female are 30,966,657 and 30,128,640 respectively. In 2001, total population was 52,850,562 in which males were 26,898,918 while females were 25,951,644. The total population growth in this decade was 15.60 percent while in previous decade it was 17.25 percent. The population of Karnataka forms 5.05 percent of India in 2011. In 2001, the figure was 5.14 percent.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>52,850,562</td>
<td>26,898,918</td>
<td>25,951,644</td>
</tr>
<tr>
<td>2011</td>
<td>61,095,297</td>
<td>30,966,657</td>
<td>30,128,640</td>
</tr>
</tbody>
</table>

Figure 1
Source: Census of India-Karnataka

The state is having 6 crore people, among them 51% (3 crore) are male and 49% (3 crore) are women. 76% of the whole population are from general caste, 17% are from schedule caste and 7% are schedule tribes. Child (aged under 6 years) population of Karnataka state is 12%, among them 51% are boys and 49% are girls. There are about 1 crore households in the state and an average 5 persons live in every family. The majority of the population, nearly 61% (about 4 crore) live in Karnataka rural part and 39% (about 2 crore) population live in the Karnataka urban part.

Women Literacy in Karnataka

Literacy is an important development indicator which reflects the status of an economy and society. A state which is successful in providing its populations with strong literacy skills is considered to be in an advantageous position to meet the complex economic and social challenges operating in a globalized information economy. Therefore for any state, having more literate women will be an added asset for achieving progress in all areas.
Table 1. Literacy Level of women in the State of Karnataka

<table>
<thead>
<tr>
<th>Year</th>
<th>Males</th>
<th>Female</th>
<th>Literacy Gains for Men</th>
<th>Literacy Gains for Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>29</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>36</td>
<td>14</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>1971</td>
<td>42</td>
<td>21</td>
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<td>7</td>
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<tr>
<td>1981</td>
<td>49</td>
<td>28</td>
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<tr>
<td>1991</td>
<td>67</td>
<td>44</td>
<td>18</td>
<td>16</td>
</tr>
<tr>
<td>2001</td>
<td>76</td>
<td>57</td>
<td>9</td>
<td>13</td>
</tr>
<tr>
<td>2011</td>
<td>83</td>
<td>68</td>
<td>7</td>
<td>11</td>
</tr>
</tbody>
</table>

Source: Census of India-Karnataka

From the table the literacy rate of women in Karnataka has increased from 9 percent in 1951 to 68 percent in 2011 which indicates an increase of 60 percent during the last 60 years. Women have registered a higher gain of 6 per cent points as compared to men during the period. However, the gains in literacy for women in last six decades do not reveal uniform trends which shown in fig.2. Between the decades 1951-1961 and 1981-1991, women have registered smaller amount of gain over the male counterparts. During the decade 1971-1981, women’s literacy gains was equal to that of men. Between the decades 1961-1971, 1991-2001 and 2001-2011, women have recorded higher literacy gains than men. The highest gains of 16% literacy for women have come from the decade 1981-1991.

![Fig. 2 Women Literacy in Karnataka State](image)

In the decade of 1981-91, The Indian government has taken enormous efforts of Total Literacy Campaigns through the National Literacy Mission, which enhanced literacy levels across several states in the country out of which Karnataka is one among them. The decades from 1991 to 2011, the Government of India launched its national flagship programme for the universalizing of elementary education – the District Primary Education Project (DPEP) in 1994 and the Sarva Shiksha Abhiyan (SSA) in 2000 with the support of the World Bank and other international donor agencies which have promoted better literacy gains among women. Equal attainments of literacy among men and women reflect social equality and non-discrimination between men and women.

Figure 1 indicates about of the improvement in the literacy status of women over last 6 decades. The literacy gain among the women has constantly increased from 1951 to 2011 comparing to men literacy gain. This scenario despite education increases people's self-confidence and also enables them to find better jobs and they can work shoulder to shoulder with men. They engage in public debate and make demands on government...
for health care, social security and other entitlements. Education empowers women to make choices that improve their children's health, their well-being, and chances of survival (UNESCO, 2014)

**Women work participation**

In Karnataka, 2,78,72,597 persons constituting 45.62 per cent of the total population have enumerated themselves as workers. Among them, 1,82,70,116 are Males and 96,02,481 are Females. In other words, 59.00 per cent of the total Male population and 31.87 per cent of the total Female population are workers. As per census of 2001, the Work Participation Rate in the State was 44.53 per cent comprising 56.64 per cent Male workers and 32 per cent Female workers where as 29.4 percent work participation in 1991 which is denoted in figure 3.

![Female Work Participation Rate 1991:2011](image)

Figure 3 shows that women employment are increased from 1991 to 2011 which support for achievement of empowerment, because women’s increasing employment is influenced by their changing demographic profile. This is in terms of better access to health, nutrition, marriage at proper age (not child marriages), small family norm and economic and social empowerment.

**Women entrepreneur in Karnataka**

Karnataka is home to multiple traditional industries, whether it is the silk manufacturing sector or the Channapatna toys. It is a State that have a rich history and culture spread across Hampi and Mysore, Chitradurga and Dharwad, to name a few, and also a strong IT base, with Bengaluru becoming a hub for global IT companies. Over the last few decades it has been buzzing with entrepreneurship and hosts many startups. The ecosystem has witnessed the rise of great businesses led by women. In fact, as far back as 1983, Karnataka had AWAKE (Association of Women Entrepreneurs of Karnataka) run by Kiran Mazumdar Shaw and a few other women. So, here is a list of women entrepreneurs from Karnataka who have raised companies from scratch, achieved tremendous success and have kept the flag of Karnataka

![Fig. 3 Successful women entrepreneur in Karnataka 2017](image)

Kiran Mazumdar Shaw, MD of Biocon Limited

Dr. Kamini A. Rao, Founder and Medical Director of Milann

Meena Ganesh, CEO of Portea Medical
AWAKE - Association of Women Entrepreneurs of Karnataka is a not for profit, Non Governmental Organisation (NGO) situated in Bangalore, India, and working towards Empowerment of women through entrepreneurship development to improve their economic condition. It is a step in the right decision. After recognizing the immense potential of women entrepreneurs, seven successful women entrepreneurs from India Ms. Madhura Chatrapathy, Ms. Kiran Majumdar, Ms. Lekha Chand, Ms. Shandrila Naidu, Ms. Indrajeet Sahani, Ms. Aban Minochar and Ms. Supanya Datta formed this association, in December 2013, with a vision to build strong force of female entrepreneurs. It supports women to establish themselves as successful entrepreneurs and help them to join the economic mainstream. The organization runs awareness programs, business counseling, training, skill development, mentoring, business incubation, marketing assistance, credit referral and policy advocacy.

Government Schemes-

After the independence many institutions have taken interest in empowering the women by setting up various infrastructure facilities for women to set up their own business units and become economically strong in the economy. Bengaluru city leads the nation with 25% women participation in work force. Government schemes for developing women entrepreneurship are Bhartiya Mahila Bank business loan, Annapurna scheme, Stree Shakti, Orient Mahila Vikas Yojana Scheme, Matri Poorna, Deena Shakti Scheme, Udyogini Scheme, Cent Kalyani Scheme, Mudra Yojana Scheme, Mahila Udyam Nidhi Scheme, etc.

Karnataka is probably the only state in the country which gives grants for an idea. Government provide up to 50 lakhs for idea transformation. It is Karnataka’s secret to being India’s Silicon Valley. Because of its multi-sectorial grant policies, Karnataka has been able to accommodate/house one of the highest number of start-ups in any Indian state. The District Industries Centre (DIC) and the Karnataka Industrial Area Development Board (KIADB) have decided to distribute industrial plots of a quarter or half care in size to women industrialists at the women’s park in Thandya Industrial Area between Mysuru and Nanjangud taluks. Under this scheme each women beneficiary will be allocated a plot depending on the size of the industry she plans to set up.

The Karnataka government has launched a Rs 10-crore fund for women entrepreneurs, through which the Department of Information Technology, Biotechnology and Science & Technology can sanction upto Rs 50 lakhs for any woman innovator looking for funds for proof of concept validation, certification, and for other purposes such as to cover costs in manufacturing pilot devices in the year 2017. The state Government with the help of leading institutions such as IIMB, IISC, and National Centre for Agro Innovation provide the necessary technology incubation support to the start-ups.

Government Schemes for women entrepreneurs - India is a land of many opportunities specially in the startup boom. From food, beauty, travel, sanitation, IT, automobile, entertainment and even innovation, a new generation of emerging entrepreneurs has successfully tapped into lesser explored sectors, managed to provide solutions and build the groundwork for successful businesses. The Government Of India has different schemes for supporting women entrepreneurs.

1) Bhartiya Mahila Bank Business Loan - This scheme was implemented by Bhartiya Mahila Bank, later merged with SBI in 2017. It offers loans upto Rs.20 crores for meeting working capital requirement, business expansion. It offers special business loans with a profitable rate of interest and grants security free loan upto Rs, 1 crore under (Credit Guarantee Fund Trust for Micro and Small Enterprises) cover. Women entrepreneurs are also offered 0.25% concession in interest rate.

2) Annapurna Scheme - Under this scheme, the Government of India offers women entrepreneurs in food catering business and give loan upto Rs.50000. The loan amount could be used for buying utensils, cutlery, gas connection, refrigerator etc. A guarantor avail the loan and the assets of the business are pledged and the loan has to be paid in 36 monthly installments. The state Bank of Mysore and Bhartiya Mahila Bank currently offers this scheme.

3) Stree Shakti Package for Women Entrepreneurs - This is a unique scheme run by SBI to support entrepreneurship among women by providing concessions of 0.05% in interest on loans exceeding Rs. 200000. No security is required for loans upto Rs, 500000 in case of tiny sector units.
4) Orient Mahila Vikas Yojana Scheme - This scheme was launched by Oriental Bank of Commerce. Women holding 51% share capital individually or jointly in a proprietary concern, are eligible for taking loans. No security is needed for loans between Rs. 10 lakhs to Rs. 25 lakhs for small scale industries. The repayment period is 7 years. Concession in rate of interest is 2%.

5) Deena Shakti Scheme - It provides loans up to Rs. 20 lakhs for women in agriculture, manufacturing, micro credit, retail stores, or small enterprises. It also provide 0.25% concession in rate of interest. Loans up to Rs. 50000 are offered under the micro credit category.

6) Cent Kalyani Scheme - This scheme is under Central Bank of India. Existing and new entrepreneurs and self-employed women for micro/small enterprises like farming, handicrafts, food-processing, garment making, beauty, canteen, mobiles etc. avail benefits from this scheme. 1 crore loan is sanctioned with a margin of 20%. No security is needed for this loan. Interest depends on markets rates and the repayment period is 7 years.

Conclusion:

Women sector occupies nearly 50% of the Karnataka state population. At this stage, effective steps are needed to provide entrepreneurial awareness, orientation and skill development programs to women. It can be considered that today women are in a better position, where in women participation in the field of entrepreneurship is increasing at a considerable rate. The sex ratio of Karnataka is higher than national average. This article concludes that Karnataka is best state in the world for women entrepreneurs because the government supports women entrepreneurs through various policies like incubator reservation for women, multi sector start-up policy, grants for an idea, industrial park dedicated for women. Over all women work participation and women employment is concededly increasing in Karnataka which increase their income, self-confidence, rights to participate decision making in family and improve their economic status and wellbeing. Education and Training facilities provided through institutional effort also played a major role in development of women in the state. The situation could be improved further by the Government paying special attention towards specific policy to encourage more and more women to get into entrepreneurship that in the long run promotes economic development of the state.

Reference

Abstract

The rural population constitutes a major segment in India. The livelihood strategies of this vast segment depend primarily on agriculture and allied activities. Growth in this agriculture sector has shown a declining trend during the last one decade. This has made huge impact on the domestic production, employment, etc. These problem can be tackled to a certain extent by developing entrepreneurship in rural India. This distinctive challenge and opportunities of developing end in rural location, and also provides the necessary suggestion that can be used in this context.

Keywords: Economic condition, Rural industries, Social development.

Introduction

Entrepreneurship plays an important role in generating employment opportunity for rural societies, providing self-employment for those who started-up their own business and improving the economic status of the rural area as well. Now women’s are also interested to start their own business in both the rural and urban areas due to overcome poverty, generate family income and developing Standard of living. Women’s are participating in the agriculture, business and trade without any social and other boundaries. But in India, there are many social and cultural limitations for rural women. Hence, the women contribution in entrepreneurial activities is less in the social and economic growth of rural India. Who carry out entrepreneurial activity establishing industries, business units in rural areas by using agriculture sources are called rural entrepreneurship. In other word, establishment of industry and business units in the rural areas refer to rural entrepreneurship.

According to Khadi and Village Industry Commission (KVIC), “The meaning of rural industry or village industries which is any business or industry located in rural areas, population of which does not exceeding 10,000 or such other figure which produces and provide any goods or services with or without use of power and in which the fixed capital investment per head of a worker or an craftsperson does not up to Rs. 1,000 ”. The altered description has been given by Government of India in order to increase its scope. Government of India is define, "Any business or industry started in rural area, village or town with a peoples of 20,000 and below and an investment of Rs.3 crore in any plant and machinery is classified as a village industry".

Objectives of the study

1. To understand the concept of rural entrepreneurship
2. To understand the problems, opportunities, Benefits of the rural entrepreneurship

Research Methodology

This study is based on secondary data. The data has been collected from various published sources, books and websites.
with a population of 20000 and below and an investment of $3 corers in plant and machinery is classified as a village industry. All the village industries have been grouped into seven major categories as follows:

- Mineral – based industry
- Forest – based industry
- Agro – based industry
- Polymer and chemical- based industry
- Engineering and non-conventional industry
- Textile industry (including khadi), and
- Service industry

**Need for Rural Entrepreneurship**

Rural industries being labour intensive have high potential in employment generation. Thus, they serve as an antidote to the widespread problems of disguised unemployment or under-employment stalking the territory. These industries encourage dispersal of economic activities in the rural areas and, thus promote balanced regional development in the country. Development of industries in the rural areas also helps build up village republics. Rural industries also helps protect and promote the art and creativity. Last but no means the least, rural industries being environment friendly lead to development without destruction.

**Problems of Rural Entrepreneurship**

While we have established a good case in the previous section as to why we need to have concerned effort from multiple corkers, government, NGO, industries etc….

- **Overriding of existing rural ecosystem**
  The biggest problem that can arise because of promotion of entrepreneurship in rural areas is a tendency to catty the known technologies or knowledge and in setting up industries, which could inadvertently harm the existing rural ecosystem.
- **It could urbanize the rural area too quickly**
  While urbanization is needed for improving infrastructure, providing education, health, hygiene, etc., it is important not to do the same in a quick and rushed manner.
- **The Challenge between industrialization and agriculture**
  The inclination to modernize agriculture does not seem to be happening at a pace that is aggressive enough. In most cases, the challenges primarily from the fact that is quicker to start an industry than venture into agriculture.

**Challenges to Rural Entrepreneurship**

There is great interest and talk in terms of rural entrepreneurship. Everyone wants to make use of the great demand/ consumption that can get generated. At time Subhashree me time, there are a lot of challenges for an entrepreneur to ride on this need identifying opportunities, setting up an industry and making a commercial success out of it in a rural setting is riddled with setbacks and challenges.

- **Government policy**
  The Government and the policy makers should spend time in understanding the social and natural aspects that need to be taken care in making a plan.
- **Lack of infrastructure and basic amenities**
  While Government can make it enticing for entrepreneurs to set up a rural industry by giving them tax holidays, it should also be considered that after living in a modern setting.
- **Lack of ability to scale fundamental industries**
  Since many of the rural industries are very person dependent and have been primarily created for local market ,many of the business and opportunities that are available may not be scalable beyond a certain level.
• Difficulties in mindset, belief and stigma:
  Factors like lack of education penetration in rural areas, higher rates of school drops outs, increase in the shortage of teachers in rural schools and colleges are becoming very difficult for the country as a whole to combat.

Rural Entrepreneurship Opportunities
Some of the opportunities that are definitely picking up or becoming available includes:

• Agriculture
  Agriculture has a sector needs to be looked at from an opportunity perspective, because large part of agriculture industry in India is still very conventional in forming practice.

• Non-Agri Traditional Specialties
  Non-agri traditional specialties or indigenous product like food, handmade goods, etc…have a huge international market today.

• Technology-Enabled Education
  Technology can be used to provide service, there is a lot of opportunity in ensuring that education can be provide over technology medium.

• Renewable Energy
  There is also hope for lot of activities in area of renewable energy due to availability of large amount of land and open areas.

Benefits of Rural Entrepreneurship
• Reduction in exodus cities
• Improving chances for success in rural development initiatives
• Enhances economics condition
• Rural entrepreneurship can become positive contributors to nation’s growth
• It can break down social stigma
• Enhancing domestic consumption

Conclusion
Rural entrepreneurship plays a vital role in the economics development of India. Particularly in the rural economy. If helps in generating employment opportunities in the rural areas with low capital, raising the rural income of the people, contributing to the development of agriculture by reducing disguised unemployment.

Reference
Abstract

Women constituted 38% of the agricultural labour force in developing countries. It is also estimated that 45.3% of the agricultural labour force consists of women. But a large number of women have remained as "invisible workers". India is a developing and predominately agrarian economy. 70% of its population is rural, of those households, 60% engage in agriculture as their main source of income. Agriculture is an engine of growth and poverty reduction in developing countries where it is the main occupation of poor. Many women, in developing countries, are major producers of food. Nearly 63% of all economically active men are engaged in agriculture as compared to 78% of women. It is observed that women play a significant role in agricultural development and allied activities including main crop production, live-stock production, horticulture, post-harvesting operations etc. About 70% of farm work is performed by women. Women farmers do not have equal access to productive resources and this significantly limits their potential in enhancing productivity. The present paper shows that the contribution of women in agriculture is extremely significant. It also throws light on the obstacles faced by them in terms of less access to productive resources which do not recognized her work as active productive member. Analysis is done to categorize the states on their identical behaviour of participation in agriculture by hierarchical clustering of economically active female in agriculture based on measurements like coefficient of variation, compound growth rate and work participation rate.

Key Words:- Work Participation rate, women, agriculture, production, employment.

Introduction:

Swaminathan, the famous agricultural scientist describes that it was woman who first domesticated crop plants and thereby initiated the art and science of farming. While men went out hunting in search of food, women started gathering seeds from the native flora and began cultivating those of interest from the point of view of food, feed, fodder, fibre and fuel. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora and fauna. They have protected the health of the soil through organic recycling and promoted crop security through the maintenance of varietal diversity and genetic resistance. Agriculture is very ancient and important occupation in human activities. It has become way of life of almost all people in the world. Agriculture is the main source of livelihood for rural people. Therefore, the agricultural labours are playing major role in rural economic activities. Agriculture in India contributes about one third to the country’s national income, is increasingly become a female activity. According to official estimates, one third of agricultural labour force and nearly half of self-employed farmers are women. India is a developing country having the second largest arable land in the world. About 60% population of India is depending on agriculture. Because of this only India can survive even during recession period. Therefore, agriculture is a backbone of India. Agriculture contributes in India’s national income as well as it helps in generating employment in the country. Only because of the agriculture, India can meet the food demand of ever-increasing population. Women in India are the backbone of the society and important resource in agriculture and rural economy. They make essential contributions to the agricultural development and allied and household activities and pursue multiple livelihood strategies. These activities include producing agricultural crop, cleaning animals, preparing food, working in rural enterprises, engaging in trade and marketing, caring family members and maintaining their homes. About 63% of all economically active men are engaged in agriculture as compared to 78% of women. Traditionally, women have always played an important role in agriculture- as farmers, co-farmers, wage labours and managers of farms. They have conventionally been producers of food from seed to kitchen. They carry the heavier work burden in food production and because of gender discrimination, get lower returns for their work. The multiple role of women leads to a significant contribution in real terms to the productive system.

Our country has a wide and very old setting of agriculture of about 10 thousand years. At present in terms of agriculture production the country holds second position across the world. The agricultural production
in India encompasses field crops, fruit crop, plantation crop, livestock, forestry, fishery etc. So overall it is a huge industry which recruits or engages 52% of overall manpower of India. The rural population of our country is mostly dependent on agricultural activity.

**Status Of Women In Agriculture**

Globally women constitute half of the world’s population and produce half of the agricultural products according to a UN report. This indicates the contribution of women in the economic prosperity of the nations, whose lifeblood is agriculture, through their participation in agriculture as cultivators, agricultural labourers and casual helpers. In spite of this, women suffer from womb to tomb in the male dominated society. Their labour plays a key role in the survival of millions of families. The problem of poverty cannot be tackled without providing opportunities of productive employment to rural women. Women are important economic agents in India, particularly in the context of poverty. Women’s income in the poverty groups is critical for household survival. Three quarter of women all over to world live in rural areas and work in agricultural sector and a wide range of related activities. In addition, a large number of women in rural areas, like their men folk depend on daily wages earned in agricultural operations. Though they work hard for long hours, they get very less money leading to indebtedness. Yet they continue to depend on the land owners for employment and loans. They are frequently tortured by the landlords for their personal interest and enrichment. They are treated as sub-servant or personal property. Thus, their dependence on agriculture makes the land lords utilize freely the services of all the members of the families. In the process of economic exploitation the female agricultural labouer even become the targets of sexual harassment. Farmers, particularly women, face a high degree of economic, legal, and institutional uncertainties when investing in their land and other resources. Employment in agriculture is thus available for fewer days per year. It is therefore becoming essential for men to migrate in cities in order to search of better-paid work. Women are filling this vacuum because in addition to working in fields, they face additional work burden that men do not. In most rural societies, women are responsible for most of the household and child-rearing activities although norms differ by culture and over time. This additional work burden is unpaid and limits women’s capacity to engage in income-earning activities, which often require a minimum fixed time before being profitable. Furthermore, the nature of tasks, such as caring for children and elderly household members requires women to stay near the home, thus limiting options to work for a wage. They are forced to work in agriculture in their own village under very bad conditions because they cannot migrate in cities as easily as men. Gender differences become clearer when looking at women’s workloads. It is estimated that women provide 85 to 90 percent of the time spent on household food processing and preparation. They also have to look after the emotional needs of their families the children, elders and husbands. The nurturing, caring and reproductive responsibilities are the dimension that have never been computed economically but are essential and significant aspects of women’s work load. Women’s role as food producers is related also to their role as mothers and nurtures and in sustaining their families and communities. Their work is integral to the quality of life of people. Most of the rural women labourers are landless, homeless and belong to the socially and economically depressed classes of the society. Rural agricultural women in our society are exploited and denied their basic rights. Their inherent dignity and equal inalienable rights are not recognized in the society. Though, their socio-economic status, the nature and mode of work and the way of people’s life have been changed along with the new development in the society. But the society particularly, rural society is not still ready to accept any change in women’s role, work position and status because of the orthodox and conservative beliefs in villages.

**Review of Literature**

Singh and Vinay (2012) briefed in their working paper about the significance of female labour in agriculture and allied activities. They further stated that the role of women in agriculture as female labour is not highlighted in India. Despite of their presence in activities sowing, transplanting and post harvest operations they are considered as an invisible workers. Damisa et.al (2007) highlighted in their study that despite of various social, economic and various other constraints women have high level participation in agriculture and they are very committed in their agricultural
activity. Overall the level of involvement of women in farm decision making was found very medium. The extent of involvement and decision making in activities like intercultural operations is 48 percent in harvesting of crops 45.33 percent, storage of farm produce is 42.67 percent; 42.00 percent in sale of farm produce and in subsidiary occupation like animal husbandry and dairy business is 38.67 percent and financial management is 36 percent only (Unati et.al, 2011).

Bala (2010) cited in his working paper regarding engagement and participation of women workers in almost all activities of agriculture but there is discrimination in wages even if they do same type of work as male labour. Further despite of their extensive and active involvement in agriculture of India, they are not considered for decision making in farm activities. Women participation in agriculture will be acknowledged when women farmer will actively participate to build and improve their knowledge and gain access to new and necessary information to make use of most of them in their farming activities. By linking the knowledge and information flow amongst women socio economic progress can be achieved (Dhaka et. al, 2012).

Farid et.al (2009) discussed the major role of women in farming & non-farming activities especially in post harvest operations, homestead gardening, livestock and poultry rearing, selling labour etc. The primary need of women working or seeking employment in various agricultural and non–agricultural activities is to meet the family needs and to enhance the family income.

Need For The Study

In the present developed modern society also, the women is being exploited in agriculture on the basis of gender differentiation. The correct payment for her work is not providing, though she is working equally with man. Therefore, the economic condition of women is not improving. How they are facing problems daily in their life? and how is their social and economic condition? To find out the same the present study is very important and significant. Present study is necessary for understanding the Socio-economic conditions, problems faced by female agriculture labours and to suggest suitable remedial measures to improve the conditions of the agriculture labours in the study area.

Objectives

- To find out main problems faced by women agricultural labour
- To analyze the gender differences in roles and activities in agricultural sector.

Methodology

The present study analysis the women workers in agriculture sector. This study search a number of women agriculture workers. Than conduct to field work and identify the number of workers mainly use for interview method and observation method and totally using for primary Data’s than secondary Data’s. Secondary Data’s was collecting the some books, internet, articles, research peppers.

Main Challenges Faced By Female Farmers In Agriculture Sector:

- Women have unequal land rights. They hardly enjoy land ownership rights directly in their names. Limited rights or access to arable land further limits livelihood options and exacerbates financial strain on women, especially in women- headed households.
- Women have limited access to use of productive resources.
- Women perform all un-mechanized agricultural tasks and perform multiple tasks which add more burden to them due to lack of equipment and appropriate technology.
- Women have little control over decision making process, either inside home or outside home. Without access to capital or household decision making abilities women lack the resources that are for their labor stability and stability of their household.
- Few women holding of agricultural productive resources such as land, animals and machinery.
Poor women farmers are less able to purchase technology to adapt to climate change due to lack of access to credit and agricultural services. They often have low productivity due to an inability to invest in things such as improved seeds and soil replenishment.

Women farmers in agricultural sector suffer from high illiteracy rate among them. They do not know their legal rights.

Women earn less wages, especially in joint, informal and private sector.

Miss applying some laws and regulations in favour of women such heritage legislation.

Lack of market intelligence and inadequate information put women farmers under unfavourable situation with weak bargaining power with the buyers.

Gender differences in roles and various activities:

Gender differences are the prime issue of women’s and men’s work in natural environment in particular to recognize the importance of their different roles. On the basis of the gender division of labour has revealed that typically women take on three types of roles in terms of the paid and unpaid labour they undertake. Their major roles are discussed below.

1. **The productive role:**
   It refers to the market production and home/subsistence production are undertaken by women which generates a fixed income.

2. **The reproductive role:**
   This refers to the child bearing and child rearing responsibilities are mentioned by women.

3. **The community management role:**
   This refers to activities undertaken by women to ensure the provision of resources at the community level, as an extension of their reproductive role. An understanding of these three roles can inform gender-aware planning that takes into account the differential impact of programmes and projects on women and men because of women’s triple role when under estimations and under valuations of rural women’s work are found, as they so often are in the sphere of development planning, the consequences are serious. Failure to acknowledge the importance of women’s multiple contributions to rural survival means that practical policy interventions are frequently detrimental both to women themselves and to their communities.

Another factor that needs to be taken into account is that certain tasks, activities or enterprises may be regarded as male or female.

More work less pay:

Generally man can easily shift from one place to another place for better job opportunities and better income facilities. They can move as a migrant from their birth of place to anywhere. But women cannot shift from their living place. It is therefore becoming essential for men to migrate in search of better paid work. Women are filling this vacuum. Women are forced to accept work in agriculture in their own village under very bad conditions, because they cannot migrate as easily as men. The dependence of women’s labour of family farms, especially during the peak periods of sowing and harvesting has become very common. Farmers on the other hands also seek to prefer women as agricultural workers. The farmer is forced with the increasing costs of production required for modern agriculture. He finds that he can squeeze his labour costs by using lower-paid women workers. Similarly the work of women within family based agriculture is preferred because it is cheaper than hiring labour. Women agricultural workers although they present a big proportion of all women workers continue to receive lower wages than men. The ministry of labour puts the differences at 60% of men wages, while the Indian labour journal showed that women received 75% of men earnings.

Conclusion

Rural women are the major contributions in agriculture and allied fields. Her work ranges from crop production, livestock production to cottage industry. From household and family maintenance activities, to transporting water, fuel and fodder. Despite such a huge involvement her role and dignity has yet not been recognized. Women’s status is low by all social, economic and political indicators. Women’s wage work is
considered a threat to the male ego and women’s engagement in multiple home based economic activities leads to under remuneration for their work. Women spend long hours fetching water, doing laundry, preparing food and carrying out agricultural duties. The nature and sphere of women’s productivity in the labour market is largely determined by socio-cultural and economic factors. Women do not enter the labour market on equal terms when compared to men. Their occupational choices are also limited due to social and cultural constraints, gender bias in the labour market, and lack of supportive facilities such as child care, transport and accommodation in the formal sector of the labour market. Women’s labour power is considered inferior because of employers predetermined notion of women’s primary role as homemakers. As a result of discrimination against female labour, women are concentrated in the secondary sector of labour market. Their work is low paid, low status, casual and lacks potential upward mobility. For the recognition of women contribution in agriculture and its allied fields are reducing the gender issues. From the above discussion I can easily conclude that the rural women are exploited by landlords for their personal good and enrichment. Women are treated as sub–servant or personal property. In this regard Government must formulate policies to enhance their skills and their works should be counted in economic indicators.

Reference

Role of women in Lahiri’s “The Namesake” and “Unaccustomed Earth”

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Abstract:

The feminine consciousness is felt in almost all the novels Jumpa Lahiri. She offers us a glimpse into the lives of ostensibly content housewives who are nevertheless suppressed under the weight of male dominance. Her protagonists are stronger. Lahiri explores the cross-cultural experiences of dislocated women. She also highlights the maze of cultural plurality in her novels. The issues of identity and cultural clashes have already been vastly explored in her novels. In the era of globalization liberal thought was given importance all over the world and it was propagated by western education and culture. The women novelists revealed the new image of women struggling against the oppressive social norms of the western society. The “new woman” is free from conventional social and moral constraints. She possesses a heightened sense of individuality and self-awareness. She might belong to middle class or upper middle class, well-educated and self-conscious caught in dilemma, she struggles for fulfilment of her individuality. This is given utmost importance in her novels.

Key words: Feminine, patriarchal, conventional, oppression and diaspora.

Nilanjana Sudheshna Lahiri was born on July 11, 1967, in London, England, to mother Tapati and father Amar, a Bengali couple who immigrated to the United Kingdom from Calcutta, India. Lahiri’s father, a university librarian, opted to move to the United States for work, eventually settling in South Kingstown, Rhode Island, when she was still a small child. Jhumpa Lahiri is a Pulitzer Prize-winning author known for works of fiction like “Interpreter of Maladies”, “The Namesake”, “Unaccustomed Earth” and “The Lowland”. Lahiri is renowned for the elegance and poignancy of her prose, with the ability to subtly, mesmerizingly build an emotional connection to characters.

As a popular young writer of Indian background, she is a sort of representative figure for the female predicament in Diaspora. As a Diaspora writer, she deals with a multicultural society both from “inside” and “outside” seeking to find her native identity as well as the new identity in the adopted country. Jhumpa Lahiri’s feminist approach is somewhat different from the other diaspora writers. She represents the different image of Indian woman and her marginalization in cultural context. Her female characters are not subjected to any economic exploitation by the patriarchy. Most of the women characters in her works belong to diaspora communities facing cultural dilemma. She presents the different aspects of feminine identity.

The novel “The Namesake” deals with the diverging experiences of two generations of immigrants. This novel can be said as a tribute to Indian Women who leave their country and spend their whole lives at home for the sake of husband and children. This paper focuses on the Diasporic women in the novel especially Ashima. She is a true representative of Indian womanhood. “The Namesake” is the story of Ashima Bahaduri who becomes Ashima Ganguli after her marriage with Ashoke Ganguli. After marriage they move to Boston. When the book opens we see an upset, homesick Ashima who is emotionally detached from her parents and other family members. She is trying to recreate the taste of her favourite Indian snack, thereby trying to recreate the past. Ashima represents what Avtar Brahma terms ‘the homing desire of the migrant’.

Ashima’s immigrant experience, identity problems, the tension between India and the United States and between family tradition and individual freedom, the generation gap, the relationship between parents and children, the uneasy status of the immigrants are the major themes dealt with in “The Namesake”. The first generation especially Ashima finds it very difficult to accustom to the host culture. “The Namesake” focuses on the journeys which are undertaken by Ashima Ganguli both mentally and physically. Ashima was cent percent true to the roles assigned to her as a daughter, granddaughter, wife and a mother and emerges a true winner. The only reason why Ashima found herself in America was her marriage to Ashoke. Pregnancy period was hard for Ashima as she was alone and no one was there to soothe her in the alien land. She always felt lonely and the surroundings were unfamiliar which nearly killed her feelings. Ashima was the only Indian in the hospital.
which made her more uncomfortable. She was afraid to raise a child in a country where she herself was an alien.

Ashima is nostalgic about her family in India. Once she says to Ashoke “I am saying I don’t want to raise Gogol alone in this country. It’s not right. I want to go back”. Hearing this Ashoke feels guilty. Ashima is determined to face everything. She bears the pain and gives birth to a baby boy alone in the alien land. She was ready to suffer anything for the sake of her child’s good future. She becomes depressed again when she was unable to hold fast to the practices of her culture i.e. assigning name to new born by her grandmother. After coming back home from hospital she becomes more restless as she has to manage the baby alone and this finally leads to sleep deprivation. Later, she gives birth to her second child and she adjusts with every situation for the sake of her children. Unlike other Indian mothers, Ashima gives full freedom to her children. She taught them Indian culture but never forced them to practice it. After her husband’s death Ashima becomes exhausted and again she feels lonely. She feels that now she had become alone permanently. Another problem which comes to her life is her son’s marriage.

Gogol marries a Bengali girl Moushumi which was Ashima’s choice. Moushumi is a new generation Bengali born and raised in America’s multicultural society and is a peculiar combination of Indian, American and French identities. Her education at New York University, her frequent visits to France and England changed her perspectives and her native cultural consciousness. She has little appreciation for India or Indians and is more westernized in her attitude. She has privately vowed that she would never be fully dependent on her husband. Their marriage relationship that developed in America’s multicultural milieu ends in divorce.

Sonia, Ashima’s daughter is the other Second generation immigrant. When Sonia visited Calcutta, she did not feel it as their home. Displacement and marginality in Sonia’s case however trigger a less sense of alienation and nostalgia in her. She marries her boyfriend a half Chinese boy Ben. She decides to look after her mother after her father’s death. Woman in Indian English fiction is depicted as the silent sufferer and upholder of the tradition and traditional values of family and society. Born and brought up in India, Ashima too upholds Indian values, traditions and culture even in America. For Ashima, her life is her husband and everything which belonged to him are priceless but for Moushmi things related to Gogol were mere commodities without any importance. Ashima is a true representative of Indian womanhood for whom marriage is divine and her husband the embodiment of all positive qualities.

Ashima always remembered to follow the words of her elders “not to eat beef or wear skirts or cut-off her hair or forget her family”. They are considered as silent sufferers who have to dedicate their whole life for the sake of family. The second generation never tried to follow the culture of their parents. They live a life of their own. Like a traditional Indian wife in appearance and in ideologies, Ashima’s life revolves around her husband and children and she sacrifices all her comforts for the sake of her family. She is true to her rule assigned to her as a daughter, granddaughter, wife and a mother and emerges as a winner.

The title story “The Unaccustomed Earth” presents the shades of complexity in the relationship of a retired father and his daughter Ruma. Ruma is living in Seattle with her American husband and son Akash. After her mother’s death, her father retires. In order to do away with isolation, he travels distant places of Europe, where he had never been. Before his next visit to Prague, Ruma’s father visits her in Seattle. The whole story revolves round his visit to Seattle where the inner workings of both of the characters are minutely depicted. Ruma and her father are the two central characters who live their lives in their own ways and do not want any interference. The complexity in the relationship between Ruma and her father is depicted through a psychological analysis. Ruma’s father sells the large house that he shared with his wife and shifts to a condominium. On one European trip, he meets Mrs. Bagchi, a Bengali woman who was a young widow at the age of twenty six. He establishes propinquity and hides this new relationship from Ruma. Ruma’s relationship with her father has not been harmonious.

“Unaccustomed Earth” also deals with the generation gap, exposing the oppositional experiences of the first and the second generation immigrant. Lahiri also deals with the cultural division between American-born Indian children and their Bengali parents in this novel. Ruma’s memories introduce us to her late mother who was an expatriate by nature. She died of heart failure as an aesthesia triggered the anaphylactic shock during her gallstone surgery. Throughout her stay in America, she clings to her ex-status. She longs for the regular trips to
India. Being the propagator of her traditions and nationality, Ruma’s mother sincerely performs her duties as a wife and mother, and tries to extend her culture, ethics, religion and language to her children.

Even in America, Ruma’s mother continues to dress in her bright colour saris, her dime-sized maroon bindi, and her jewels. She wants her children to learn Bengali. She had been strict so much so that Ruma had never spoken to her in English. Being an outsider and a victim of culture-based marginalization, “She is on the cusp created by the intersection of two cultures, which one identifies as the space of the exile”. She continues to occupy this in-between space, quite distant from the present and clogged in the past. Swamped in her old culture she takes shelter in a multi-cultural existence. She manages to keep the Indian habits and lifestyle surviving in America. She feels outrageous at Ruma’s decision to marry an American which jeopardizes her mother’s Indian identity and values. As a result, she continues to warn Ruma against it: “You are ashamed of yourself, of being Indian that is the bottom line”. Therefore, Ruma remains an émigré and never becomes an immigrant like Mrs.Bagchi. Mrs.Bagchi marries a boy she loved, but after two years of marriage he gets killed in a scooter accident. At twenty-six, she moves to America to decline her parents’ decision of her remarriage. Being the victim of gender-based marginalization, she breaks all traditional bounds by adopting American lifestyle and subverts the patriarchal restrictions by deciding to remain single the rest of her life. She lives all alone and teaches at Stony Brook University. She wears Western clothing, cardigans and black pull-on slacks and styled her thick dark hair in a bun. Therefore, her immigrant character is contrary to Ruma’s mothers who yearned for those trips to India and continued to dress in a sari.

Mrs.Bagchi has completely assimilated with the American culture by negating the insider-outsider conflict. She enters into a dialogic relation with the native culture and moves away from the periphery towards the centre. For Mrs.Bagchi identity is an invention: “which is never complete, always in process, and always continued within, not outside, representation.” Breaking the Indian patriarchal code of a woman being an obedient daughter, a sincere wife and a responsible mother, Mrs.Bagchi lives a life free of any such limitations. Mrs.Bagchi’s experience of displacement and her dual marginal status do not degenerate her identity but coax her to restructure a new self. Mrs.Bagchi stands for the opposite choice in life from Ruma’s mother and all the other female characters in “Unaccustomed Earth”. She immigrates to the USA by herself, completed a doctorate in Statistics and has been a lecturer at an American university for close to thirty years. In her novels, JhumpaLahiri represented Indian women in manifold and conflicted position. She shows a considerable degree of cross-cultural sensitivity and a kind of ironic modernity, because of which she serves to separate the traditional from the westernized characters in her fiction. Her women characters are especially caught in immigrant situations. She has portrayed some of the problems engendered by the experience of migration and diaspora such as displacement, fragmentation, discrimination, marginalization and crisis of identity. While the first generation female immigrant feels proud of their cultural past, the second generation expresses its aberrations and deviations. In the process of self-actualization the former do not like to violate the cultural dignity of their past while the latter neither demand it nor demonstrate it, living as they do in the American plenitude of cultural availability.

Time also plays an important role, as gender issues involving first generation female immigrants might be rather different from those which the second generation female immigrants face. This difference may be related to the fact that first generation immigrants often have stronger connections and memories of their homeland than those of second generation. Unaccustomed Earth focuses on immigrant’s adulthood and mixed marriages. Ruma, in the title story, marries an American and her relationship with her widowed father is fragile. All these culturally-exiled characters struggle initially to accept either the native or the adopted culture but later they decide to move on with the culture of the settled country as they have had enough of humiliating experiences in every phase of their lives. JhumpaLahiri sketches her characters in a very realistic manner.

The three important women of the short story, Ruma, Bagchi and Ruma’s mother represent different key aspects of Indian diasporic womanism. In the characterization of Ruma, all three key aspects can be found: feminism, womanhood and motherhood. Lahiri has portrayed efficiently and effectively the problems of immigrants in the migrated country, even after having found a place to settle in. She projects the difficulties faced by an Indian wife in a foreign culture. Living in the foreign land, Lahiri’s female characters preserve their selves and try to establish their own identities as an Indian woman.
References:

Abstract:

International Women’s Day (IWD) is marked on March 8 every year. Countries around the world celebrate IWD to give credit to the economic, political and social achievements of women and to show respect to their contributions in the development of their countries. The IWD was first celebrated on 19 March 1911 in Germany following a declaration by the Socialist Party of America. It's only in the beginning of the 20th century that the day was officially and internationally acknowledged due to the rapid industrialization and the social protest that it accompanied.

On this day women are usually given flowers and small gifts. It is also celebrated as an equivalent of Mother's Day in some countries. Children also give small gifts to their mothers and grandmothers. In countries like Portugal, it is customary, at the night of 8 March, for groups of women to celebrate the holiday with women-only dinners and parties. In 1975, the United Nations gave official sanction to and started financing International Women's Day.

Although, women are becoming more powerful in business, entertainment, politics and many more areas, there are still a lot of inequalities around the world which call for the mobilization of everybody to grant women the proper status they merit.

Key words – Women's day, Nation,

Introduction

International Women's Day is celebrated in many countries around the world. It is a day when women are recognized for their achievements without regard to divisions, whether national, ethnic, linguistic, cultural, economic or political. International Women's Day first emerged from the activities of labour movements at the turn of the twentieth century in North America and across Europe.

Since those early years, International Women's Day has assumed a new global dimension for women in developed and developing countries alike. The growing international women's movement, which has been strengthened by four global United Nations women's conferences, has helped make the commemoration a rallying point to build support for women's rights and participation in the political and economic areas.

International Women’s Day has been observed since in the early 1900's

- 1908 - in 1908, 15,000 women marched through New York City demanding shorter hours, better pay and voting rights.
- 1909 - In accordance with a declaration by the Socialist Party of America, the first National Woman's Day (NWD) was observed across the United States on 28 February.
- 1910 - in 1910 a second International Conference of Working Women was held in Copenhagen.
- 1913-1914 On the eve of World War I campaigning for peace, Russian women observed their first International Women's Day on the last Sunday in February 1913.
- 1917 On the last Sunday of February, Russian women began a strike for "bread and peace" in response to the death over 2 million Russian soldiers in war. The date the women's strike commenced was Sunday 23 February on the Julian calendar then in use in Russia. This day on the Gregorian calendar in use elsewhere was 8 March.
- 1918 – 1999 Since its birth in the socialist movement, International Women's Day has grown to become a global day of recognition and celebration across developed and developing countries alike.
- 1975 was designated as ‘International Women's Year' by the United Nations.

Women’s day in india

In a country like ours where society is marred by heinous crimes against women, including rape, dowry deaths, female infanticide etc., the international women’s day holds special significance. In India too therefore, Women’s day is celebrated with great fervour. Several women’s organizations, NGO’s students and social
activists participate actively by organizing seminars, mass rallies, movie and documentary shows, staging of gender sensitive plays, theatre and so on.

A WOMEN

She is a WOMEN. She is a Mother. A Daughter. A Wife. A Sister. She is Strong, Smart, Crafty. She is Passionate, Courageous, Generous.

Cooking barefoot is only one of several superpowers. She is Action, Emotion, Devotion. She has Hope, Beauty, Power. She has a Brain and she knows how to use it.

She Gives You LIFE. She gives you RESPECT, LOVE, GRATITUDE. She believes in you. She will nurture you, fight for you. And, she deserves nothing less from you.

A woman’s essence lies in her innate ability to care, love and sacrifice for the other. She plays an all-enveloping character of a mother, daughter, wife and sister as a friend, nurturer, guide and partner from time to time. Emotional and vulnerable, sometimes erratic, sometimes serene, she displays a wonderful range of emotions from being patient to being extremely courageous in times of crisis.

The Greats

ON THE account of the International Women's Day, I felt of finding out who has been India's greatest woman ever. Well to find the greatest Indian woman is like finding out the sweetest mango from a tree embraced with ripen mangoes. So, it would be ideal if top five women can be decided.

Rani Laxmi Bai

She was one of the firsts to counter the Britishers. The world, which is ruled by men, she was one of the few women, who could defeat any enemy in the battle field. She can be called the bravest Indian woman in this regard.

Indira Gandhi

She has been our greatest woman politician ever. There were many great achievements in her name, most famous one being the victory against Pakistan in 1971 war. But as we know the great leaders have number of enemies too, it is not surprising that she was assassinated.

Mary Kom

4 times World Champion, Women’s boxing. Awar ded with Arjuna award and Padma Shri. Rajiv Gandhi Khel Ratna-2009, Pepsi MTV youth icon and is the Int’l Boxing Association’s Ambassador for Women’s Boxing 2009.

Kalpana Chawla

She was the first Indian born woman and the second Indian after Rakesh Sharma to fly to the moon. It was a great tragedy that India lost one of her famous daughter in the space shuttle disaster. She was just 2.

Lata Mangeshkar

If tiger is our national animal and peacock is our national bird, then this will not be wrong to call Lata Mangeshkar our national voice. She is one of the few people in the world who could maintain same voice right from her childhood till the age of eighty. She was the first Bollywood person and the second Indian filmy person after Satyajit Ray to be conferred the Bharat Ratna.
**Mother Teresa**
Though Mother Teresa is an Albanian by birth, she became an Indian citizen and is the founder of Missionaries of Charity. She dedicated her life in charity and free service to the destitute. She received a number of awards which include Nobel Peace Prize in 1979, Ramon Magsaysay Award, Order of Merit from United Kingdom and United States of America besides being conferred with Bharat Ratna - the highest civilian award of India.

**KASTURBA GANDHI**
Kasturba Gandhi (April 11, 1869 – 22 February 1944), affectionately called Ba, was the wife of Mohandas Gandhi. Kasturba Gandhi, Mahatma Gandhi's wife joined her husband while he was in South Africa and worked with him for many years there. She was a leader of Women's Satyagraha for which she was imprisoned. She helped her husband in the cause of Indigo workers in Champaran, Bihar and the No Tax Campaign in Kaira, Gujarat. She was arrested twice for picketing liquor and foreign cloth shops, and in 1939 for participating in the Satyagraha. Born to Gokuladas Makharji of Porbandar.

**Sarojini Naidu - the Nightingale of India:**
Sarojini Naidu is a renowned Indian poet who is popularly known as the Nightingale of India. Besides her wonderful poetry works in English, she also became an active women freedom fighter in the struggle for Indian Independence by the directions of Mahatma Gandhi. She is the first Indian woman to become the President of the Indian National Congress. After independence, Sarojini Naidu became the governor of Uttar Pradesh and thus became the first woman governor of India.

**Sports Queen P.T. Usha:**
PayyoliTevarapampiUsha popularly known as P.T. Usha was one of the best women athletes of India. She remained as the queen of track events for nearly two decades. She has 33 international awards to her credit which include 13 gold medals in the Asian Games. She is the recipient of the prestigious Arjuna Award in the year 1984 which is given by the Govt of India. She is also the recipient of Padma Sree award and was named as the 'Sportsperson of the Century' by the Indian Olympic Association.

**Saina Nehawal:**
She is the country's greatest women badminton player who created a history by being ranked No.2 in the world level in 2010. She made the country proud by becoming the first Indian to win a medal in the Badminton at Olympics when she received the bronze medal at London Olympics in 2012. She is having a good number of awards to her credit and she was awarded with the prestigious Arjuna Award in 2009. She is also the recipient of Rajiv Gandhi Khel Ratna award for badminton for the year 2009-10.

**M.S. Subbulaxmi:**
M.S. Subbulaxmi is a world renowned vocalist and she is responsible for spreading the Indian Carnatic music to the Western world and got much applause from the the world around. She is a versatile singer and is the first musician to receive Bharat Ratna - the highest Civilian award of India. She has a divine tone in her voice most of her musical works include devotional recitals only.
Miss World of 1994 - Aishwarya Rai:

She showed the West that Indian women are no less in their modernity and she proved herself by being crowned the Miss World in 1994 and thus became a world popular woman personality from India. She is one of the few Indians whose wax statue stands in the Madame Tassaud's Wax Museum in London. She dominated the Bollywood industry in the recent past and she has the credit of acting in few Hollywood films as well.

SavitribaiPhule was first women in India who work for women education. She had started first school for girl in pune on 1 January 1848. She was first women headmaster in whole India. His husband mahatma JotibaPhule supported to her in this educational and social activity. She was against with traditional method and rule in society. She had handled to ‘SatyasodhakSamaj’ institute. She was always supportive for poor women. Always tried to solve problem of women.

SuchethaKripalani:-

Most prominent among the women freedom fighters and the first womenchief minister in India. She was born on 25th June 1908 in Ambala in Punjab. Her father, S.N. Majumdar though a government doctor was a nationalist. Educated at Indraprashta College and St. Stephen's College, Delhi she became a lecturer at the Banaras Hindu University. In 1936, she married socialist Acharya Kriplani and became involved with the Indian National Congress.

Current Problems Faced By Women

Problems such as child marriage, practice of ‘sati’, prohibition on widow remarriage, exploitation of widows, devadasi system, purdah system, etc. have almost disappeared. Development in the field of science and technology, universalisation of education, socio-political movements, modernisation and similar developments have changed the approach of people towards women to a certain extent.

Increasing Crimes against Women:

Crime against women is an ever-increasing problem. This problem has been growing more and more acute in India during the recent years. Crimes against women include violence against women, rape, molestation, dowry harassment, wife-battering, kidnapping female children to be sold into brothel homes, forcible embracement, forcible religious conversion, cheating young women with a promise to marry them or fetch them a job and various types of sexual harassments and abuse of women including eye teasing.

Gender Discrimination:

Gender discrimination refers to “the practice whereby one sex is given preferential treatment over the others. The practice of giving social importance to the biological differences between men and women is there everywhere. In some societies, these differences are very much pronounced while in others, they are given less importance. Even the Indian society is not an exception to this.

Women workers are paid less than the male workers for the same type of work. Much labour is extracted from women by giving them very minimum wages. In matters of giving treatment, promotion, increment, facilities, etc., discrimination is normally made. In public life also men are given priority.

Women’s Health is ignored:

Women suffer from some distinctive health problems from which men are free. Women have to undergo the distinctive biological process of pregnancy, or child-bearing, delivering, nursing, feeding, child-caring or rearing etc. These are their maternal functions. But the insistence on the family planning has posed many health hazards. The use of contraceptives, Copper-T, sterilisation, abortion and hormonal drugs has an adverse effect on health. Those who make use of them suffer from problems such as weakness, anaemia, high bleeding, obesity, uterine complications, chronic backpain, etc.
The Problem of Dowry:

Dowry is both a practice and a problem associated with the Indian marriage. Though it was more in practice among the Hindus, it has now spread to almost all the religious communities of India. Dowry refers to “….the property, money, ornaments or any other form of wealth which a man or his family receives from his wife or her family at the time of marriage.”

Conclusion

After almost 100 years of struggle, women's issues may seem to have vanished, what with greater equality in legislative rights, and an increased visibility to women who hold positions of power, one could think that women have gained true equality. But unfortunately, that is not the case. Even today, women are denied basic equality in the form of equal pay for equal work, equal representation in business or politics, education, health.

The cases of violence against women have also been increasing alarmingly.

The situation may look rather gloomy, but it is not a time to lose heart! Great improvements have been made. We do have several women who are astronauts and prime ministers, women who can work and have a family at the same time, women who have real choices. Thus, Women's Day has changed from being a reminder about the negatives to a celebration of the positives.

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A study about Role and status of Devadasi Women With Special Reference to Athani Taluka of Belagavi District

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Abstract:
Devadasi means servants of god and the practice of Devadasi is prevailed in ancient India. Currently, though it is banned by law, it is still practiced in North Karnataka and South Maharashtra. Under Devadasi practice girls and dedicated, preferably as virgins, into temple service. Even few women were dedicated under Devadasi practice to the temples. Majority of the Devadasi women are dedicated to temples of Sri Renuka Yallamma of Savadatti and Kokatnur Yallamma of Athani of Belagavi District, Manura of Kalburgi District and Chandragutti in Shimoga District of Karnataka State. The present study is based on schemes and facilities provided by Karnataka government to Devadasi Women to improve their livelihood and it aims to analyze the role and status of Devadasi women in Belagavi District.

Introduction:
The present study aims to analyze role and status of Devadasi women in Belagavi District. Further, the study attempted to find out the status of Devadasis in their families and society. It is also assessed the socio-economy and religious states of Devadasis in society. In India Devadasi is a religious practice, which offers girls to the deity in Hindu temples. The dedication usually occurs before the girl reaches puberty and requires the girl to become sexually available for community members. Traditionally it is believed that these girls are “serving” Society as “ordained” by the goddess. Due to her sacred condition and her belonging to the divinity, a Devadasi cannot be married to one particular Man, as in the traditional idea of marriage women are transferable property gifted to husbands. This concept is will summarize by a saying ‘a Devadasi is servant of God but wife of the whole town’.

Devadasi System:
Devadasi Culture is prevalent throughout India. More particularly Especially in the Districts of Belagavi, Bagalkot, Vijaypur, Bidar, Koppal of the South Karnataka and Districts of Solapur, Kolhapur, Sangali of Maharashtra. It is in different forms and names such as Maharis in Keral, Muralis in Maharashtra, Basavis and Devalis in Andhra Pradesh and Jogatis and Basavis in Karnataka states. Devadasis are also known by various other local certain terms, like, Joginis, Devadasis practices Dancing girls, Prostitutes Dedicated to Deities Etc. Devadasi are sometimes referred to as a cast. However some question the accuracy of this usage of women. The backward areas of Districts are more prone to this cult, where maximum Number of scheduled caste women from all majority villages of Belagavi district are dedicated to Yallamma temple of Soundatti in Belagavi district. Devadasi cults Evil system where many backward women are exploited in the name of Religion. It is more in the borders of Karnataka and Maharashatra states. These girls, who are dedicated to god, are considered as married to particular deity. In simpler words this means that they cannot marry any mortal. The girls are forced to “dedicate” themselves at a very young age when these young girls attain puberty their virginity sold to the highest bidder as dedicated by Devadasi system. The younger ones face the worst from the exploitation, forced to become sex slaves. Mostly women from the Dalit and oppressed community become the victims of this exploitative practice. Almost in all the parts of India there is an ancient tradition of offering young girls to deities, the tradition is prevalent in many rural areas. Particularly in Southern Maharashatra and Northern Karnataka States. Young girls of tender age are offering to the Goddess Yallamma (or Renuka), whose main is situated in village Soundatti in the nearby Belagavi District of Karnataka state.

According to Devadasis themselves there exists a Devadasi ‘way of life’ or professional Ethic but not Devadasi Jati (sub-cast). Later, office of Devadasi become hereditary but it did not concern the right to work without adequate qualification. The word “Devadasi” might cannot servant of god, but in reality a girl child who is dedicated to the goddess in no more than a prostitute. Devadasi( Deva: God, Dasi: female servant) The
practice of dedicating oneself as a Devadasi was declared illegal by Karnataka in 1982 through the Devadasi (Prohibition of dedication) Act, 1982, while a 1993-94 survey had identified 22,873 Devadasis in 10 districts. In 2007-08 another survey initiated by the departments of women and child welfare, Rural development and Panchayat-Raj and the district administrations determined 23,787 more Devadasis in 14 districts including in the new districts Davangere, Chitradurga and Shimoga. Officials said the numbers were however in excess and that the entire process was re-verified in February 2010 to arrive at the figure of 23,787. The state government surveys suggests there are only 46,660 dedicated as Devadasis as of 2008 but these surveys not considered women below 45 years of age and the girls who are still being dedicated today denying them access to schemes. Earlier two surveys one in 1993-94 year another one in 2007-08 had been conducted as per the survey a very marginal number of people are entitled to legal protection, social security and economic states, all healthbenefits.

Considering the social evils such as forced prostitution in the name of god, the government of Karnataka passed the Karnataka Devadasi’s (Prohibition of dedication) act in 1982 and also amended the same in 2010 to rehabilitation of the existing Devadasi:s. As per these rules devadasi practice the government formulated “Devadasi rehabilitation Programme” by providing Counselling, awareness and shall be economically empowered by involving the said women in income generating activities, if necessary by providing protection or shelter in remand home up to six months and see that the said women shall become self-sustained by availing subsidy and loans through banks. Social welfare organizations are also working for the welfare of the Devadasis. Due to the effort of government there is considerable change in the socio-economically life of the Devadasis in Karnataka. Hence to study the socio-economically change of Devadasis in Belagavi district, the present study is made.

**Objective of the study:**

The study is made to analyze the socio-economically change and development of Devadasis in Belagavi district of Karnataka and particular objectives are:

1. To know the socio-economical background of the Devadasis.
2. To assess the occupation and economic status of the Devadasis.
3. To study the awareness of the Devadasis on social welfare Program’s and rehabilitation Program’s formed for the welfare of the Devadasis.

**Area and methodology:**

The present study is made in Saundatti and Kokatanur where there is temple of Sri Renuka Devi and many of the devadasis, visit the temple on full moon days, Saundatti and Kokatanur are the talukas in Belagavi district and Sri Renuka temple is popular for devotees. Majority of them are from Maharashtrastate.

**Data collection and sampling:**

The study is based on the both primary and secondary data. The primary data is collected by addressing interview schedules to Devadasi women samples. The interview schedule contained structured questionnaire seeking information about their socio-economic backgrounds. It is based on secondary data that is collected through different sources like newspaper, internet, government websites, journals books, published thesis etc. The universe of the study was determined as all Devadasi’s of Athani taluka of Belagavi district in Karnataka. Since there are a number of Devadasi’s which after Devadasi’s in various streams the sample size is limited to the Devadasi’s. The present study sampling method is used for 22 villages selected for the field survey of Athani taluka in Belagavi district. Some 200 Devadasi women are interviewed to collect the information on the socio-economically changes and development of Devadasi’s and status of Devadasi practice in the twenty first century.

**Analysis of data:**

The respondents covered under the present study are from other places such as Belagavi District. The collected primary data is analyzed and discussed as under.
As per the survey conducted by dept. of women and child development it has identified the number of Devadasis of Belagavi district in Karnataka. Number of Devadasis of Belagavi district is 3600 (W.D.C of survey 1993) and 1,124 (2008 W.D.C Survey) the state government provided statistical data regarding the survey conducted by them to sanction a “Devadasis maintenance allowance” in Karnataka the practice has been found to exist in the following Districts like Belagavi, Bijapur, Bagalkot, Raichur, Koppal, Dharwad, Haveri, Gadag, Ballary, Gulbarga, Chitradurga, Shimoga, Davangere. The programme is implemented respective in all districts.

**Age wise distribution of sample respondents:**

Information on the age of the respondents reveals the level of awareness on the god and devotion and also knowledge on the rituals related to the Devadasi’s, practice, the age of the respondents covered under the present study is shown in the following table.

<table>
<thead>
<tr>
<th>Age group (in groups)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-18</td>
<td>02</td>
<td>1.0</td>
</tr>
<tr>
<td>18-30</td>
<td>35</td>
<td>17.5</td>
</tr>
<tr>
<td>30 and above</td>
<td>163</td>
<td>81.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: field study

It is noted from the above table that majority is 163 (81.5%) of the respondents are of above 30 years, above years followed by 35(17.5) are between the age group of 18 to 30 years and 02(1.0%) are age group of 0-18 years. It is summarized that there are older Devadasi’s than younger ones and it shows that slowly the popularity of Devadasi practice is disappearing among the young women.

**Education status of respondents:**

The Devadasi women educational status indicates that 85.5% of Devadasi’s are illiterates, and 14.5% of Devadasi’s are literates. i.e primary, secondary high school level. The educated Devadasi’s also felt that it is the service of god.

<table>
<thead>
<tr>
<th>Education</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>171</td>
<td>85.5</td>
</tr>
<tr>
<td>Primary</td>
<td>10</td>
<td>5.0</td>
</tr>
<tr>
<td>Middle school</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>High school</td>
<td>5</td>
<td>2.5</td>
</tr>
<tr>
<td>Graduation</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: field study

**Occupation of respondents:**

Information on occupation of the respondents reveals their economic status and standard of living in society, earlier prostitution was the main occupation of the Devadasi’s, but due to the government welfare Programs and schemes like loan provided for small scale businesses like Dairy production, candle production made Devadasi’s more engaged into self- employment, the collected information on the occupation of the respondents is shown in following table.
Table-3
Occupation status of the sample respondents

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coolie-labor’s</td>
<td>174</td>
<td>87.0</td>
</tr>
<tr>
<td>Agriculture</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Small business</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td>Other</td>
<td>12</td>
<td>6.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: field study

Information collected on the occupations of the respondents revealed that there are 174(87%), laborers (coolie) Devadasi women, another 1(0.5%) Devadasi women are engaged in small business or trade like Dairy farming, followed by 13(6.5%) are engaged in other types of occupations and surprisingly it is noted that an overwhelming majority of the respondents are engaged in productive occupation for their livelihood, by the data we can say that the Devadasis are transformed economically.

Awareness on the rehabilitation programs:

Awareness Programs are conducted by the project officers in the districts as per the action plans drawn by the corporation, RS 20,000 is fixed for creating awareness by means of holding seminars, hand bills and using audio media etc. prior to 3 days before any fairs/jatras Awareness about the punishment for dedicating the girls to the deity through hand bills are distributed to the houses of Devadasi’s for prevention of the practice. The project officer writes to the temple committees cautioning them against any dedication of girls. The punishment is also made known through radio and cable network. Street dramas are also conducted by local artists with the help of police personnel. Legal camps are also held by Judges and Lawyers.

Devadasi women are asked whether they are aware on the rehabilitation programs meant for the Empowerment of Devadasi’s. The collected information is mentioned in the chart.

Table-4
Awareness on the rehabilitation programs

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>160</td>
<td>80</td>
</tr>
<tr>
<td>No</td>
<td>40</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Field Study

It is revealed from above table that 160(80%) of the respondents are aware about the rehabilitation programs for the empowerment of Devadasi’s, where-as remaining 40(20%) of the respondents are not aware about the rehabilitation programs and welfare schemes of the government like monthly pension scheme, Economic improvement through various housing schemes. Hence, it is strongly suggested to the voluntary organizations and non-government organizations to increase awareness of the governmental schemes among the Devadasi’s.

The Department of Women and Child Development (DWCD). Government of Karnataka has formulated Rehabilitation of Devadasi program which is implemented through Karnataka Mahila Abhivrudhi Yojana (KMAY) for empowerment and rehabilitation of Devadasi’s. The schemes intend to help Devadasi’s who want to empower themselves and become self-reliant and lead life with dignity. The present study is an initiative to role and status the performance of the government sponsored schemes identification of implementation gap and come up with possible recommendation for the improvement of the scheme various initiatives are undertaken through Devadasi Rehabilitation program.
1) Monthly pension scheme.
2) Economic improvement through income generating activities.
3) Housing benefit schemes.
4) Legal and social awareness program and right to health.

This study includes all 46660 Devadasi’s from 14 Districts of the state who are alive and surveyed in 1993-94 and 2007-08 and given registration number and are availing various rehabilitation measures provided by Karnataka women’s Development Corporation. The study will take into consideration rehabilitation programs of Karnataka Government mentioned below.

**Pension scheme:**
For rehabilitating Devadasi’s a scheme of monthly pension is being implemented by Karnataka women’s Development Corporation. As per the Government of Karnataka order no 44:2007-08 WDC and 29 WDC 202 dated 08:08:2012 Ex-Devadasi’s have been provided RS.400/- monthly Pension from August 2013. From September 2013 to June 2015 the monthly pension was increased from 400 to 500Rs. As per the Government of Karnataka order no WDC/7/WDC/2015 dated 26:06:2017 the monthly pension further increased to 1000/- RS per month, on June-12- 2017 state Government decided to provide social security measures and increased the pension to 1500/- RS per month.

**Income Generating Activities through Economic Empowerment:-**
For the economic empowerment of Ex-Devadasi’s through income generating activities a loan of RS 20,000/- is provided through banks with a subsidy of RS 10,000/- provided by the corporation from 2015-16 RS. 20,000 is the direct incentive by the corporation. Income generating activities are Micro-credit, Dairy farming, Goat/Sheep Farming, Fruit Business, Vegetable Business, Kirana shop, cloth Business, wood business, Hotel Business, Ration Business, other beneficiaries. They can repay the loan to the bank in 3 Year’s time. On enquiry it was learnt that beneficiary’s repayment performance is very positive in all districts.

**Housing facility:**
From the data provided vy the government out of the total 46660 Devadasi’s identified, 21856 do not have housing sites of their own to avail the housing benefits. Under various housing programs other than Devadasi rehabilitation programs 5310 have got the housing benefit from the women development corporation and 1474 houses are under various stages of construction. 11818 Devadasi’s are yet to get the housing benefits. In addition to this as per Government of Karnataka order no. WCD/05/WDC 2009 dated 23-06-2009 for Ex-Devadasi’s who own sites, until the year 13-02-2013 RS 40,000 was given by the department of WCD for construction of houses. This until cost was enhanced from RS 40,000 to RS 1.20 Lakh from 2013-14 onwards by Government of Karnataka order no WCD/22/WDC/2013 dated 02:09:2013 for 917 eligible beneficiaries, houses are being constructed. The houses are being constructed on sites measuring ‘15*20’ with a hall, kitchen and toilet facility. From 2016 onwards KSDC has increased the amount up-to 1,50,000 for rural areas and 1,80,000 for urban areas.

**The beneficiaries are selected on the basis of:**
1) Availability of land in their name.
2) Income limit 40,000RS.
3) Age (more aged are given first priority)

After selection of beneficiaries the fund is being spent through the Rajiv Gandhi Housing Scheme through Panchayat. They monitor and periodically distribute fund by considering the progress.

**Suggestions:**
1. The practice of Devadasi’s should be curbed by increasing the awareness of the people.
2. For this purpose, there is a need to educate the Devadasi women against the ancient faiths and beliefs.
3. It is suggested to provide a source of income to Devadasi’s. The self-help groups and other government welfare schemes should be effectively implemented for the welfare of Devadasi’s.
4. It is suggested to the voluntary organizations of government to increase awareness in the Devadasi’s on
the rehabilitations programs and welfare and health and also various income schemes of the government for the welfare of the Devadasi’s.

Conclusion:
The present study reveals that there is a less number of Devadasi’s, hence it can be said that the Devadasi practice is slowly disappearing and there are elder Devadasi’s for whom there is a need for rehabilitation. Even through there are plenty rehabilitation programs for the welfare of Devadasi’s, still only a few of them are aware on such schemes. Hence there is a need to increase awareness in Devadasi’s on such welfare schemes. Concluded that majority of Devadasi’s have changed their life status socio-economically by Monthly pension scheme, Housing schemes, Dairy Production, Goat Farming, and they are also living like other women in the society.

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Women In Science and Technology

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Abstract

The era of globalization and rapid technological development has changed people’s lives dramatically. Science and technology play an extremely important role in the contemporary society. Government in developed and developing countries recognize the importance of the development of S&T sphere. The roles of men and women have changed dramatically in the contemporary society. Women have played an important role in the development of science and technology, but there is an insufficient number of females in those career fields. Technological change has affected the roles of women and gender role ideas. Women without doubt came a long way improving the numbers and increasing the percentages in the workforce of Science, Technology, Engineering and Mathematics (STEM) but the statistics say the numbers are still less than those of men. Women have been struggling since the early ages trying to advance in knowledge, however, for some of them gender roles set did not enable them to continue their education.

keywords: science and technology, gender equality,

Introduction:

Women play an important role in a lot of spheres in the contemporary society. They make great contribution to the development and improvement of life in a lot of spheres. Unfortunately, science and technology are the spheres where women do not have equal possibilities with men. There are a lot of possible explanations of this inequality, but gender bias, prejudices and unequal distribution of resources are among the main ones. Gender inequality in STI is more common in the developing countries. There are different ways to deal with the problem. Proper monitoring, proper informing and creating necessary work conditions should improve the situation in this field. Gender equality and normal work conditions for both, men and women are the characteristics of any normal society and it is necessary to pay attention to the problem of gender inequality in science and technology because this can be beneficial for the development of these spheres.

Women have made significant contributions to science from the earliest times. Historians with an interest in gender and science have illuminated the scientific endeavors and accomplishments of women, the barriers they have faced, and the strategies implemented to have their work peer-reviewed and accepted in major scientific journals and other publications. The historical, critical and sociological study of these issues has become an academic discipline in its own right.

Many people think there was not women scientist and engineers until the early modern times, but actually women have participated for over 3000 years in those fields of study. Its known women have been part of activities relating to science dating back about 6000 years. The names of many women are not known and most of them were from the Middle East; the earliest names recorded were from Egypt. Merit Ptah lived around 2700 B.C, she was a chief physician. Another name is Tapputi-Belakellima, she was a chemical engineer who lived around 1200 B.C. There is also proof women built two of the structures of the Seven Wonders of the Ancient world. As stated in the article Early women scientist and engineers, “It may come as a surprise to many readers to find out that there is historical evidence to indicate that two of those great architectural and engineering structures of the ancient world, the Seven Wonders of the Ancient World, were built by women.

These differences in approaches to technological innovations show basic difference between male and female approaches in life. Men want to expand their influence and women are ready to adapt technologies and make their use easier and more comfortable for people. That is the reason men are more likely to invent new things and women are more likely to improve things which already exist. This division does not make men superior to women nor vice versa. It means that men and women possess different types of knowledge and skills and best results can be achieved in their combination. Until present moment women were underestimated in the computer industry. Little female IT specialists took part in the development of the hardware and software. “On the business side, a recent US Department of Labor study reports that women are not successfully moving beyond mid-management boundaries in this industry— in fact, there’s been only a 3% gain in the past 10 years “ (Abrams). Women are not presented in major CEOs and in the biggest companies which produce computers.
Technological changes have been made, clearly women are needed in STEM. Gender ideas are not the same as they were back in the 1900's. Women are being encouraged to pursue an education rather than staying at home cleaning and taking care of kids. Women need to get out of their comfort zone and give math and science a try. Plenty of women are pursuing careers in physiology, liberal studies, nursing and such, but not enough women are pursuing careers in Science, Technology, Engineering and Math. We need women's input in the new technology that is been made. With that being said women's role in Science and Technology are super important.

It is important to tackle this issue right from a child's early education. By the time young women are at university, it may already be too late to disprove the view that science is 'not for them'. Hence, for very young children gender-neutral play needs to be encouraged. As children get older, both the education system and the media must raise awareness of female achievements in the field of science, as well as exposing them to a more diverse set of characters in books and films. We need to find ways to show young girls that science is fun, interesting, and, most importantly, theirs too.

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Language and literature – A Perspective

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Abstract

The words, language and literature are familiar to every literate person. Perhaps these are the two words which are most commonly used by the literate people because language and literature are used not only for literary works but also for medical science, computer science and all other subjects. Language and literature are two words that appear similar in their purport but strictly speaking they are not so. Language is the fundamental unit of literature. In other words it can be said that language makes literature.

Literature is produced by the creation of works in a particular language by the writers of the language. A language on the other hand is a mode of expression of thought by means of articulate sounds. This is the main difference between language and literature. They can be as many literatures as their languages. Language is medium of communication. If we talk about literature, it adds something in the beauty of language. Literature develops the interest of reading. Throughout the medium of poem or drama or other form of literature generally writers intended to pass message. Sometimes if we cannot say directly to someone, we will pass out message indirectly through the poem or songs or sayings or through the dialogues. Simply the form of literature is the ornaments of language. Language will become effective or interesting with the decoration of literature.

Keywords: Language, literature, Literary Language.

Introduction

In our daily speech we generally take language and literature as the same thing. For us both of them have a same meaning. In fact we use language and literature as a single compound word having one meaning. But it is not so in reality. If we go deep into the meaning of the words, language and literature, we find the great difference between them. We also find that language is primary and literature is secondary. The free Encyclopedia defines language as "the human capacity for acquiring and using complex systems of communication." In fact the word, language has been originally derived from Latin word 'Lingua' which means 'tongue'. When we use language in general, it refers to the cognitive faculty which enables us to learn and use systems of complex communication. Language was originated when the early men, having different cultures, started cooperating with one another. At this time they needed a common language to convey their thoughts and ideas to others. So they invented a sign language. They wanted to convert their thoughts into words and wanted to hear the thoughts. So they started finding words which may produce sounds. Ultimately they succeeded and the language with sound came into existence. Since people have different cultures and regions, different languages came into existence. After the invention of language they learnt that the art of writing and as a result they started expressing them in writing. Whatever they wrote was preserved and thus in this way literature came into existence. Thus we see that literature is a product of language and so it depends on language. If a language is dead, automatically, its literature is also dead. It has been rightly said that if you want to kill and destroy a community, first kill its language, the community will automatically be killed and vanished. Since there are many languages, so many different literatures came into existence. Every language has its own literature. The literature of a language is rich because of the correct use of the languages by the writers of that language.

Difference between Language and Literature

1. Language is a set of words to express our ideas to others. This is a means through which we express our thoughts, without means we cannot express thoughts. On the other hand, literature is the thought which is expressed with the help of language. Thus it is clear that without language there is no existence of literature because without language we cannot express our thoughts. Language is the fundamental unit of literature. It can be said that language makes literature.
2. Literature is produced by the creation of works in a particular language by the writer of the language. On the other hand, language is a mode of expression of thoughts by means of articulate sounds. They can be as many literatures as there are languages.

3. A language comprises of sounds, words and sentences. While literature is made up of thoughts expressed in any given language.

4. Thus it can be said that literature has several forms which are called literary forms like prose, poetry, drama, novel epic, short stories etc. All these literary forms are laden with language in which it is written. In short it can be said that the entire literature is constructed by the language in which it is written.

5. Language is a method of expression whereas literature is the collection of such expression in the said forms mentioned above. Any literature can be said to be rich or poor depending upon the correctness of the language in which it is created.

**Literature**

To define literature is very difficult. In ordinary sense we can say whatever is written is literature, but there cannot be a clear and precise definition of literature because its scope is so vast that it covers almost all the spheres of life. Different Scholars have differently defined the literature but that definition cannot be taken as final. Everyone has his own definition of literature based on his understanding of literature. But it is a Universal accepted fact that literature is the mirror of our lives in which we see the reflections of our lives. Literature in its most comprehensive meaning includes all the activities of human soul in general, or within particular sphere, period, country or a language. Literature is that form of writing which arouses our feelings of the beautiful by the perfection of forms or excellence of ideas or by both. Special works of imagination characterized by excellence of Style and expression and by themes of general or enduring interest. Broadly speaking, literature is used to describe anything from creative writing to more technical or scientific works, the term is mostly used for the creative imagination, including works of poetry, drama, fiction and nonfiction. As we know, the word, literature, has been derived from the Latin word "Litterae" which means letter. So literature means "things made from letters". But it is also not confined to only Published works. Unpublished work also may be literature which is called oral literature. Like any other branches of studies, literature is also divided into four major classes namely poetry, prose, fiction and nonfiction. It may also be divided according to historical periods, genres and political influences.

**Literature**

Literature is a term that can be defined as written and sometimes spoken material. As a subject, it can be simply defined as the study of written work. Various definitions have been used to interpret literature throughout history. Sometimes literature is defined as artistic work with a high and lasting artistic value. Literature is categorized according to various forms; it can be classified as fiction and nonfiction or verse and prose. It can be further divided into major literary formats such as poems, dramas, novels and short story. Literature can be studied under various classifications such as time period, geographical locations, nature, etc. Most people assume that literature is a field that deals with creative and imaginary work of authors. However, nonfiction that contains facts and information is also considered as a part of literature.

The subject matter of literature is as wide as human experience itself. So the themes of literature have at once an infinity variety and an abiding constancy. They can be taken from myth, from history, from contemporary events or they can be a pure invention of the writer. We have also noticed that literature has two aspects- the first is enjoyment and appreciation and the second is the analysis and exact description. When we study literature we go to a new world - a world of dreams and magic- which is totally different from our own real world. Being an art literature expresses life in forms of truth and beauty. It reflects truth and beauty which are present in the world but remain hidden from ordinary people. They are brought to our attention by a sensitive human soul, the writer. On this basis literature has two meanings "In the broadest sense, perhaps, literature means simply the written records of the race, including all its history and Sciences, as well as its poems and novels; in the narrow sense literature is artistic record of life, and most of our writings is excluded from it".
Scope of literature

The scope of literature is very wide. It can cover everything which is on the earth. Literature has the capacity to incorporate within itself the entire Universe of discourses. In fact the scope of literature is everything which can come into the human mind. It includes everything from Mathematics to Philosophy and to the other intricate science. Since literature reflects life, so the scope of literature covers the whole life of every man. Literature tells us who we are and how we should live in this world, it means that the literature has completely encompassed our life, since our birth to our death. This very idea shows how wide the scope of literature is.

Literary Language

Literary language is that language which is used to literary criticism and general discussion on some literary works. Before the 18th century the language of literature was totally different from the language which was used by the common man in spoken or written. So literature was not easy to understand for a common man. Only highly qualified and educated people would enjoy the reading of literature. So literature was far away from the reach of the common people. Now the language of literature has changed a lot. In modern times we find literature written in the languages which are really used by common people in their daily life. This is the reason why literature has been popular in our times. Now every literate person can enjoy the reading of literature of his or her choice because it is written in the language which he or she uses in daily life. So now a day’s literature has become close to the people and so it readership has increased. On the part of writers it has now become a style to write in ordinary and common language. A Language comprises of sounds, words and sentences. The manner in which the words combine to form sentences is important in any language. On the other hand literature is made up of the thoughts expressed in any given language.

Thus it can be said that literature has several forms. Each of these forms is called a literary form. The various literary forms are poetry, prose, drama, epic, free verse, short stories, novels and the like.

Characteristics of language

There are six main characteristics of effective language

1. Concrete and specific, not vague and abstract;
2. Concise, not verbose;
3. Familiar, not obscure;
4. Precise and clear, not inaccurate or ambiguous;
5. Constructive, not destructive;
6. Appropriately formal.

1. Concrete language includes description which creates tangible images with details reader can visualize.
   Abstract language is vague and obscure, and does not bring to mind specific visual images.

2. Concise language
   A hallmark of effective writers is the ability to express the desired message in as few words as possible. Good writers, in other words, use language which is straightforward and to the point.

3. Familiar language
   Familiar language is that which the readers easily recognize and understand because they use it on a regular basis. One of the most important functions of language is to build "homophily" or a sense of commonality with one's readers. Language which is unfamiliar to the reader tends to emphasize the difference between writer and reader, and makes the message difficult to understand. By using language that is familiar to the reader, the message is likely to have more impact.

4. Precise and clear language
   The use of appropriate language is a tricky matter because the meaning of words is relative and situational. In other words, words can be interpreted in different ways by different people in different situations. For this reason, it is important to choose a language which is as precise and clear as possible. The more precise and clear one's use of language becomes, the fewer the number of possible interpretations for a message.
5. Constructive language

Constructive language phrases a potentially negative message in a positive way, whereas destructive language directs blame and criticism towards the reader, creating defensiveness. Readers are likely to become defensive when the writer's language expresses any or all of the following:

1. Superiority over the reader.
2. Indifference or apathy about an issue of importance to the reader.
3. Negative evaluation or judgment of the reader.
4. Command or control over the reader.
5. Skepticism or doubt about the reader's credibility or the legitimacy of their claims.
6. Formality of language.

The formality of the language one uses should match the formatting of the situation and the relationship between the writer and reader.

Difference between language and literature

1. Definition
Language is an abstract system of symbols and meaning governed by grammatical rules. Literature refers to written works, especially those considered to be of superior or lasting artistic value.

2. Written vs. spoken
Language is both spoken and written. Literature mostly studies written work.

3. Interconnection
Language can be studied through literature. Literature also studies the language.

4. Order
Language was the first to come into being. Literature cannot exist without language.

5. Area of study
Language studies rules and structure; it is more technical than literature. Literature studies the work and styles of different authors; it is a more aesthetic subject.

Conclusion

Language is not only a collection of words in an unabridged dictionary but the individual and social passion of human beings. With the development of the human race, the language also developed and kept on changing. A number of languages emerged and died after sometime. The languages which are no more in use are called dead languages. But a number of languages are still used by a lot of people. They are called modern languages. We have also seen that the language of which is used in literature is different from the language used by the ordinary people. These languages are called the Literary Language. The literary languages contain symbols, metaphor, and hyperbole etc., to express the writer's views effectively. But in our modern age the situation is changed. Now it is considered to be a writer's quality to use the language of ordinary people in his literary works. Since the literature is the expression of human thoughts, its content is limitless because the thoughts and desires of human beings to communicate with one another are also limitless. One of the best qualities of literature is its universality. Literature is produced in many countries, in many languages but literature does not know the boundaries of nation or race. It has universal appeal because it appeals to all human emotions. It basically deals with human emotions - love, hate, joy, sorrow, fear and faith.

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Women In Politics

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Women are ever underrepresented in the elections and specially in party structures. In the present set up moves have been made towards providing one third reservation for women in legislative bodies including Parliament and making more progressive and successful moves to enforce reservation in election to rural panchayats. As far as the candidature to political parties is concerned, most of the candidates fielded by various political parties are still dominantly male. Women account only five to ten percent of the candidates across the parties and regions.

In most of the parties, the number of women members involved in decision making is negligible. They rarely influence the party policies. Most often they are restricted to the “Women’s Wing” of the party and made to concentrate on women related issues rather than on general policy making.

In reality most of our women political leaders are no better or worse than men. Most of the women politicians have also found it difficult to rise within party hierarchies and have managed to achieve clear leadership only when they have formed parties on their own. Jayalalitha and Mamata Banerjee are the example of this. It is worth to be noted that Indian women leaders attained clear leadership only with the support of their husband or family or dynasty rule such as Sonia Gandhi, Vasundhara Raje Scindhia, Mehabooba Mufti, Rabri Devi and others.

The political empowerment of women still has a long way to go. It needs to be strengthened by providing wider scope to women’s participation in different stratas of political life. The political participation is not impressive when compared with men. This is the case in most of the countries across the world.

Where women constitute half the population in a political system which supports equality and where both women and men are legally eligible for political office, women’s participation should be equal to that of men. If this is not the case, that reflects to flaws within the political system. Women’s disproportionate absence from the political process would mean that the concerns of half of the population cannot be properly attended to.

A remarkable feature of Indian elections is the participation of women. Women voter turnout is approximately the same proportion as men. Women are increasingly interested in the public service and have learnt to vote independently. Women voter turn out increased from 38.8 percent in the 50s to nearly 60 percent in the 90s.

Representation of women in 16th Lok Sabha is 61. In the 17th Lok Sabha it rose to 78 female members. This is the highest in our nation’s history. But it amounts to only 14.36% of the Parliament. Presently, Rajya Sabha has 29 women members. 6 of the Cabinet ministers in the present government are women, claiming almost a 25 percent share. Even though this is very little in terms of the total percentage, it is still better than all the previous years.

The Committee for Status of Women Report, 1974 stated that there is a very low participation of women in politics.

Corresponding to this report, the state of Karnataka provided reservation for women in its three tier Panchayat system in 1983. The Central Government took positive step in providing reservation for women in the Panchayat institutions in 1993.

The 73rd Constitutional Amendment Act provided 33% reservation for women in Panchayat Raj institutions. The 74th Constitutional Amendment Act provided 33% reservation for women in Municipalities. With these historic constitutional amendments over three million women are now actively involved in the decision making process at local self governance.

This kind of affirmative action is not found at the higher levels of governance i.e.at state and central levels.
To induce more women in the male dominated area of politics, the women need to promote legal and political awareness. To facilitate this activity, each district should have a political resource centre for women. These centres have to impart political training to women to exercise their political rights as voters and candidates. Women should be encouraged to take leadership positions in political parties.

The electoral politics should be so determined that the independent functioning of women candidates should be made possible. Election campaigns must ensure safety. Criminalisation of politics must be strongly checked.

A planned effort should be made to bring women from the marginalized communities like tribals, dalits and minorities to mainstream politics so that their interests are also safeguarded.

Efforts should be made to mobilize women as a political constituency and to inform them about the value of their vote. Women are to be encouraged and politically empowered to prepare themselves to contest elections and to occupy important positions if they get elected.

Around the world, gender equality in democratic governance is extremely limited.

A study conducted by Caliper, a Princeton New Jersey-based management consulting firm and Anrora, a London based organization, distinguishes women leaders from men in the following terms:

Women leaders are more assertive and persuasive, have a stronger need to get things done and are more willing to take risks than men leaders. They are also more empathetic and flexible, possess more interpersonal skills than men.

The South Asian women political leaders were like the torch bearers of the legacy of the male political figures. They were portrayed as matriarchs. Soon this image became more complex and often treated as a counter to the corrupt, illegal male contenders.

The Economic Survey of India for 2017-18 tabled in Parliament stated that despite constituting 49% of the population the participation of women in politics has been very low. Factors such as domestic responsibilities, prevailing cultural attitudes regarding role of women in society, lack of confidence, lack of finance and lack of support from family are the main reasons which prevent them from entering politics.

Developing country like Rwanda has 60% and Mozambique has 34.8% women representatives in Parliament in 2017. Countries like Egypt, India, Brazil, Malaysia, Japan, Srilanka and Thailand have less than 15% representation of women in Parliament. In India Lok Sabha had 64 and Rajya Sabha 27 women MPs, constituting 11.8% and 11% of the total MPs, respectively. At present India has 59 women members out of 545 in Lok Sabha and 21 out of 233 members in Rajya Sabha.

However, there has been substantial representation of women at local government level. In Panchayat institutions, there are 13.72 lakh elected women representatives which constitute 44.2% of total elected representatives. States like Karnataka had made women part of rural politics before the Constitution made it mandatory. Other states such as Bihar, Madhya Pradesh, Himachal Pradesh, Uttarakhand have crossed 50% seats in the Panchayat for women. Women Sarpanchs accounted for 43% of total Gram Panchayats across the country exhibiting active leadership of women in local governments.

The problem encountered by women in Indian politics is that even if reservations are made for women politicians, they are not included in party policy making and decision making. The situation of women in the politics will not improve till there is a change in the mindset and ideology of Indian people.

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A Study On Status Of Women In India

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Abstract:
Women have equal rights with men, according to our Constitution. But Women in India still suffer immensely. They are still powerless and are mistreated inside and outside the home. It is a known fact that progress in terms of gender equality is uneven. The aim of this paper is to discuss the status of women in India. India has always been one of the ancient civilizations to treat women with respect.

If we take references of Early Vedic age Women in ancient India enjoyed high esteem and always held the position of mother and goddess, they occupied a dignified place. She enjoyed her status and positions in the society.

Women in Medieval period were recognised only as mothers and wives. Their position was as subordinate, lower to men. The Indian patriarchal society has always dominated men and has never encouraged its women in any field. Indian women are relatively disempowered and they have enjoyed lower status than that of men from times immemorial.

We are in the midst of great revolution in the history of women. The voice of women is immensely heard in the parliament, courts and in the streets. This is found not just here even women in the West had to fight for over a century to get some of their basic rights like right to vote. Unfortunately, women in this country are mostly unaware of their rights because of illiteracy and the oppressive tradition.

The role and status of women in India is a hot issue that is passionately debated every day. There is no chance for the welfare of the world unless the condition of women is improved. Women have suffered and that has given her infinite patience. There is no hope of rise for that family or country where there is no estimation of women. The above lines were by one of the Indian monk. India woke up to its present status of being independent and recognised nation state, and addresses an insight which informs development over the world today.

In my opinion the status of women has improved no doubt but still she is suffering with problems like illiteracy, unemployment, discrimination, economic and financial status, weak representation in decision making process, divorce, rape and list is endless. Women is considered to be the weaker section of the society, are more vulnerable to such violations. Most of the societies now have laws against discrimination, feminists and women in general have found that having laws against discrimination does not eliminate the suppression of human rights faced by women.

In a world of violence, women are facing rape, sex related abortions, dowry abuse, blame for not bearing child, wife-beating and cruelty against wife, adultery, and prostitution, eve-teasing. These practises are largely rampant and are manifested today through domestic violence, trafficking, dowry deaths, female infanticide, sexual objectification, violence and sexual harassment at work place. We women have been gifted with a history of discrimination, subjugation and suppression.

Key words
Constitution, Gender equality, Uneven, Dignified, Rights, Discrimination, Rampant, Suppression

Objectives of the study

✓ To study the status of women in Ancient, Medieval and Modern Period
✓ To prove how much she suffered and is it the suffering still continuing or prevailing

Methodology

The Methodology adopted is qualitative analysis, by analyzing we are trying to prove the conclusion. This paper is purely descriptive and required information collected from different secondary sources like epics, Vedas, Smritis, Puranas and other publications relating to women in the Ancient, Medieval and Modern age. All these have been the sources of information to examine status of women in Ancient, Medieval and Modern Indian History. Vedas, the most adored Hindu scripture highlighted the respectable position of women in the ancient society but still are sources which prove position of women were worse during the ancient times and supports valuable information needed for this manuscript.
Review of literature

Literature survey reveals that women enjoyed equivalent status and rights like males in ancient India. It is evident from the works that women had the freedom to select their husbands. In fact during this period, women had superior position than males. In ancient India, women enjoyed a position of respect and reverence but there are also few references which tell few social evils were also practised during those days too.

If we take the references of Abhisays.com Life of Women in Ancient India, we have proofs related to suppression and ill treatment that women faced in Indo-Aryan society. Most of the problems faced were child marriage, widow burning, Jauhar, Dowry, Bride burning. No property rights all these existed in the roots of ancient India and had a very low status in the society. Child marriage was common, Jauhar was practised particularly in North India, Sati system existed, Property rights was not given to women. These were some of the restrictions put up on women of ancient India.

According to Legal Services India, the Muslim invaders who invaded India brought with them their own culture which resulted in polygamy this resulted in existence of pardha system which led to rise in many evil practices.

According to Status of Women in Modern India, Your Article Library women are still powerless and are mistreated inside and outside the home. It is a known fact that progress in terms of gender equality is uneven, she still suffers with problems like illiteracy, unemployment, discrimination, economic and financial status, weak representation in decision making process, divorce, rape and list is endless. Women is considered to be the weaker section of the society, are more vulnerable to such violations.

Ancient India

It is a myth that women held an important position in ancient Indian society. Marriage was a sacrament and monogamy was a general rule. Child marriage, sati, polyandry were unknown. However in some cases polygamy was rich. The wife was given a place of honour and participated with her husband in religious ceremonies.

The position of women deteriorated in the later Vedic period. They were denied the right of inheritance and ownership of property. The situation however had not altered altogether as they continued to have upanayana and the right to receive education.

During the Buddhist period women were denied the right of Vedic studies if not learning altogether. The situation became worse in the real sense during the Gupta period as dowry emerged as an institution, widow remarriage was not allowed, women had no right to property and life had to be spent in penance and austerity.

However pardha system was yet nonexistent. We also hear names like Lilavati and Khana experts in arithmetic and astronomy in this period.

In spite of all these, Today we have proofs related to suppression and ill treatment that women faced in Indo Aryan society. Most of the problems faced were child marriage, widow burning, Jauhar, Dowry, Bride burning. No property rights all these existed in the roots of ancient India and had a very low status in the society.

Child Marriage

In ancient days child marriage was common and according to Hindu mythology the best partner for a man is 1/3rd of his age and even today this system still exists in remote areas.

Sati System

This is one of the evil practice that existed during the ancient and medieval times in rampant i.e the burning of women after the death of her husband.

Jauhar

It refers to the practise of mass burning of all the wives and daughters in an entire town to prevent them from falling into the hands of the enemies.

No property rights

Women along with shudra were not given property rights.
Dressing
Aryan women were forced to wear a face veil when going out. They were not supposed to entertain strangers.

Education
Women and shudra were declared not to study Vedas. All these were few restrictions or methods that were put up to punish women in Ancient India.

Medieval Period
In the medieval period, the position of women became worse than what has been mentioned under the Gupta period. In this period female infanticide, child marriage, pardha, jauhar, sati and slavery were the main social evils affecting the position of women. The Muslim invaders who invaded India brought with them their own culture which resulted in polygamy this resulted in existence of pardha system and they by gave rise to many evil practices.

The birth of a daughter was a curse. Giving freedom to women was thought of the predecessor of doom. Women were largely uneducated and remained confined to their homes, conservatism, superstition and belief in magic, sorcery and witchcraft were part of women’s existence.

Child Marriage in Medieval period
It was a norm in Medieval India. Girls were married off at the age of 8-10 years. They had no access to education and were treated as material being. The plight of women can be imagined by one of the shloka of Tulsidas where he writes “Dhol, gawar, shudra, pashu, nari, ye sab tadan ke adhikari”. Meaning animals, illiterates, lower castes and women should be subjected to beating. Thus women were compared with animals and were married off at an early age. The child marriage along with it brought some more problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

Restriction of Widow Remarriage
The condition of widows in Medieval India was worse. They were not treated as human beings and were subjected to a lot of restrictions. They were supposed to live pious life after their husband death and were not allowed to take part in any celebration. Their presence in any work was considered to be a bad omen. Sometimes heads of widows were also shaved. They were not allowed to remarry. Any woman remarrying was looked down by the society. This cruelty on widows was one of the main reasons for the large number of women committing sati. In Medieval India living as a Hindu widow was a sort of curse.

Pardha System
The veil or the pardha system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. But this system curtailed the freedom of women.

Girl Education
The girls of Medieval India and especially Hindu society were not given formal education. They were given education related to household chores. A famous Indian philosopher Vatsyayana wrote that women were supposed to be perfect in sixty four arts which included cooking, spinning, grinding, and knowledge of medicine, recitation and many more.

Though these evils were present in Medieval Indian society but they were mainly confined to Hindu society. As compared to Hindu society other societies such as Buddhism, Jainism and Christianity were a bit lenient. Women in those societies enjoyed far more freedom. They had easy access to education and were more liberal in their approach. According to these religions gender was not a issue in attaining salvation. Any person whether a man or a woman is entitled to get the grace of god. During the time of king Ashoka women took part in religious preaching. According to Huien Tsang, the famous traveller of that time, Rajyashri, the sister of Harshavardhana was a distinguished scholar of her time. Another such example is the daughter of king Ashoka, Sanghmitra. She along with her brother Mahendra went to Sri Lanka to preach Buddhism.

The status of women in Southern India was better than North India, In Northern India there were not many women administrators. In Southern India we can find some names that made women of that time proud. Priyaketaladevi, queen of ChalukyaVikramaditya ruled 3 villages. Another woman named Jakkiabbe used to
rule 70 villages. In South India women had representation in each and every field. Domingo peas, famous Portuguese traveller testifies to it. He has written in his account that in Vijaynagar kingdom women were represented in each and every field. He says that women could wrestle, blow trumpet and handle sword with equal perfection. Nuiz another famous traveller to the South also greed to it and says that women were employed in writing expenses, recording the affairs of kingdom which shows that they were educated.

Devadasis

It was a custom prevalent in Southern India. In this system girls were dedicated to temples in the name of god and goddess. The girls were then onwards known as Devadasis meaning servant of god. These Devadasis were supposed to live a life of celibacy. All the requirements of Devadasis were fulfilled by the grants given by the temples. In temple they used to spend their time in worship of god by singing and dancing in the name of god. Some kings used to invite temple dancers to perform at their court for the pleasure of courtiers and thus some Devadasis were converted to Rajadasis (palace dancers) prevalent in some tribes of south India like Yellamma cult.

The plight of women in medieval India at the starting of Modern India can be summoned up in the words of great Rabindranath Tagore. “O Lord why have you not given woman the right to conquer her destiny? Why does she have to wait head bowed, by the roadside, waiting with tired patience, hoping for a miracle in the morrow?”

In comparison women in Northern India had more restrictions placed on their behaviour, there by restricting their access to work. Southern India tends to be more egalitarian.

British Period

During the British period some of the social problems which attracted the attention of the British administrators and enlightened social reformers were female infanticide, child marriage, and the prohibition of widow remarriage led to overall deplorable status of Indian women.

In the beginning of the 19th century the practise of sati system was seen in Nadia and Burdwan districts of Bengal, Gazipur of Uttar Pradesh and Shahabad to Hoogly and Bihar. In Southern India it was practised in Masulipatnam and Tanjore districts. In Rajasth, Punjab and Kashmir the practise was confined to high caste women. In Bengal alone three fourth of the total incidents of sati took place during British India. The phenomenon was more prevalent among the Brahmans and the Rajputs.

The British had shown interest in the abolition of sati. Raja Ram Mohan Roy actively campaigned against sati. He announced that the rite sati was not a part of Tradition. However despite the law against sati, occurrences of sati are reported from various districts of Rajasthan, even today.

Female infanticide was wide spread among the Rajputs in Benaras, Gujarat, Madhya Pradesh and Rajasthan and in the parts of Punjab and Sindh. The reasons for female infanticide can be traced to the deplorable position of women in Hindu society. In 1779, female infanticide was declared to be murder by the Bengal regulation XXI. In 1804, this was extended to other parts of India. However the practise continued in secret till recently, particularly among the Rajputs in Rajasthan, and dowry was its main cause.

Child marriage is prevalent even today among the rural areas. This institution is the result of polygamy, dowry. This has also resulted in the problem of over population, poverty, unemployment, ill health and dependence on parents.

In order to control this legislations were passed for the first time in the year 1860, the minimum age for marriage of girls was raised to ten. In 1891 the age for girls was raised to twelve. And in the year 1929, the Child marriage Restraint Act was passed which increased the age of marriage for a girl to fourteen and for a boy to eighteen years.

The Hindu marriage Act of 1955 puts the minimum age for a bride at fifteen for a bride and for a bridegroom to eighteen years. This was raised later and today its eighteen and twenty one respectively.

With efforts of Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar, the Hindu Widow remarriage Act was passed in 1861, a widow marriage association was formed. Arya samaj gave top priority to this programme.
Post Independence India

The period of 1960 and 1970 saw a universal movement amongst women for equality with men. All over the world feminism had its origin of inequalities in men and women. Discrimination and oppression against women became rampant.

For a very long time women remained within the four walls of their households. Their dependence on men folk was total. But in recent years educated women in particular and the poor ones in general realised the need for taking up employment outside the household.

Women in India now participate in all the activities and sectors. Indira Gandhi, who served as Prime Minister of India for an aggregate of fifteen years is the first world’s longest serving woman Prime Minister. In the field of politics Jayalalitha, Mayawathi, Uma Bharathi, Sheila Dixit, Mamata Baneerji proved themselves and made India proud. There are famous women writers in India like Arundhati Roy, Anita Desai. There are women who have made name in police department like Kiran Bedi, there are ladies who have made names in other sectors like for e.g. the best entrepreneur Indian Billionaire chief of Biocon Kiran Majumda etc who inspire women of future generations.

Women of Modern India are fulfilling the roles of wives and mothers too. They are regularly performing their duties that are traditionally assigned to males too. The income of a man is no longer enough in the modern world. So it is necessary to make a career to support the family. Today’s NGO’s are playing a major role in the advancement of status of women in India.

They are entering to all kinds of professions. India in fact has the largest population of working women in the world. Thus they are climbing up the ladder of success and is also suffering from the atrocities of male dominated Indian society.

Conclusion

There has been a steady transformation in the status of women in comparison to earlier periods. Women today are represented in various sectors. They have occupied a dignified position in family and society. However ill treatment against women still remains the same. There are still sexual harassments happening, there are still dowry cases, divorce and the list goes on. We women have been gifted with a history of discrimination, subjugation and suppression.

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Problems And Challenges Of Rural Women’s Entrepreneurship: A Sociological Study

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Abstract

In today’s world, women entrepreneurs are playing very vital role and they have become important part of the global business environment and it’s really important for the sustained economic development and social progress. In India, though women are playing key role in the society, but still their entrepreneurial ability has not been properly tapped due to the lower status of women in the society. The main purpose of this paper is to find out the challenges of women entrepreneurs in India. This paper includes rationale grounds behind the women entrepreneurship. Another main purpose of this paper is to analyze policies of Indian government for women and also to analyze that are those policies adequate for the growth of women entrepreneurship. Main reasons for women to become an entrepreneur, the institutions that are serving the women to put their views into action are also included in this study. On the basis of this study some suggestions are given to encourage spirit of women entrepreneurship to become a successful entrepreneur.

Introduction

Every rural entrepreneur faces in today’s world, women entrepreneurs are playing very vital role and they have become important part of the global business environment and it’s really important for the sustained economic development and social progress. In India, though women are playing key role in the society, but still their entrepreneurial ability has not been properly tapped due to the lower status of women in the society. The main purpose of this paper is to find out the status of women entrepreneurs in India. This paper includes rationale grounds behind the women entrepreneurship. Another main purpose of this paper is to analyze policies of Indian government for women and also to analyze that are those policies adequate for the growth of women entrepreneurship. Main reasons for women to become an entrepreneur, the institutions that are serving the women to put their views into action are also included in this study. On the basis of this study some suggestions are given to encourage spirit of women entrepreneurship to become a successful entrepreneur.

A) PARADOX OF ILLITERACY RESULTS IN LACK OF KNOWLEDGE AND SKILL

The problems faced by rural entrepreneurs are overlapped on one another. As literacy ratio of rural women is low, is directly affects the ratio of women entrepreneurs. They are benighted of new technologies and its developments. They are completely oblivious towards marketing knowledge. The enigmatic concept of literacy and skill are intrinsic things for a rural women entrepreneur to set up themselves in marketing sector. Apart from literacy there exists the problem of being skilled. For a rural Indian woman of poor economy with various skills faces the problem of financial assistance. Meanwhile a woman entrepreneur of sound economy may not be skilled. Hence it’s puzzling of absence and presence of skill and knowledge. Above all there are women entrepreneur from rural areas in whom both skill and economic assistance should be provided.

B) LACK OF FINANCIAL ASSISTANCE

Does the law provide equal financial support to women entrepreneur as men in financial rights and the equal inheritance rights? As all problems are enchained with one another, the problem of financial support cannot not detach from the chain of problems. It is the underlying problem for a woman to establish an enterprise; as a result she steps back or makes a blind eye to become a successful entrepreneur. It is true that women have lesser opportunities and ample of financial problems to be equipped. This is only because of insufficiency of tangible security and credit in the market. Along with these they are heedless about the process
of receiving finance in banks.

C) IMBALANCE BETWEEN FAMILY AND PROFESSION, PHOBIA OF BEARING RISK

It’s the Indian tradition, in which the society and women itself considers that, a women is always chatted and fished after her marital life. It’s absolutely true. But at the same time it binds women’s freedom within the context of family. Besides these, a woman plays the role of mother and wives. These all marital bindings of rural women within the rigid traditional rural area compel a woman to be in the same boat and to enjoy within the margin of family. Since from the time immemorial, especially from Manus Manusmruti, It has been socially practiced that women is of secondary position comparing to men. Especially in rural areas women live under the shadow of men. They are strictly compelled to live within the boundary of a family. They in fact sacrifice their own life foe family. By living under the shadow of their husband, they never put an effort to become an entrepreneur. Thus rural women lead their life in darkness by hiding their skill and dreams. As none of the family members support, ultimately women gets phobia about bearing risk towards entrepreneurial activities.

D) LACK OF AWARENESS ABOUT GOVERNMENT PROGRAMMES AND SCHEMES

Unawareness is one of the drawbacks of rural women entrepreneurs. The government schemes are framed to be benefitted for such entrepreneurs. Therefore its very essential for one to be in touch with all the governmental schemes so as to utilize and enjoy all the facilities. Here the fundamental problem lies. As an entrepreneur is hailing from rural area, her social networking limits to her own village. These exists chance to get information about all governmental schemes. Even though India is under development, Indian rural condition remains same, especially the societal status of women is concerned. It’s even very sad that, some of the programmes are remained unused by the entrepreneurs because of lack of information.

E) FAILURE OF TRAINING IN SKILLS

Skill is the elemental thing, on which the success of every entrepreneur lies. Besides these, management skills and training should be offered based on their area of interest. Women entrepreneurs have very least amount or limited technological awareness about technology. In fact, they may not have any kind of technological knowledge, it will nil among rural women. If at all they have then the knowledge of technology less than the rural men.

The only reason for the unawareness of technological knowledge is because, villages have always maintained the high statistics of dropping out and poor quality of education. There are few who have adequate education which is not at all of technological one. Therefore a rural entrepreneur fails to receive training skills as their foundation of primary and secondary education is not well grounded.

F) PROBLEMS IN THE PROFESSIONAL SECTOR

Managing the business sector is as important as the moral support of a family. Meanwhile there exists number of problems.

G) LACK OF SECURITY FOR A WOMEN ENTREPRENEUR

Always a rural women symbolizes innocence, it may put her in trouble. There exists the problem of insecurity from her own male workers with whom she has to interact in her own professional field. The insecurity may be for as she is professionally superior than her male workers.

H) LACK OF MARKET KNOWLEDGE

After the successful of receiving all the benefits, it’s a big challenge for a rural entrepreneur to have command over the field of marketing sector. As the women are hailing from rural area, she is unable to have adequate amount or sound knowledge of marketing area. As it’s a computational world, an entrepreneur should be always aware about good marketing environment to sale her goods and of marketing value.

I) LACK OF SOCIAL NETWORK

Irrespective of the gender bias an entrepreneur must have a social relations or contact so as to accompany with a good market area and value. It’s the rigid societal boundary which restricts an entrepreneur to have good social networks. Since majority of rural women entrepreneurs operate small scale Industries, many entrepreneur establish enterprises based on their heridetical occupation in a small scale. As a result its highly impossible to gain a good social networks. Meanwhile most of the highly professional organizations are run by male, and in many circumstance these many does not wish to encourage the women entrepreneur. It may even be said that it’s the phobia of men entrepreneur about the complete empowerment of women entrepreneur.
Thus lack of social network deprives women entrepreneur to reach the peak of profit. Hence it can even be said that lack of social network lacks the progressive business and the carrier of women entrepreneur too. At the same time it’s very hard task to establish a highly professionalized organization. In other words lack of network limits the scope of business to their hometown level.

J) Absence of professional personality

Personal and professional lives are the two faces of every entrepreneur. Meanwhile the above statement does not mean the beauty of a rural entrepreneur; rather it’s the behavior of the entrepreneur in the professional world how an entrepreneur interacts with other members.

K) Interaction with male workers in an entrepreneurial world

In the general sense, a woman always feels shy to work with a man of opposite sex, even though she is skilled and knowledgeable. But, in the present entrepreneurial world as entrepreneur has to vanish or come out of the gender biased thoughts. Irrespective of caste, creed, an entrepreneur has to work with male workers.

L) Absence of self-confidence

For every individual mental and moral support is of great importance. When it comes to the field of business, one must inculcate it. The self-confidence is an elemental thing which plays a vital role when the entrepreneur’s business becomes topsy-turvy.

1.1. CHARACTERISTICS OF WOMEN ENTREPRENEURS

Women entrepreneurs tend to be highly motivated & self directed, they also exhibit a high internal locus of control & achievement. Researchers contend that women business owners possess certain specific characteristics that promote their creativity and generate new ideas and ways of doing things. One key characteristic of all successful entrepreneurs is that they have vision. They find a niche in a particular market and find a way to fill it. They give life to their vision/business and either personally or finding a way to make it happen. This “vision” keeps them focused and able to bring product or service to the market.

Entrepreneurs are also very self-motivated. They don’t wait for someone to tell them to get to work. They are self-propelled and do the work because they want to. They know that it takes discipline and self-sacrifice to make their dreams come true.

Think hard before you decided to quit your present job and start your own business. It’s doable but not without many sacrifices. Still, the rewards can be great if you’re willing to put in the effort. Sharp Communication skills, Good interpersonal skills, Consensus building competencies. Very High level of Emotional Quotient, Good decision making capabilities.

1.2. PROBLEMS OF WOMEN ENTREPRENEURSHIP IN INDIA

a) PROBLEM OF FINANCE

Finance is regarded as “life blood” for any enterprise, be it big or small. However, women entrepreneurs suffer from shortage of finance on two counts. Firstly, women do not generally have property on their names to use them as collateral for obtaining funds from external sources. Thus, their access to the external sources of funds is limited. Secondly, the banks also consider women less credit-worthy and discourage women borrowers on the belief that they can at any time leave their business. Given such situation, women entrepreneurs are bound to rely on their own savings, if any and loans from friends and relatives who are expectedly meager and negligible. Thus, women enterprises fail due to the shortage of finance.

b) SCARCITY OF RAW MATERIAL

Most of the women enterprises are plagued by the scarcity of raw material and necessary inputs. Added to this are the high prices of raw material, on the other.

c) STIFF COMPETITION

Women entrepreneurs do not have organization set-up to pump in a lot of money for canvassing and advertisement. Thus, they have to face a stiff competition for marketing their products with both organized sector and their male counterparts. Such a competition ultimately results in the liquidation of women enterprises.
d) FAMILY TIES

In India, it is mainly a woman’s duty to look after the children and other members of the family. Man plays a secondary role only. In case of married woman, she has to strike a fine balance between her business and family. Her total involvement in family leaves little or no energy and time to devote for business. Support and approval of husbands seem necessary condition or women’s entry in to business. Accordingly, the educational level and family background of husbands positively influence women’s entry into business activities.

e) LACK OF EDUCATION

In India, majority of women are still illiterate. Illiteracy is the root cause of socio-economic problems. Due to the lack of education, women are not aware of business, technology and market knowledge. Also, lack of education cases low achievement motivation among women. Thus, lack of education creates problems for women in the setting up and running of business enterprises.

f) MALE DOMINATED SOCIETY

Male chauvinism is till the order of the day in India. The constitution of India speaks of equality between gender. But, in practice women are looked upon as able i.e. weak in all respects. Women suffer from male reservations about a women’s role, ability and capacity and are treated accordingly. In nutshell, in the male dominated Indian society, women are not treated equal to men. This in turn, serves as a barrier to women entry into business.

g) LOW RISK-BEARING ABILITY

Women in India lead a protected life. They are less educated and economically not self-dependent. All these reduce their ability to bear risk involved in running an enterprise. Risk bearing is an essential requisite of a successful entrepreneur. In addition to above problems, inadequate infra structural facilities, shortage of power, high cost of production, social attitude, low need for achievement and socio-economic constraints also hold the women back from entering into business.

h) FINANCIAL PROBLEMS

Finance is a most important aspect of any business. Non-availability of long-term finance, regular and frequent need of working capital and long procedure to avail financial help are found to be the financial problems faced by women.

i) MARKETING PROBLEMS

During the process of marketing of products women entrepreneurs faced certain problems viz. poor location of shop, lack of transport facility and tough competition from larger and established units.

j) PRODUCTION PROBLEMS

Production problems faced by maximum women are non-availability of raw material. Non-availability of raw material is one of the reasons to the slow growth of women entrepreneurs. Other production problems are non-availability of machine or equipment, lack of training facility and non-availability of labour, high cost of required machine or equipment.

k) HEALTH PROBLEMS

Major health problems faced by women entrepreneurs were tension, backache, eyestrain fatigue and headache. It is found that women feeling the problem of feeling fatigued after returning home, lack of rest and sleep and heavy schedule.

1.3. WOMEN EMPOWERMENT AND PLANNING PROCESS IN INDIA

The all round development of women has been one of the focal point of planning process in India. The First Five-Year Plan (1951-56) envisaged a number of welfare measures for women. Establishment of the Central Social Welfare Board, organization of Mahila Mandal and the Community Development Programmes were a few steps in this direction. In the Second Five-Year Plan (1956-61), the empowerment of women was closely linked with the overall approach of intensive agricultural development programmes.

The Third and Fourth Five-Year Plans (1961-66 and 1969-74) supported female education as a major welfare measure.
The Fifth Five-Year Plan (1974-79) emphasized training of women, who were in need of income and protection. This plan coincided with International Women’s Decade and the submission of Report of the Committee on the Status of Women in India. In 1976, Women’s welfare and Development Bureau was set up under the Ministry of Social Welfare.

The Sixth Five-Year Plan (1980-85) saw a definite shift from welfare to development. It recognized women’s lack of access to resources as a critical factor impeding their growth.

The Seventh Five-Year Plan (1985-90) emphasized the need for gender equality and empowerment. For the first time, emphasis was placed upon qualitative aspects such as inculcation of confidence, generation of awareness with regards, to rights and training in skills for better employment.

The Eight Five-Year Plan (1992-97) focused on empowering women, especially at the grass roots level, through Panchayati Raj Institutions.

The Ninth Five-Year Plan (1997-2002) adopted a strategy of women’s component plan, under which not less than 30 percent of funds/benefits were earmarked for women-specific programmes.


The Eleventh Five-Year Plan lays down six monitor able targets: (1) Raise the sex ratio for age group 0–6 from 927 in 2001 to 935 by 2011–12 and to 950 by 2016–17; (2) Ensure that at least of the direct and indirect beneficiaries of all government schemes are women and girl children; (3) Reduce IMR from 57 to 28 and MMR from 3.01 to one per 1000 live births; (4) Reduce malnutrition among children of age group 0–3 to half its present level; (5) Reduce anaemia among women and girls by 50% by the end of the Eleventh Plan; and (6) Reduce dropout rate for primary and secondary schooling by 10% for both girls as well as boys.

1.4. GOVERNMENT SCHEMES FOR WOMEN EMPOWERMENT

The government programme for women development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has over 27 schemes for women operated by different departments and ministries. Some of these are:

1. Integrated Rural Development Programme (IRDP)
2. Training of Rural Youth for Self-Employment (TRYSEM)
3. Prime Minister’s Rojgar Yojana (PMRY)
4. Women’s Development Corporation Scheme (WDCS)
5. Working Women’s Forum
6. Indira Mahila Yojana
7. Indira Mahila Kendra
8. Mahila Samiti Yojana
9. Rashtriya Mahila Kosh
10. Khadi and Village Industries Commission
11. Indira Priyadarshini Yojana
12. SIDBI’s Mahila Udyam Nidhi Mahila Vikas Nidhi
13. SBI’s Sree Shaki Scheme
14. NGO’s Credit Schemes

National Banks for Agriculture and Rural Development’s Schemes, The efforts of government and its different agencies are ably supplemented by nongovernmental organizations that are playing an equally important role in facilitating women empowerment. Despite concerted efforts of governments and NGOs there are certain gaps. Of course we have come a long way in empowering women yet the future journey is difficult and demanding.

OBJECTIVES OF THE STUDY

The present study was aimed to interpret the problems and challenges of rural women’s entrepreneurship. The study is directed with the following objectives:
1. To evaluate the factors responsible for encouraging women to become entrepreneurs
2. To study the impact of assistance by the government on women's entrepreneurship.
3. To study the policies, programmes, institutional networks and the involvement of support agencies in promoting women's entrepreneurship.
4. To critically examine the problems faced by women entrepreneurs.

1. How many employees do you at present. The data obtained from the respondents indicate that majority of 110 respondents representing 55 percent of the total belong to the employees of 1-2, 89 respondents representing 47.72 percent of the total belong to the employees of 3-4.

2. If you not have permanent employees who assisted reveal that 33 respondents representing 32.67 percent of the total 101 respondents are from the Owen handled; 56 respondents representing 55.44 percent are from family members cooperation. The rest of the 12 respondents representing 11.88 percent of the total are from husband cooperation.

3. What sector is your business in the Respondents. Out of the total 300 respondents, majority i.e., 110 respondents representing 36.66 percent of the total have service; 91 respondents (30.33% of the total) have production and 66 respondents (22% of the total) have trade and 06 respondents other goods manufacturing service etc.

4. What is the legal ownership status of the establishment. The survey reveals that 201 respondents representing 67 % of the total are sole ownership; out of these, 62 respondents representing 20.66 % of the total have only family business and 23 respondents representing 7.66 % of the total are joint ownership. 14 respondents representing 4.666 % of the total are cooperative.

5. The Place of Work of the respondents. 161 respondents representing 32.22% of the total 500, working in the Divisional Offices; 155 respondents representing 31% of the total are working in Stations; 141 respondents representing 28.2 % of the total are working in Junctions and 43 respondents representing 8.6 % of the total working in field level.

6. How did you acquire the skill for running your enterprise and reveals that majority of respondents of 154 (51.33%) out of the total 300 respondents are through formal training. 44 (24.66%) are from past experience, and 100 (33.33%) of respondents are from family, and rest of the respondents friends, colleague.

7. The opinion of the respondents about the is there anyone in the family who was entrepreneur or owner of some related business activities. It is seen that, majority of the respondents 154 (51.33%) out of the total 300 respondents are yes i have some related business and 146 (48.66%) are from not any related business activities.

8. The opinion of the respondents about what is your family relation with him/her. It is seen that, respondents 33 (11%) out of the total 300 respondents are have father 21(7%) are from have mother, 4 (12%) of respondents are have brother, 15 (5%) are have sister, 35 (11.66%) respondents have grandfather, 13(4.33%) of the respondents have grandmother remaining 25 (8.33%) are husband and the same cosine, co-brother, etc.

9. The opinion of the respondents about what is your main source of start-up funding. The majority of respondents 95 (31.66%) out of the total 300 respondents are borrowed from relatives or friends/ money leaders, 70(23.33%) are from borrowed from bank, 35 (11.66%) of respondents are from micro-finance institutions and same borrowed from bank, 33 (11%) are from household saving, 14 (4.66%) of the respondents are from personal saving and remaining 07 (2.33%) are from assistant from friends/relatives.

10. The opinion of the respondents about the what were the most important reasons/events, which made you, start your own business. The majority of respondents 111 (37%) out of the total 300 respondents are to assist husband financially in supporting the family, 101 (33.66%) are from to earn own income and income and become less dependent on husband, and 88 (29.33%) of respondents are from to earn an income after retrenchment.
11. Do you make any contribution to the household’s monthly and reveals that majority of i.e., 269 respondents representing 89.66% of the total 300 respondents are yes I have contribution to the household’s monthly, and 31 respondents representing 10.33% of the total are not any contribution to the household’s monthly.

12. Some of the women are aware about the support system of the govt. from banks, but many more are not aware about the loan system. Only few percent of women are taking support from the financial institution. Many of the women taking supports from the relative and money lenders not from the govt. support because they said about the delay from the banks and long procedures. 17 percent women are said that they do not know the bank procedure and it is very long process and remaining 73 percent women its safe and secure our business because of lack of awareness about banking.

13. The opinion of the respondents about the what proportion is it of the total household’s monthly salary according to the work. The majority of 97 (36.05%) out of the total 300 respondents are more than 25%-50% the total household’s monthly income. 71 (26.39%) are from 25%, 43 (15.98%) of respondents are from more than 50%, 33 (12.26%) are from less than 25% and remaining 25 (9.29%) are from I don’t know about total household’s monthly income.

14. The opinions of respondents on amount of your contribution to the household’s monthly income at present. A majority of 99 (36.80%) out of the total 300 respondents are Rs.50,000-Rs. 100,000. The contribution to the respondents 71 (26.39%) are from less than Rs. 50,000, and 56 (20.81%) of respondents are from Rs.101,000-Rs. 150,000, 31 (11.52%) are from Rs.151,000-Rs. 200,000 and remaining 12 (4.46%) are from time and situation to contribution to the household’s.

15. The opinion of respondents on could you sell any of these assets without getting permission from your husband. A majority of 275 (91.66%) out of the total 300 respondents are yes assets without getting permission from husband and 25 (8.33%) of respondents are from not assets without getting permission from husband.

16. The opinion of respondents about the can you sell any of these assets without getting your husband’s consent. A majority of 201 (67%) out of the total 300 respondents are assets without getting husband’s consent and remaining 99 (33%) are from assets without not getting husband’s consent.

17. The opinion of respondents on the are you a member of any association. A majority of 255 (85.0%) out of the total 300 respondents are joined association. and the remaining 45 (15.0%) are from not join any association.

18. Have you participates in trade fair. 300 (100%) out of the total 300 respondents are participated trade fair.

19. The would you feel free to do it without consulting your husband. A majority of 251 (83.66%) out of the total 300 respondents are feel free to do it without consulting husband and 49 (16.33%) are from not feel free to do without consulting husband.

20. Present, if you wished to travel, would you feel free to go ahead without your husband’s permission. A majority of 153 (51%) out of the total 300 respondents are yes I wish to travel without my husband permission. and 147 (49%) are from take to permission my husband, I feel free to go to travel.

Suggestions to Overcome the Challenges

Right efforts from all areas are required in the development of women entrepreneurs and their greater participation in the entrepreneurial activities. The following measures are suggested to empower the women to seize various opportunities and face challenges in business.

1. Government should provide separate financial aid to women entrepreneurs so that they do not face any difficulty in setting up their organization.

2. Special infrastructural facilities should be provided to help women in establishing their enterprise easily and quickly.

3. Training Programmes specially directed at women entrepreneurs should be conducted to enhance their entrepreneurial skills and abilities which help them in day to day functioning of business.

4. Top ranking women entrepreneurs must be felicitated so that more women are encouraged and motivated to pursue such careers. Provision for better educational facilities should be provided starting from school.
and further for higher education and also several vocational studies.

5. Women Entrepreneurs’ Guidance cell should be opened in all cities to handle problems related to day to day functioning like production, marketing, and distribution problems.

1.5. Conclusion

Rural women can do wonders by their effectual and competent involvement in entrepreneurial activities. The rural women are having basic indigenous knowledge, skill, potential and resources to establish and manage enterprise. Now, what is the need is knowledge regarding accessibility to loans, various funding agencies procedure regarding certification, awareness on government welfare programs, motivation, technical skill and support from family, government and other organization. More over Formation and strengthening of rural women Entrepreneurs network must be encouraged. Women entrepreneur networks are major sources of knowledge about women’s entrepreneurship and they are increasingly recognized as a valuable tool for its development.

On the basis of above analysis it can be concluded that rural women or a group of rural women, who initiate, organize, manage, operate and control a business enterprise in rural India, is referred here as rural women entrepreneur or entrepreneurship. There exist multiple business opportunities to rural women entrepreneurs in rural India. Indian rural women entrepreneurs are facing social, financial, personal, marketing, technological, educational, competition, managerial etc. challenges.

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Role of Education in Women Empowerment and Development in Indian context

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Abstract:
Swami Vivekananda said “Educate your women first and leave them to themselves: then they will tell you what reforms are necessary for them”. ‘Women empowerment’ is the process of enabling and developing ability or prospective in women so that they can think and act freely, exercises their choice and control their lives and thereby reducing discrimination and exploitation towards them. It brings about upliftment of women in social, economic and political spheres where they are able to play an equal role at par with men in society by the role of education Indian context. According to the Census, 2011, 74.04% of the population is illiterate, comprising 65.46% females and 82.14% males. This paper attempts to find out the possible problems faced and possibilities ahead in promoting women empowerment through education. Through Education Women enhance the quality for improve the quantity of knowledge and Put every steps further to achieve her goals and aware the society by showing the power of women’s empowerment. Finally, it is realized that education facilitate women not only to acquire knowledge but also aid to help them to achieve economic security, social status, self-confidence, courage and inner strength to face challenges in life and reduces disparities and exploitation upon them. Lastly, a strategy of broad educational programme along with favorable attitudes of all concerned has been recommended for women empowerment.

Key Words: Women Empowerment, Education, Development of Women, Indian Context

Introduction:
Education is milestone of women empowerment because it enables them to responds to the challenges to confront their traditional role and change their life. Education is considered as a basic requirement and a fundamental right for every citizens of any nation. It is a powerful tool for reducing inequality as it can give people the ability to become independent Empowerment of women is essentially the process of upliftment of socio-economic and political status of women and it involves the building up of a society wherein women can live without the fear oppression, exploitation and discrimination that go with being a woman in a traditionally in the society. Although women constitute half of the population and an active agent of social change, yet they are still being oppressed and suffered from fewer rights and lower social status in the contemporary period. The widespread discrimination and exploitation upon women evoke the need of empowerment of women and education can be used as an effective instrument for achieving it for their sustain life.

Objectives of the Study:
The objectives of the study of women empowerment through education are stated as follows:
1. To know the need of educational in women empowerment and assess the present scenario of women empowerment in Indian context.
2. To know the role of education for achieving women empowerment.
3. To offer suggestions for women empowerment through education.

Need of Education in Women Empowerment:
Women empowerment is one of the tool of development not only of women but also of whole families and thereby a nation. Pandit Jawaharlal Nehru said, “To awaken the people, it is women who must be awaken; once she is on the move, the family moves, the village moves and the nation moves.” Education is key to empowering women’s participation in decision making in democracy, dynamic transformation of society and shaping the destiny of future generations. Swami Vivekananda said “There is no chance for the welfare of the world unless the condition of women is improved.” It is education which can do so by empowering women. In spite of constitutional guarantees, enactment of laws, efforts by the government through various schemes and programmes and U.N.O’s directives, the equal status of women in India is not still achieved up to the desired goals after 71 years of Independence. Women education in India plays a very important role in the development
of the country. It not only helps in the development of half of the human resources, but in regard improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. It is sure that an imperative need to develop an action plan for girls' education making it a priority area in school education in Indian context. Education of the girl child needs special focus in the content of achieving universalization of elementary Education by the public and private partnership. A lot of issues are faced by the girls in the socio-cultural context and modernization. All the commissions stressed on the need for giving essential education to girls and focused on parents also through motivation campaigns

Women Empowerment:

In Present Scenario: Women empowerment and gender equality in India is an alarming issue. Some problems such as dowry, domestic violence, sex selective abortion, female infanticide are still prevalent. As per the 2011 Census, women are subject to disadvantages as compared to men in terms of literacy rates, labour participation rates and earnings. The Census, 2011 reveals that the total literate population is 74.04% comprising 65.46% females and 82.14% males.

Role of Education in Achieving Women Empowerment:

In spite of constitutional guarantees, legislative provisions, judiciary mandate and administrative efforts, the women empowerment. India 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. Literacy and educational levels are the increasing for Indian women still there is gap between male and female literacy rate which can be seen in the following Table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Person</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5.3</td>
<td>9.8</td>
<td>0.7</td>
</tr>
<tr>
<td>1911</td>
<td>5.9</td>
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<td>1.1</td>
</tr>
<tr>
<td>1921</td>
<td>7.2</td>
<td>12.2</td>
<td>1.8</td>
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<tr>
<td>1931</td>
<td>9.5</td>
<td>15.6</td>
<td>2.9</td>
</tr>
<tr>
<td>1941</td>
<td>16.1</td>
<td>24.9</td>
<td>7.3</td>
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<tr>
<td>1951</td>
<td>16.7</td>
<td>24.9</td>
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<td>24.8</td>
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<td>63.9</td>
<td>39.2</td>
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<td>2001</td>
<td>62.38</td>
<td>76.00</td>
<td>54.00</td>
</tr>
<tr>
<td>2011</td>
<td>74.4</td>
<td>82.1</td>
<td>65.46</td>
</tr>
</tbody>
</table>

The above table, we come to know that at no point could the literacy rate of women match that of men. As a result, even after 72 years of independence, women occupy a secondary position in our social hierarchy. Inspire of being aware of her position, women can't transform the situation due to lack of education. Therefore, women's empowerment can't be effected unless we persuade the importance of women's education.

The National Policy for the Empowerment of Women,2001 “Equal access to education for women and girls will be ensured, special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy and create gender sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of vocational or technical skills of women.” Hence some practical steps should be taken as follows:

- Different types of educational institutions should be established exclusively for women in the states.
- Traditional evil norms and practices, such as child marriage child labour, dowry system, child prostitution, polygamy and female feticides should be strictly banned by enforcing laws and creating public awareness through various approaches.
- The government should provide a package of educational grants, such as „Kanyashri” of women and concessions in the form of providing free books, uniform, mid-day meals, scholarships, cycles and so
on for enrolment for more girls and reducing the drop out students, especially from marginalized families of BPL in the society.

Adult and continuing education, social education, home schooling etc it can be used as a tool of basic change in the status of women. It help to develop in women entrepreneurial skills and job opportunities. In rural areas mobile library, distance education through the media, non-formal schools should be provided for the life-long education and empowerment of women by the community participation.

Technical and vocational education should be provided particularly to the rural women, such as tailoring and weaving, mushroom farming, bee keeping, fruit pulping etc, for improving their vocational efficiency so that they can be self-appointed and self-supportive activities in rural and urban communities. The government will have to offer financial support and teach them how they can earn money by starting business activities to the women.

The efforts of Govt. and N.G.O.’s will be co-ordinated in respect of implementation of schemes and programmes for empowerment of women in the present phenomena. Better facilities of health care, sanitation and medication should be provided to women by the direction of governments. The judiciary should look after the molestation cases with special care and transparency for protection of women.

Barriers Of Women Education

There are many barriers to female education like parental preferences, and social values in the modern context. Most of the rural people give education to their daughters to learn read, write and count the money, then they think that it is sufficient and feel proud that they have done their duty very well. Some of the major barriers are listed blow:

- Inadequacies in Teaching Learning environment
- Parental preferences
- Social and religious values
- Poverty
- Lack of efforts for resource mobilization
- Inadequate school facilities
- Shortage of female teachers
- Gender bias in curriculum
- Teacher competencies
- Basic Teaching amenities
- Ineffective administrative supervision and monitoring
- Pardah system
- Low retention and high dropouts
- Working as domestic servants etc.

According to a 1998 report by U.S. Department of Commerce, the chief barrier of female education in India are inadequate school facilities such as sanitary facilities, shortage of female teachers, gender bias in curriculum and also conservative cultural attitudes.

Social Work Intervention in Women Empowerment:

Social Case Work and Group work are very effective ways of developing critical consciousness and increasing a sense of self-efficacy as members become involved and begin to identify with others who have been in similar situations; they can help each other catalyze to lead to a sense of empowerment through the education. Feminist and empowerment theories are important perspectives for social work micro and macro practice. Both advance human rights and social justice and add to critical awareness of individual and sociopolitical contexts. The core concepts in both theories—mutuality, critical self-awareness, collective action, conscientization and collaboration—are important tools in working with individuals, families, groups and communities. Both feminist and empowerment concepts serve a role in redressing unequal access to power and resources.
Discussion and suggestion:

Acts and Schemes of the central Government as well as state Government are 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 socio-economically poor all over the India. The first and foremost priority should be given to the education of women, which is the grassroots problem. Hence, education for women has to be paid special attention. Awareness programmes need to be organized for creating awareness among women especially belonging to weaker sections about their rights. Women should be allowed to work and be provided enough safety and support to work. Strict implementation of Programmes and Acts should be there to curb the mal-practices prevalent in the society and look at the activates for protection and care.

Conclusion:

Education is the cornerstone of women empowerment which could be achieved through hearty and co-operative efforts of the Government and NGO’s and also eliminating the traditional attitude, norms and practices through proper education and guidance. All should encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. The education develops the idea of participation in government, panchayats, public matters etc for elimination of gender discrimination.

References:

Role of NABARD’s in Empowerment of Self-Help Groups: A Sociological Study

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Introduction:
A Self-Help Group is a Financial intermediary committee usually composed of 25 to 40 local women or men. Most self-help groups are located in India, though SHGs can be found in other countries, especially in South Asia and Southeast Asia. SHG is nothing but a group of people who are on daily wages, they form a group and form that group one person collects the money and gives the money to the person who is in need. Members also make small regular savings contributions over a few months until there is enough money in the group to begin lending. Funds may then be lent back to the members or to others in the village for any purpose. In India, many SHGs are ‘linked’ to banks for the delivery of micro-credit.

Beyond their function as a savings and credit group, SHGs offer poor women a platform for building solidarity. They allow women to come together and act on issues related to their own lives including health, nutrition, governance and gender justice.

Objectives:
- To understand the the Self help groups.
- To know the role of NABARD in Financing the SHGs.
- To understand the programmes linked with the SHGs.
- To understand the Empowerment of Rural India through SHGs.

Methodology:
The present paper is concerned with the secondary data were collected from the various sources like official documents, reports and internet.

Meaning of Self-help groups:
A Self-help group is a community based group with 10-20 members. They are usually women from similar social and economic backgrounds, all voluntarily coming together to save small sums of money, on a regular basis.

Role of Self-help groups in Empowering Rural Women:
Self-help groups are started by governmental organizations that generally have broad anti-poverty agendas. Self-help groups are seen as instruments for goals including empowering women, developing leadership abilities among poor and the needy people, increasing school enrolments and improving nutrition and the use of birth control. In countries like India, SHGs bridge the gap between high caste and low-caste people or citizens.

Financial intermediation is generally seen more as an entry point to these other goals, rather than as a primary objective. This can hinder their development as source of village capital, as well as their efforts to aggregate locally controlled pools of capital through federation, as was historically accomplished by credit unions.

History of Bank linkage program:
A major effort to provide banking services to the weaker and unorganized sector was the bank self help group linkage Programme that was launched in early 1990s. The initiative of NABARD In 1992 to link the unorganized sector with the formal banking sector. what started as a pilot to link around 500 SHGs of poor to the formal financial institutions during the year 1992-93 has now become the largest microfinance programmed in the world, in terms of the client base and outreach. The SHGs which follow ‘Panchasutras” viz. conduct of regular savings within the group, internal lending based on the demand of members, timely repayment of loan and maintenance of proper books of accounts are considered to be of good quality and over years have proved themselves to be good customers of banks.
The NGO sector has played a prominent role of working as a self help group promoting institution by organizing , nurturing and enabling credit linkage of SHGs with banks. NABARD later coopted many others as SHPs including the rural financial institutions (RRBs, DCCBBs. PACs), Farmers’ Clubs (FCs) SHG Federations, individual Rural Volunteers etc. These stake holders were encouragided to take up promotion of SHG by way of promotional grant assistance from NABARD. This savings led microfinance model has now become the largest coordinated financial inclusion programme in the world covering almost 100 million households in the country. With the more than 84% of the groups being exclusively women groups, the programme has provided the much needed push to empowerment of women in the country.

Other than championing the movement and providing promotional support, NABARD has enabled an entire ecosystem of support through policy advocacy at Bank and sponsoring a large number of training and capacity building programmes , seminars and workshops for the benefit of all the stakeholders viz. the bankers, the government agencies, the NGO P partners and more importantly the SHGs members themselves. Banks are also provided 100% refinance support by NABARD for financing of SHGs. NABARD is implementing and supporting implantion of various Schemes announced by Govt. of India viz. Promotion of women SHGs in backward and Left wing Extremism affected districts of Ministry of Finance, National Rural Livelihoods Mission of Ministry of Rural Development.

Under this programed , banks were allowed to open savings accounts for Self- help Groups. Under this programed , banks provide loans to the SHGs against group guarantee and the quantum of loan could be several times the deposits placed by such SHGs with the banks. Banks should consider entire credit requirements of SHGs members , namely, income generation activities, social needs like housing, education, marriage, etc. and debt swapping.

Lending to SHGs should be included by the banks as part of their lending to the weaker sections. As per the RBIs latest( May 2016) Priority sector Lending norms, bank credit to members of SHGs is eligible for respective categories viz., Agriculture, micro, small and medium enterprises, Social Infrastructure and others. The recovery rates of loans are good and bank have found that the transaction cost of reaching the poor through SHGs is considerably lower rather than direct lending by the bank.

NABARDs SHG Bank linkage’ program:

Many self-help groups, especially in India, under NABARD’s SHGs bank linkage program, borrow from banks once they have accumulated a base of their own capital. This model has attracted attention as a possible way of delivering micro-finance services to poor populations that have been difficult to reach directly through banks or other institutions . by aggregating their individual savings into a single deposit, self-help groups minimize the bank’s transaction costs and generate an attractive volume of deposits. Through self-help groups, the bank can serve small rural depositors while paying them a market rate of interest.

According to NABARD as on 31st March 2014, there were around 74.30 lakh savings-linked SHGs, covering over 9.7 core poor households. The total savings of these SHGs with banks amounted to Rs 9897 core. The number of credit–linked SHGs under the programme was around 42 lakhs.

Micro Enterprise Development Programme (MEDPs):

NABARD since 2006 has been supporting need-based skill development programmes for matured SHGs which already have access to finance from banks. MEDPs are on-location skill development training programmes whih attempt to bridge the skill deficits or facilitates opti,mization of production activities already pursued by the SHG members. Grant is provided to eligible training institutions and SHPIs to provide skill development training in farm or off-farm service sector activities leading to establishment of micro enterprises either on individual basis or on group basis. Over the years around 4.68 Lakh SHG members have been covered through 16,406 MEDPs.

Livelihood and Enterprise Development Programmes) LEDPs):

As skill upgradation trainings alone have limited impact on livelihood creation among the SHG members, it was thought prudent to create sustainable livelihoods among SHG members and to attain optimum benefits out of skill upgradation and a new scheme titled Livelihood and Enterprise Development Programme was launched in December 2015.
Scheme for promotion of women SHGs in backward and LWE districts of India:

Subsequent to announcement made by hon. Finance Minister in the union Budget 2011-2012, a scheme for promotion and financing of women Self help groups in association with Govt. of India is being implemented across 150 backward and Left Wing Extremism affected districts of the country since March-April 2012. The scheme aims at saturating the districts with at viable and self-sustainable WSHGs by involving anchor agencies who shall promote and facilitate credit linkage of these groups with Banks, provide continuous handholding support, enable their journey to livelihoods and also take the responsibility for loan repayments.

Collaboration with NRLM:

NABARD continuous close coordination with all stakeholders in SHG BLP Sector. Collaboration with NRLM is being regularly maintained and enhanced for the support of SHG BLP .Coordinated efforts like conduct of National level seminars and workshops, mutual dialogues and capacity building of stakeholders on SHG BLP have now become very regular. Coordinated efforts in following areas have particularly proved immensely fruitful.

Training of Trainers (TOT) Programme:

NABARD and NRLM are collaborating on capacity building needs of bankers and grass root level functionaries to strengthen the Self-Help Group bank Linkage Programme through a number of initiatives. With the goal of training all rural bank managers, a series, of Training of Trainers (TOT) Programmes Bankers, SRLM staff, DDMs and Officers drawn from 17 states have been held at BIRD, Lukhnow. These trainers have further conducted training programmes of bankers in their respective states during the year.

Moreover, as a part of the collaboration, state specific trainings of trainers of SHGs on financial inclusion were conducted by BIRD for 9 priority states. These trainers are providing financial literacy material developed under NABARD RFIP were used for these trainings programmes on Bank Sakhi model for NRLM and SRLM participants during the year.

Conduct of village level Programmes(VLP):

With a view to foster better understanding of mutual requirements between banks, SHGs and SHPs and to start out issues like credit linkage and repayment etc. at ground level, village Level Programmers are being conducted with the support of banks and NRLM. These VLPs sponsored by NABARD are accounts, their credit linkage and regular loan repayments.

Advantages of Financing through Self-help groups:

- An economically poor women gains strength as part of a group.
- Besides, financing through SHGs reduces transaction costs for both lenders and borrowers.
- Successful SHGs have significantly empowered poor people, especially women, in rural areas.
- Many big corporate houses are also promoting SHGs at many places in India.
- SHGs help borrowers overcome the problem of lack of collateral. Women can discuss their problem and find solutions for it.
- The identified NGO s will be eligible for grant assistance up to a maximum of Rs. 10,000 per WSHGs.
- All loans to new WSHGs promoted shall preferably be under the cash credit mode.
- NABARD will provide need- based awareness and capacity development programmers for key stakeholders under the project.
- NABARD, through its Micro Credit innovations department has continued its role as the facilitator and mentor of microfinance initiatives in the country. The overall vision of the department is to facilitate sustained access to financial services for the unreached poor in rural areas through various microfinance innovations in a cost effective and sustainable manner.

Conclusion:

Self-Help Groups are informal associations of people who choose to come together to find ways to improve their living conditions. It can be performing very important role in Rural development. Through the Bank linkage programme with the Help of NABARD Self-Help Groups are gained more power to access their livelihood. Poor households in India largely depend on the informal sector for their credit requirements. Banks demand collateral against a loan that the poor people are unable to provide.
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Role of women in Indian Politics: An Analysis

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Abstract:
Political participation of women in any country gives an overview of how women are treated in society. The development of any country also depends on the equal participation of men and women. Since women’s presence is seemed to be low in Indian politics, it is the duty of every human being to make them aware of their rights and motivate them for participating in mainstream politics. The constitution of India not only guarantees equality in society but also suggests states to make special provisions for women. Women still are fighting for equal status in society. Because of their low representation in Indian politics, their issues and problems are generally unseen and unnoticed. Their genuine demands are not raised before the decisions makers. Women need be dependent to make their own decisions. The media plays a significant role in determining how women in politics and decision-making bodies are viewed and perceived by society in general. It does not only play an important role in shaping the values of society but also reflects those values. It plays the role of an informer, educator and a mediator for social change. To have strong democratic governance, women’s equal participation is must and therefore their contribution to this processes needs to be analyzed in the appropriate context by the media. There cannot be a real democracy if the voices and issues of women that constitute half the population of the country are ignored or sidelined. This paper analyzes the role of media about women’s participation in national politics and also analyzes whether or not women’s voices and issues are articulated to the public as matters of importance.

Key Words: Politics, Representation, Media, Equality, Empowerment, Participation, Rights, Democracy, Decision Making

Introduction:
A new dimension of women in politics emerged in recent years all over the world. More and more women have now been entering into politics. Conventional politics reflected male concerns and hence women were notably absent in politics. Welfare policies had been constructed and reinforced women’s traditional position as wives and mothers. Women have struggled over issues affecting them, especially their rights to property and vote in the 19th century and to abortion, equal pay and nursery provision in the 20th century. In India, reform movements before and after independence has helped women to gain some power in politics also. After independence they have achieved an unprecedented political breakthrough with the reservation of seats for them in panchayats and other public bodies.

It is heartening to note that Indian women were among the earliest to get their political rights (right to vote) without any political movement like in the United States and many Western countries. They were among the foremost to take active part in politics even in pre-independence times. Indian women have a distinction to become UNO Secretary (Vijay laxmi Pandit), Prime Minister (Indira Gandhi), Chief Minister (Sucheta Kriplani, Jayalalitha, Uma Bharati, Mayawati and Vasundhara Raje) and even President (Pratibha Patil). By becoming Pradhan or a ward member in a Gram Panchayat or any other civic body, or a member of State Assembly or Parliament, it augments respect within the family as well as in the community at large besides increasing their self-esteem, confidence and decision-making ability.

Role of Women in Indian Politics
The ink-stained polls of the world's largest democracy have delivered their verdict and India waits with bated breath to learn whether Prime Minister Manmohan Singh's second administration will be different than the first. While India exults after yet another peacefully concluded election, one question remains: What is the role of women in Indian politics? The answer is both big and small. Typical of India, it contains contradictions.

On one hand, India falls in the lowest quartile with respect to the number of women in parliament (9.1%,14th loksabha). Even Rawanda (56.7%), south Africa (44.5%), Mozambique (34.8%) and many others have much more women representatives, according to the UN’s 2008 survey of women in politics. That said the
recently concluded 15th Lok Sabha elections have delivered a record 59 women as members of Parliament, the highest since independence, raising their parliamentary participation to 10.7%.

Seventeen of these women are under 40. And representation of women leaders at the grassroots level in India is nearly 50%, especially since the passing of the 73rd amendment of 1992, which allotted one-third of all seats to women. The panchayati raj, that bedrock of rural government, has fostered more and more women participants and leaders. (A panchayat is a five-person elected village council.)

Some states, like Karnataka, had inducted women into rural politics even before it was mandated by the constitution. Several states, including Madhya Pradesh, Himachal Pradesh, Bihar and most recently, Uttarkhand, have allotted not just the required 33% of panchayat seats for women but increased it to 50%. Hullabaloo over the participation of women is made over the Constitution (84th Amendment) Bill relating to women's reservation since from 1998. The problem of Indian politics is that reservation is made for women but women are not included in these policies. The country's ruling party Congress, led by a woman and supposedly pushing for reservation for women till recently had 10 per cent of women among the candidates announced so far.

For the BJP the proportion of women candidates is even lower at 7 per cent. Even in the case of the Communist Party of India (Marxist), only 7 per cent of the candidates are women. It is not that women are not provided major work in politics but most often, indeed, they are relegated to the "women's wing" of the party, and made to concentrate on what are seen as specifically "women's issues" such as dowry and rape cases, and occasionally on more general concerns like price rise which are seen to affect especially "housewives".

Women leaders can be classified broadly into two groups

- Dynastic groups (Sonia Gandhi, Vasundhara Raje Scindia, Amma, Rabri Devi, Sheila dixit) having family ties.
- Hysterical group: Mamta, Mayawati, Sushma Swaraj, Uma Bharti In this is broad generalization some have been left like Krishna tirath etc.

Among the Dynastic groups the name which is most revered or has became synonymous with Indian politics is Sonia Gandhi, leaving her most of other pallu group members aren't able to set their foothold, this also clear by example of Vasundhara Raje who has been made scapegoat after the loss of BJP in state assembly and lok sabha elections. Also Amma and Rabri are craving for power.

Talking of hysterical group on one hand Mayawati stands out clear winner as a women who relies on vote bank of dalits, and is CM of most populated state of country. Conversely, some like Mamta Banerjee are never able to outgrow their rebel image and have become more or less a relic in the changed political situation. The most interesting thing is that the Pallu group is no pushover. Sushma Swaraj is like is Rahul dravid of Indian team who never got what they deserved but, still she also showed her immaturity in politics when she "threatened to shave off her head if Sonia had became the PM?"

What does seem to be the case is that - barring striking exceptions where dynastic charisma is seen to matter more than anything else - most women politicians have found it difficult to rise within party hierarchies, and have managed to achieve clear leadership only when they have effectively broken out and set up parties on their own. Yet once these women become established as leaders, another peculiarly Indian characteristic seems to dominate - that is the unquestioning acceptance by the (largely male) party rank and file of the leader's decisions. One thing that is missing here is the name of a woman from rural areas or from a general house. But why is it so …? Reason is that general housewife focus on three issues: healthcare, education, and the funds to make these two things happen.

Assembly elections data from Indian states

To analyse the under-representation of women in political positions, we study women candidates in Indian elections using state assembly elections data from the Election Commission of India (ECI) over a period of 50 years (1968-2018). Consistent with the theory, we find that women are significantly more likely to contest elections in those constituencies where sex ratio of the electors is less in favour of women. For example, the probability of women contesting elections is much higher in backward states like Bihar and Uttar Pradesh where the sex ratio of electors is in favour of men, than in socially developed states like Kerala where the sex
ratio of electors is more in favour of women. The results also reveal that though more women candidates contest in constituencies with unfavourable sex ratios, they have very low chances of winning in these constituencies.

It is important to note that the cost of contesting an election for women could change with time. In our analysis, therefore, we account for these changing costs as measured by female wages and labour force participation in the different states over time.

Moving beyond the likelihood of contesting elections, we also analyse the determinants of actual number of female candidates who contest. Once again, consistent with the theory, we find that higher the sex ratio of the electors (that is, median elector preference is in favour of the women), lower the number of woman candidates who will contest the election.

Finally, we also evaluate the chances of women candidates actually winning an election, when they contest from a constituency. The results reveal a striking finding. Women candidates are significantly less likely to win elections from those constituencies where there are fewer women electors compared to men in the population. That is, in a constituency where the sex ratio is against women electors, women candidates are very less likely to win, despite contesting elections.

Together with the previous results, this implies that though more female candidates contest elections from backward constituencies, fewer are likely to actually win and politically represent women electors.

Future of Women Politicians

That brings us to the larger question - the future of women politicians in India. Is it too much of a coincidence that the women who really do well in politics are only those who head political parties? After all, can anybody dictate terms to the Bahujan Samaj Party chief Mayawati or the AIADMK supreme, J.Jayalalithaa, or Trinamool Congress chief Mamata Banerjee? As for Ms Sonia Gandhi, well, she runs nothing less than a political empire where the Congress Party is concerned!

If we take other parties, particularly in the Hindi heartland, it will take a lot of effort to even recall the names of prominent women politicians. A woman playing a prominent role in Mulayam Singh's Samajwadi Party? Forget it. Lalu Prasad's RJD got a woman chief minister in the form of Rabri Devi for very obvious reasons — when Lalu faced corruption charges and had to step down, he could trust none other than his wife Rabidevi.

That she did not even know the ABC of politics mattered. The lack of both education and political training of any sort was clearly evident in the kind of language she used and the charges she made against the Bihar Chief Minister Nitish Kumar during the Lok Sabha election campaign. Ms Jaya Jaitley's tryst with the Janata Dal (U) was a passing phase and she has faded into oblivion. Today the party is led by Mr Sharad Yadav, famous for his balkati quote. Such obnoxious comments are not generally forgotten but for those with a short memory, Mr Yadav had protested against women's reservation in legislatures by saying that if this was done, the legislatures would be dominated only by the balkati or women with short hair! Answer to such comment should be given in the way as thatcher did : I don't mind how much my ministers talk," baroness Margaret Thatcher once said, "as long as they do what I say.

Conclusion:

Indian women have traditionally been discriminated against in politics, have lower literacy rates compared to male counterparts and are burdened with the traditional role of looking after the children and household. In fact, in almost all the instances, the woman representative acts as a "proxy" for her husband/father/father-in-law/family. In other words, the woman gets elected, but the roles and responsibilities of the position are delegated to a male from the family. The situation is improving and in the last general election, 61 women were elected to the parliament, i.e. about 11% representation. At the state level, more representation is coming from women; many of them are highly educated, young and carrying out their responsibilities independently. Ultimately, India is seeking a 33% representation from women in politics.
References:

Empowerment of Muslim Women through Self Employment: A Sociological Study on Hyderabad Karnataka Region

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Introduction:

Objectives Of The Study
- To Explain The Islamic View Related To This Issue.
- To Portray The Demographic And Employment Profile Of The Self-Employed Muslim Women In Hyderabad Karnataka Region.
- To Observe And Identify The Problems Of Empowerment Of Muslim Women.

Review Of Literature
In The Words Of Former President Of India, APJ Abdul Kalam, “Empowering Women Is A Prerequisite For Creating A Good Nation As When Women Are Empowered, Society With Stability Is Assured. Empowerment Of Women Is Essential As Their Thoughts And Their Value Systems Lead To Development Of A Good Family, Good Society And Ultimately A Good Nation”.

Relevance And Anticipated Outcomes


- The Study Finds That Magnitude Of Empowerment Is Increasing With The Age Of Marriage Of Muslim Women And Child Marriages Finds Substantial Number In The Muslim Community And There Is Need To Create Awareness Of The Adverse Impact Of Child Marriages On Health Education And Population Growth In The Community.

Conclusion

For Empowerment Of Women In Every Society Must Change Their Attitude, Behavior In Positive Trend And Essential To Create Congenial Environment Towards The Women And To Recognize Their Rightful Place In The Decision-Making Process. Women Should Have Greater Autonomy In Decision-Making, Greater Ability To Plan Their Lives And Free Them From Shackles Imposed By Prevailing Customs, Beliefs And Practices. They Should Become Active Members In Development Process Rather Than Mere Beneficiaries Of Programs And Services. Women Must Be Provided Opportunities To Have Control Over Production Resources That Would Lead To Better Life For Their Families And Their Children. Women Mostly Working In Groups There Are Need To Organize Women”S Societies For Various Activities Involving Group Engagement A Strong And Effective Women Cooperative Movement Is Desirable To Boost Economic Development Process Of Rural Women And Families. Women Should Not Only Be Financial Supporter But Should Also Play The Role Of Decision Making Process Of The Family. To Solve The Problems Of Women Empowerment The Attitude Of The Male Dominant Society Should Be Changed. Both The State AndCentral Government Have To Play A Vital Role In The Process Of Policy Frame And Execution

Bibliography

The Role Of Women In The History Of India
(Ancient-Modern)

Jyothsna Premkumar
Karnatak Arts,Science & Commerce College Bidar

“A man without a woman is in only half a man”

Introduction:
“All The World Is A Stage Hete All Men And Women Are Merely Actors And Actresses, They Have Their Entrance And Exists”

From this quotation one can clearly understand that every human being has equal Rights, privileges, position, status, duties etc. Here on the earth the male and female are the two basic components of our human society depending upon earth other and next of them Constitutes about half of the population but since the ancient period, in India women have not been given equal rights, privileges with men They are suffering since vedic age. Therefore, it is necessary to analyze the status of women in the history of ancient and modern age. During the epic period the history of female may be regarded as an golden age women had been accorded an honorable status in the society, most if the female characters in Ramayana and MAHABHARAT were well respected

In ancient India the positions of women does not appear to have been a very happy one. Their freedom was extremely limited. The general view appears to be that they had to be under the care of parents in their childhood under the protection of their husbands in their youth and in the old age they had to be under the control of their sons but during the Buddhist period while accepting the biological and physical difference between period while accepting the biological and physical differences between the two sexes it doesn’t consider men and women to be equally useful to the society.

In the medieval period, Polygony and purdah systems were practiced during the muslim period, women were restrained through the ‘Purdah’ system and the movement outside was checked. Thus the Purdah system affected their education. It also made women to be dependent on men for external work. Many saints like, Chaitanya, Nayak, Meera, Kabir, Ramdas, Tulsi and Tukaram propogated in favor of women’s right to freedom to women and resulted in securing some social freedom too. First the Purdah system was abolished later so on. It is seen that Razia Sultan, fought like a man during her region but society did not allow her to have the position of a man.

Many social reformers like Rajaram Mohan Roy, Eshwar Vidhya Sagar, Mahanshi Karve, Swamy Vivekananda etc. Protested against the sati system Purdah system, child marriage and showed interest towards women rights in the society some women also organized many programs regarding education, political affairs, rights for women in society such as Bhagini, Nivedita, Anne Besant, Marget, cousin Sarojini Naidu, Pandit Ramabai, etc…..

Women had equal rights in social and religious field but had limited rights in economic field. As we all know that, The Rig-Vedic period was a free society. The Aryans evidently preferred male child to female child. However, females we’re free as their male counterparts. Girls studied the Veda and fine arts. Women never observed purdha in Vedic period. They enjoyed freedom in selecting their mates. But divorce was not permissible to them as comparing to modern period. Women got equal chances, rights and privileges not only within the house but in the society. Women can stand with men all walks of life.

During the ancient period of Indian history female had no rights for freedom to economic production and occupation bit in the modern age women are getting the economical and occupation freedom. She can work with man. In the present society and earning more than men status of Indian women during the British rule lowered like, sati system, child marriage education for girls etc.

The status of women In the ancient period, there were no such equal rights, position, privileges as modern age during ancient period sometimes women got a little breath for their rights but were disappointed soon. During the Rig-Vedic society was a free society. The Aryans evidently preferred male child to female child. Girls studied Veda and fine arts. Women never observed Purdah Veda period but divorce was not
permissible to them as comparing to modern age thought women were suffered they had rights, chances, privileges on in the house but not outside in the society as modern age British government influenced the women education and in 1824 organization of “CHRIST MISSION” established a school for girls in Bombay then Lord Dalhousie the governor of British also gave much scope for the women education in India during modern age.

One such pioneer I would like to add i.e MOTHER TERESA

MOTHER TERESA

Mary Teresa commonly known as Mother Teresa and honoured in the Catholic Church as Saint Teresa of Calcutta, was an Albanian-Indian Roman Catholic nun and missionary. Mother Teresa grew famous for humbly ministering to lepers, the homeless and the poorest of the poor in the slums of Calcutta (otherwise known as Kolkata), India. She was proclaimed a saint by the Catholic Church in 2016.

On her arrival in India, she, began by working as a teacher; however, the widespread poverty of Calcutta made a deep impression on her, and this led to her starting a new order called “The missionaries of charity”. The primary objective of this mission was to look after people, who nobody else was prepared to look after. Mother Teresa felt that serving others was a fundamental principle of the teachings of Jesus Christ. She often mentioned the sayings of Jesus.

One of her quote said that:
“love cannot remain by itself – it has no meaning. Love has to be put into action, and that action is service”.-Mother Teresa

Source:
01) Ancient Indian history by PALAKSHA
02) Ancient Indian history by D.T.JOSHI
03) Ancient Indian history by B.P.HUGAR
Introduction

The best thermometer to the progress of a nation is its treatment of its women. There is no chance for the welfare of the world unless the condition of women is improved. The role and status of women in India is a very hot issue that is passionately debated every day, as ever more women become conscious of the inequalities and bias they suffer from. All around the world, women are an untapped "resource" to fight poverty and violence. And even though their potential has been very clearly revealed time and again in difficult circumstances (world wars, independence movements) men have too often lost sight of it in times of stability.

Woman has suffered for aeons, and that has given her infinite patience and infinite perseverance. The idea of perfect womanhood is perfect independence. There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness.” (Swami Vivekananda) The above quoted lines, famously uttered by a 19th century Indian monk way before India woke up to its present status of being an independent and recognised nation-state, addresses an insight which informs the development discourse all over the world today. India’s struggle for freedom is one such instance in history where women had stepped out of their regular roles as home-makers, mothers and wives to shoulder the responsibility of sculpting the concept of a new nation amidst the conflict between the people and the colonial state.

Gender norms

Gender norms are social norms that relate specifically to gender differences. In this series we use the term ‘gender norms’ to refer to informal rules and shared social expectations that distinguish expected behaviour on the basis of gender. For example, a common gender norm is that women and girls will and should do the majority of domestic work. Using this definition, gender norms differ from informal rules or expectations that relate only or primarily to the behaviour of one sex, such as norms about whether, how, and how long to breastfeed. Gender norms are not necessarily harmful to girls’ wellbeing and development – for example, they can enable girls to develop specific skills and knowledge that will be useful to them, during adolescence and in adult life. But because gender norms reflect and contribute to inequalities in the distribution of power and resources that often disadvantage women and girls, many gender norms do, in practice, limit girls’ development opportunities and undermine their wellbeing.

Culture defining the priorities

The Human Development Report 2015, published by the UNDP (United Nations Development Programme) recorded that women across the world undertake most of the unpaid housework and care giving work in their homes and communities. Due to a disproportionate workload in terms of care giving duties, women most often have less time for other activities such as paid work and education. In a sample of 62 countries, it is interesting to note that on an average 4.5 hours a day were devoted by men to social life and leisure while for women, the number of hours was reduced to 3.9 in India. Besides the lack of time faced by women after care giving activities to pursue income generating skills and active careers, they also find themselves often subjected to a family imposed ideal of priority skill sets to work on which in turn shapes them to cater to the requirements of a chauvinistic marriage market rather than a job market.

Women Need to Build Skill and Self-resilience

In India, certain customs like “Rakshabandhan” where the sister ties a rakhi (a band) on to the arms of her brother seeking protection and marriages where the concept of “kanyadaan” (donating the daughter) still stands, women are in general brought up to believe that their security resides in obedience to the men in the family.
Having exposure only to certain housekeeping skills and established “womanly” preoccupations, women in India have little scope of investing in preparations for emergencies like say for example, if something happened to the man earning the bread. Besides having no exposure to any other prospect of cultivating income generating skills, women also do not have any awareness of financial instruments and savings in banks and the concept of handling the bank details of the house.

Resilience is a scientific term that applies to materials that have the capacity to return to their original shape after being bent or stretched. Over time, however, we have come to apply the term to people as well. People who have the ability to recover readily from illness, depression, defeat, or other kinds of adversity.

For many women, resilience is a strength considered essential. Both women and men need resilience to deal with difficulties in life. But, women often need more resilience than men to overcome traditional obstacles placed in their way, in order to advance in the business world. Too many women, however, are not aware of the amount of resilience they do possess.

**Gender Issues at all levels of Society**

Life for the upper class women, educated women is different but no better. Despite their qualifications, what acts against them is a threat to their security while working outside their homes, travelling to universities and colleges. Right from jilted lovers seeking to teach their beloved a lesson for rejecting them through extreme means like acid attacks and rape, to men on the streets treating women with contempt through harassment and molestation for stepping out and holding equal positions – the story follows a similar narrative almost everywhere across the length and breadth of the country.

The presence of dynamic interaction between gender, health and development, create a growing concern by national and international governments and communities. Gender based discriminations and violence are to stay unless there is long term commitment and shared action among various sectors including at the community level. Thus it is timely and no wonders for making the gender issues information available at the grass-roots level where the Health Extension Workers will be posted. The gender issues depicted here are not only the review of literatures but also the result of observations of Gender based issues in real situations and continuing effort for better ways of addressing it at the grassroots level.

**Conclusion**

The path towards total gender empowerment is full of potholes. Over the years, women have made great strides in many areas with notable progress in reducing some gender gaps. Yet realities such as 11,332 women and girls getting trafficked every year, and increased practice of dowry, rape and sexual harassment hit hard against all the development that has taken place. Thus, if on one hand women are climbing the ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared to the past, women in modern times have achieved a lot but in reality they have to still travel a long way. Women may have left the secured domains of their home, but a harsh, cruel, exploitative world awaits them, where women have to prove their talent against the world who see women as merely vassals of producing children. The Indian woman has to make her way through all the socialised prejudices against her, and the men yet have to allow and accept the women to be equal participants in the country’s way forward.

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5. Gender Discrimination & Social Norms in India, Poverty, Resource Equality and Social Policies  
6. The Accumulated Effects of Poverty, Social Watch
Distance Education: A Study on Economic and Social Empowerment of Rural Women

Dr. Madhavi A. Gaonkar
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Shivaji College of Education
Baad, Karwar

Introduction:

Women Empowerment is giving power to women to decide for their own lives. It is the concept of inculcating abilities in women so that they could be able to find their right full place in the society. According to Dr. Girish S., Women Empowerment is, “Increasing and improving the social, economic political and legal strength of the women to insure equal – right to women, and to make them confident enough to claim their rights.

India is a complex country, consisting of people belonging to almost all kinds of religious belief. In every religion women are given special place, respect and dignity. But in patriarchal system of society, due to male superiority complex women’s are being discriminated by males. Since from ages women are suppressed a lot. They are the target of varied types of violence and ill practices done by men all over the world. India is no different, still we have not accepted women as being equal to men and crimes or abuses against women are still on the rise. Therefore society’s age old deep rooted mind set need to be changed through the concept of women empowerment. Women’s socio-political right, right to education, right to work, and write to decide for themselves has to be strengthened. It is possible only through women education.

Women’s are the 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. Empowerment of women is holistic concept. It is multi dimensional in its approach and covers social aspect. Which is possible by educating women. According to Pt. Jawaharlal Nehru “If you educate a man you educate an individual however if you educate a women you are educating entire family”. Which profoundly stresses on importance of women education.

Distance learning and empowerment of Rural Women:

Distance learning is one form of open learning in which learners and tutors are separated by geographical distances. Student are not present in person at site in distance mode of learning. India is a country of villages. According to 2011 centus, In India literacy rate for men is 80.90% whereas for female is 64.60%. In rural areas there are many groups of women to have not been able to access formal education because who have not been able to access as religious practices, household practices, family members negative attitude, lack of transportation , financial burden and mode has allowed them learn at distance without going regularly.

Keeping this in view, in the present study researcher has tried to find out the role of open learning in women education and their empowerment.

Objectives of the Study:

1) To examine the rural women enrolment in higher education through distance mode.
2) To assess the impact of distance learning on rural women’s empowerment.
3) To determine the role of on distance learning on Rural Women Social and Political participation.

Review of Related Literature:

1) A study conducted by Afa-Dul Mujiaba (2011) “Empowerment of women through distance education in India” found that Distant Education is an important mile stone in the development of higher education and has great potential to empower rural and tribal women.
2) Dr. Anjali Shoken studied on “Women empowerment through open and distance learning in India” and found that Distance learning forms ans an a key solution for the historically disadvantaged group of women. It was also found that Distance education being the mile stone in the process of women empowerment enable women to access education and to overcome the various obstacles.
3) Mr. Mukesh Agarwal made a case study on “Womens empowerment through open Distance learning” at Dr. D. Y. Patil Vidyapeeth Institute of Distance learning and found that open distance learning helped women to circumvent constraints of time, space resources and socio economic barriers thereby significantly contributing to their empowerment.

4) A study conducted by Tavonga Nijaya (2014) on “Women Empowerment through open and Distance learning in Zimbabwe” revealed that Distance University learning framework is more compatible with their multiple tasks household chores, education, wage work family relatives and community at large. It also recommended that

Population of the study:
Women’s of Karwar taluka who have perceived higher education through distance mode.

Sample of the study:
50 Rural Educated Women’s were selected from the population for the study purpose.

Research Method:
Karwar lies on the bank of river Kali which is selected for the purpose of the study. Rural women who joined Open learning from Ulga, Halga, Dhol, Basunga, Kerwadi villages of Karwar Taluka were selected for the study. The present investigation is based on both primary and secondary data. The primary data has obtain through questionnaires and personal meeting from 50 respondent on the bases of convenience sampling. The open type of questionnaires were given to the respondent. This study focuses on role of open learning in rural area where majority of the people are economically weak illiterate most of them are uneducated. This study is mainly done to examine how the distance learning helps the rural women to come out of their social and economic empowerment.

Result and Discussion:

I) Table 1 – Year wise rural women enrolment in Higher Education.

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment of Higher Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009-10</td>
<td>03</td>
</tr>
<tr>
<td>2010-11</td>
<td>05</td>
</tr>
<tr>
<td>2011-12</td>
<td>08</td>
</tr>
<tr>
<td>2012-13</td>
<td>11</td>
</tr>
<tr>
<td>2013-14</td>
<td>14</td>
</tr>
<tr>
<td>2014-15</td>
<td>17</td>
</tr>
<tr>
<td>2015-16</td>
<td>25</td>
</tr>
<tr>
<td>2016-17</td>
<td>30</td>
</tr>
<tr>
<td>2017-18</td>
<td>45</td>
</tr>
<tr>
<td>2018-19</td>
<td>53</td>
</tr>
</tbody>
</table>

Above table shows the member of Rural Women’s learning aspirants who have been enrolled in higher education through distance mode in various learning sub centers lie in Karwar taluka of Karnataka state.

The data reveals that over the subsequent year enrolment has been increased. This is because Karwar being the border taluka of the state and is educationally neglected by the state government. There is hardly any universities existed in the place. Women education are not encouraged due to various barriers like lack of transport facilities, commitment toward household responsibilities, strong cultural norms favoring boys education, lack of opportunities financial burden, parental –ve attitude etc.

II) Table 2 – Impact on Women Empowerment.

<table>
<thead>
<tr>
<th>Impact</th>
<th>No. of Women’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increased</td>
<td>40</td>
</tr>
<tr>
<td>Decreased</td>
<td>02</td>
</tr>
<tr>
<td>No changes</td>
<td>08</td>
</tr>
</tbody>
</table>
When 50 rural women were interviewed and their opinion were collected on the impact of open learning on their empowerment. It was found that higher qualification enhances their employability. It also enabled them to earn higher income. It also fascinated the educational need of women learner belonging to a geographically remote and isolated areas for whom having higher qualification was a distant dream. It has also boosted confidence of economically backward women’s of rural areas.

### III) Table 3 - Change in Social and Political Participate.

<table>
<thead>
<tr>
<th>Mode of Participation</th>
<th>Before getting the Degree</th>
<th>After getting the Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership of social organization</td>
<td>08</td>
<td>35</td>
</tr>
<tr>
<td>Attending meeting of social organization</td>
<td>02</td>
<td>09</td>
</tr>
<tr>
<td>Position held in political parties, nominated elected in local institution</td>
<td>01</td>
<td>05</td>
</tr>
<tr>
<td>Not involved</td>
<td>30</td>
<td>01</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

From the above table we can observe that number of participation of women in social and political activities has increase after joining Open Learning then the before. It is also felt that women who could grab the opportunities , extended to them have proved that they are capable of discharging the responsibilities assign to them on par with men.

Higher Educational qualification creates an opportunity for women to earn independently and contributes to social and political participation. Before most of the respondent were shy in nature but after having educational qualification their social esteem, co-operation mechanism, life skill, knowledge, self perfection and self help mechanism improved.

**Finding of the Study:-**

1. Distance Education Improved women’s social esteem after getting degree.
2. Distance learning gave them second chance to continue their education.
3. Through distance mode women could study at their own pace, time and place.
4. It could pursue education for women along with household task.
5. Enabled women to earn income.
6. Increased career opportunities.
7. Increased confidence in dealing with the community.
8. Reduce women’s domestic violence.
9. Self confidence level of women have greatly influenced.
10. There is a significant change of the respondent in social and political participation.

**Conclusion :**

Though there is a gender disparity in the literacy rate, but 2011 census provided a positive indication that growth in female literacy rates was substantially faster than in male literacy rate in 2001-2011 decade period which indicate that gender gap is appearing to be narrowing.

Despite of progress in recent years girls are still remain excluded from main stream of education system. So attempt was made in the present study to know the role of distance education in fulfilling the women’s of dreams of higher education. Data showed that distance learning gives a platform for female learners in fulfilling their dreams of higher qualification and job. The study showed that distance learning are the effective tools for women empowerment.

**Reference :**

1. Mukesh Agarwal “A Study on women empowerment through Distance learning – A case study on Dr. D. Y. Patil, V. Dyapeth Institute of distance learning Pune.
2. Tovonga Njaya “Women empowerment through open and distance learning in Zimbabwe.
Introduction:

Women play a vital role in agricultural operations everywhere in the world, but their participation in agriculture and related works has been not appreciated. They have been doing the most exciting tasks in farming, domestication of animals and home maker. Women have made necessary contributions to the farming in every developing country. The research motivated at the Indian Council for Agricultural Research (ICAR) has tried to reveal her to the drudgery by providing time and labour savings tools. No doubt, the participation of women in farming and its allied occupations has been on equal footing, but yet they have not been given their due recognition and compensation for the same work. In the year 2001 India had 12.73 crore agriculturists of which 4.19 crore were women, that is 33%. But as per 2011 Census, the number of women participants in the field of agriculture declined further to 3.60 crore (30.3%).

In the words of Prime Minister Late Jawaharlal Nehru, “You can tell the condition of a nation by looking at the status of women”. Globally women represent almost fifty percent of the human resource and are the pivot around the family, the society and the whole humanity move. The prosperity of the country based on the status and advancement of its women influence the development of the remaining half of the population. The involvement and contributions of women in agriculture and allied activities are different. According to regional and cultural norms it is all common observation that, the role patterns of women in rural society are dependent on their socio-economic characteristics. But in spite of all the variations women’s role have been found out significant in the agricultural production process and livestock rearing in addition to house hold management activities, rearing role and child bearing. Women from lowest socio-economic group have ever been found to be the majority of bread earner for their family as they worked at other forms to substantiate the daily income of their family on an unavoidable basis. But their contributions has not only been under estimated and under enumerated but they also have been treated as invisible hands the hands that rock the cradle, earn bread cook and what not.

The Specific Objectives Are:

- To know the women participation in Agriculture
- To examine the women empowerment in Agriculture

Methodology:

The present article is based on primary information collected through interviewing the 350 agriculture women workers. The study area comes under Uttara-Kannada district of Karnataka State which is consisting of Western Ghats. The secondary information collected from various books, journals, research articles etc.

Women Empowerment in Agriculture:

Empowerment of women is a process by which women develop greater control over material and intellectual resources that will help them to enhance their self-reliance and increase their independent rights. Women are the builder and moulder of nation’s destiny. She is no doubt, her commanding personality and never the less is grimly. Empowerment of women involves many aspects like economic opportunity, property rights, social equality and personal rights and so on. The status of women is undermined by asymmetrical power relations in a decision making, personal and social rights access to resources and entitlement either by law or by custom. The mode of female participation in agricultural production varies with the land-owning status of farm households. (Triveni H.M. November 2011).

Indian women in rural area extensively involved in agricultural activities. However, the nature and extent of their involvement varies with the variations in agro-production systems. Empowering women with...
economically productive resources will enhance their contribution to agricultural development. Hence, women empowerment is an urgent need of the day, as it is right way of making women partners in development and bringing them in the mainstream of development, not only as beneficiaries, but as contributors. Agriculture is the main source of employment for females as for males in India. Women in rural India are involved in various activities ranging from crop production to the management of household services. (Triveni H.M. November 2011).

Table 1.1 Distribution of respondents by age group

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age group</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>18-25 years</td>
<td>30</td>
<td>8.57</td>
</tr>
<tr>
<td>2</td>
<td>26-35 years</td>
<td>110</td>
<td>31.43</td>
</tr>
<tr>
<td>3</td>
<td>36-45 years</td>
<td>118</td>
<td>33.72</td>
</tr>
<tr>
<td>4</td>
<td>46-60 years</td>
<td>67</td>
<td>19.14</td>
</tr>
<tr>
<td>5</td>
<td>Above 60 years</td>
<td>25</td>
<td>7.14</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The data reveals that majority i.e. 33.72 per cent respondents are under the age group of 36 to 45 years, the smallest i.e. 7.14 per cent respondents are under the age of above 60 years.

It is found that, the majority of the respondents i.e. women belong to 36-45 years of age and are highly involved in agricultural activities. The particular age group is more productive age in terms of the income generating, and they have high energy during this period. So, women supported their husbands in various farm activities regularly. More than 60 years above age group women’s participation is very low in agriculture activities because of they suffered from many health diseases like, back pain, joint pain etc., and almost women lost their productive capacity.

Table 1.2 Distribution of respondents by religion

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Religion</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu</td>
<td>275</td>
<td>78.57</td>
</tr>
<tr>
<td>2</td>
<td>Muslim</td>
<td>63</td>
<td>18.00</td>
</tr>
<tr>
<td>3</td>
<td>Christian</td>
<td>12</td>
<td>3.43</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 1.2 indicates that, majority i.e. 78.57 per cent respondents belonged to Hindu religion, the less i.e. 3.43 per cent respondents belonged to Christians.

It indicates that the majority of respondents belonged to Hindu faith they are highly involved in agricultural activities. And it was also found that, the lesser size of families belong to Christian religion their number is very low, who were migrated from other places. So their participation in farm activities is very low. So they don’t have any lands for cultivation and also irrigation in particularly.

Table 1.3 Distribution of respondents according to areas of knowledge about modern agriculture

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Areas</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Seeds</td>
<td>46</td>
<td>13.14</td>
</tr>
<tr>
<td>2</td>
<td>Fertilizers</td>
<td>160</td>
<td>45.71</td>
</tr>
<tr>
<td>3</td>
<td>Implements</td>
<td>117</td>
<td>33.43</td>
</tr>
<tr>
<td>4</td>
<td>Pesticides</td>
<td>10</td>
<td>2.86</td>
</tr>
<tr>
<td>5</td>
<td>Agriculture labour (Landless)</td>
<td>17</td>
<td>4.86</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Table 1.3 highlights that majority i.e. 45.71 per cent respondents informed that they knew about the fertilizers which are being used in modern agriculture. Smallest i.e. 2.86 per cent respondents revealed that they have the knowledge about other things like pesticides and it helps to protect crops.

It is found out that the majority of respondents were aware about use of fertilizers because of they used Yuriga, Sampurna, 20:20:20, Kisan, 19:19:19. Women had knowledge about fertilizers too. They know how much fertilizers should be used for irrigating land. Similarly fewer respondents said that they have knowledge about pesticides, storage and how to protect their grains from insects.

Table 1.4 Distribution of respondents according to number of years of practicing modern/scientific agricultural tools

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Number of years</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 to 3 years</td>
<td>69</td>
<td>19.71</td>
</tr>
<tr>
<td>2</td>
<td>3 to 6 years</td>
<td>153</td>
<td>43.71</td>
</tr>
<tr>
<td>3</td>
<td>6 to 9 years</td>
<td>68</td>
<td>19.43</td>
</tr>
<tr>
<td>4</td>
<td>9 to 12 years</td>
<td>26</td>
<td>7.43</td>
</tr>
<tr>
<td>5</td>
<td>12 to 15 years</td>
<td>10</td>
<td>2.86</td>
</tr>
<tr>
<td>6</td>
<td>15 to 18 years</td>
<td>06</td>
<td>1.71</td>
</tr>
<tr>
<td>7</td>
<td>18 to 21 years</td>
<td>01</td>
<td>0.29</td>
</tr>
<tr>
<td>8</td>
<td>Landless agricultural labour</td>
<td>17</td>
<td>4.86</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The present from the present analysis reveals that majority i.e. 43.71 per cent respondents replied that they are practicing modern/scientific agricultural tools since 3 to 6 years, the smallest i.e. 0.29 per cent respondents informed that they practiced modern/ scientific agricultural tools since 18 to 21 years.

It was notable that the majority of respondents are having new knowledge about new scientific methods in agriculture from last 3 to 6 years, and they are using it in cultivation also. Before that they did not have much knowledge about how to use scientific methods in agriculture and also the lack of money is also another reason for farmers to stay back from adopting new scientific way of agriculture. And only few respondents agreed that they used new agricultural tools and techniques since 18 to 21 years.

Table 1.5 Females According to Degree of freedom

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Degree of freedom</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Have to Obey Command of Elders</td>
<td>63</td>
<td>18.00</td>
</tr>
<tr>
<td>2</td>
<td>Have to take permission</td>
<td>76</td>
<td>21.71</td>
</tr>
<tr>
<td>3</td>
<td>Have to inform only</td>
<td>211</td>
<td>60.29</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>

In the present study an attempt has been made to study degree of freedom for agriculture women. The majority i.e. 60.29 per cent respondents opined that they have freedom to inform to their family members only. Least i.e. 18 per cent respondents have revealed that they have an express of freedom and obey the command of the family elders

Women’s have to only informed family members when they wanted to go out of the house, the reason being her family members trusted her, and agreed that she never misuses the freedom granted to her and also is she quietly managed indoor and outdoor responsibilities. Less number of respondents replied that had to obey the elders because of more traditional rituals and regulations. She stayed with the senior members of the family and she always obeyed them in her all activities.
Table 1.6 Relationship between respondents’ religion and financial decision making in the family

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Religion</th>
<th>Independently by the female members in the family</th>
<th>Both by the male and female members in the family</th>
<th>Only by the male members in the family</th>
<th>Consult with other than family members</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu</td>
<td>10 (2.86)</td>
<td>175 (50.00)</td>
<td>85 (24.29)</td>
<td>05 (1.43)</td>
<td>275</td>
</tr>
<tr>
<td>2</td>
<td>Muslim</td>
<td>00 (0.00)</td>
<td>14 (4.00)</td>
<td>37 (10.57)</td>
<td>12 (3.43)</td>
<td>63</td>
</tr>
<tr>
<td>3</td>
<td>Christian</td>
<td>02 (0.57)</td>
<td>06 (1.71)</td>
<td>02 (0.57)</td>
<td>02 (0.57)</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>12 (3.43)</td>
<td>187 (53.43)</td>
<td>140 (40.00)</td>
<td>11 (3.14)</td>
<td>350</td>
</tr>
</tbody>
</table>

The table 1.6 indicates that majority i.e. 50 per cent respondents belong to Hindu. They revealed that both male and female members took financial decisions in their family. The smallest i.e. 1.43 per cent respondents belong to Hindu, quoted that they consulted with their family members to took financial decisions in their family.

It is found out that the majority of respondents who belong to Hindu religion, i.e. both male and female members took financial decisions respectively. Women’s have accomplished the most knowledge and skills in every aspect of household and agricultural aspects and they were quit liberal in the family and also financial related matters. And less number of respondents belongs to Christians, because of their number is very low in the study area they consulted with other family members for financial decision.

Table 1.7 Distribution of respondents according to adoption of the family planning

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Adoption of family planning</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adoption</td>
<td>194</td>
<td>55.43</td>
</tr>
<tr>
<td>2</td>
<td>Not adoption</td>
<td>156</td>
<td>44.57</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 1.7 shows that majority i.e. 55.43 per cent respondents concluded that they have adopted the family planning and the remaining i.e. 44.57 per cent respondents told that they have not adopted the family planning. Majority of respondents have adopted family planning. They are interested in one or two babies only. Because of both husband and wife’s are wished to small and wellbeing family, both have positive thoughts in this regard, their children security, healthy and happy life by providing best, education, good food and better future for their life. And few respondents have not adopted family planning because of lack of awareness about the importance of family planning.

Table 1.8 Distribution of respondents according to property rights in the family

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Property rights</th>
<th>No. of respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Aware</td>
<td>246</td>
<td>70.29</td>
</tr>
<tr>
<td>2</td>
<td>Not aware (Don’t know)</td>
<td>84</td>
<td>24.00</td>
</tr>
<tr>
<td>3</td>
<td>Can’t Say</td>
<td>20</td>
<td>5.71</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>350</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Table 1.8 indicates that, majority i.e. 70.29 per cent respondents told that they have property rights in their family, the smallest i.e. 5.71 per cent respondents cited that they can’t say and lastly, 24 per cent respondents informed that they are unaware about their rights in the family.

It indicates that the majority of respondents stated that they have the property rights in their family and women are having their names in property papers. The main properties in village areas are agricultural land, house, shares, site etc, and less respondents revealed that they do not have any property rights in their family because of the joint property.

Findings:

It is found that, the majority i.e. 78.57 per cent respondents belongs to Hindu religion, 18 per cent respondents belongs to the Muslim religion and 3.43 per cent respondents belongs to Christians. The majority of respondents belong to Hindu because they are faith in farming and highly involved in agricultural activities.

The study indicated that, 88.57 per cent respondents knew about the modern agriculture, 11.43 per cent respondents cited that they are unaware about knowledge of modern agriculture. Majority of respondents adopted new techniques and tools in the process of agriculture production. It is also one of the important reasons for high production in agriculture land. Scientific method of agriculture i.e. about using fertilizers, high yielding variety of seeds, pesticides etc, because of these respondents had much education and including general awareness about how to get high yielding production/crops in the farming. So they were eager to use improved or scientific materials and methods in the farming.

A study was carried out by years of practicing modern agricultural tools. In the study majority i.e. 43.71 per cent respondents told that they are practicing modern/scientific agriculture tools since 3 to 6 years. The respondents replied that, in recent years increased in food production and it helps to improve the economic condition of the family. And one of the important thing is that savings time and efforts also. Before that, they did not have much knowledge about how to use scientific methods in agriculture and lack of money is also one of the major reason for farmers to stay back from adopting new scientific way of agriculture.

Financial decision making is also one of the important components of women empowerment. It defines 72.57 per cent respondents said that, both male and female members in their family took several financial matters, 1.14 per cent respondents replied that, in their family independently female members took financial decisions and 26.29 per cent respondents told that, only male members in the family took financial decisions. Majority of respondents replied that, these decisions are important issues. Women’s were educated and they have knowledge about how to manage financial status in balanced way.

Conclusion:

India has been known as an agricultural country. Agriculture is including all food-crops, oil seeds, fiber, plantation crops, fruits and vegetables is the largest i.e., nearly 70 per cent sector as a whole. Since few decades, there is a gradual realisation of the importance of women in agricultural development and their contribution in the field of agriculture, horticulture, dairy, nutrition, sericulture, food security, fisheries and other allied sectors. Further, post-liberalization, women’s participation in agriculture has been growing relative to men. This not only implies increased dependence of women on agriculture but the converse as well, women have a crucial role in the future of this sector. In rural areas of the country, both husband and wife are jointly responsible for making decisions on matters like, family obligations, purchase

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Problems of women construction workers: A case study at Gulbarga city

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Govt. First Grade College Chittapur

Abstract

Women are employed in almost all the work related to the construction process, from foundation work to masonry and beyond. They help in removing over-ground material once excavated, carry stones, bricks and tools required at the premises. Construction worker are unskilled and illiterate worker, which make them very vulnerable to exploitation. Being part of an unorganized and fragmented sector their bargaining power is low and they can’t easily fight against injustice. They are often not paid minimum wages and even the agreed wages are not paid in time. The present study is made to know about the problems of the women worker in working in the unorganized sector in general, by making a research study on the problems of women Construction worker living in Gulbarga city in particular. The present problem adopted survey method for the collection of primary data. The interview schedule is addressed to the women construction worker working in different areas of the Gulbarga city.

Keywords: Socio-economic profile, investigate the various problems, awareness of the social welfare programs;

Introduction

In India, women constitute almost half of the total workforce. However, over 96 per cent of women work in the informal, unorganized sector. Overall, the informal sector constitutes 93 per cent of the workforce of the population of India. Moreover, these worker contribute 62 per cent to the national income. This sector includes worker employed in a wide range of economic activities from street vendors and casual workers in a tea-shop to agriculture workers, small and marginal farmer to ‘bidi’ workers, construction workers, salt pan workers and sub-contracted and temporary workers of factories. However unlike workers in the formal sector, they do not have access to regular incomes or welfare benefits, making them extremely vulnerable to change and insecurity.

Construction activity is an integral part of a country’s infrastructure and industrial development. It include hospitals, schools, towns hope, offices, houses and other building; urban infrastructure (including water supply, sewerage, drainage); highway, roads, ports, railways, airports; power systems; irrigation and agriculture system; telecommunication etc. Covering as it does such a wide spectrum, construction becomes the basic input for socio-economic development. Besides, the construction industry generates substantial employment and provides a growth impetus to other section through backward and forward linkages. It is, essential therefor, that, this vital activity is nurtured for the healthy growth of the economy.

Millions of unskilled porters, bricklayers and other low-caste laborers have left their native villages to escape extreme rural poverty and find a job in big cities. These migrant workers are spread across the country and travel from one area of work to another along with their families. They live in temporary settlements, sometimes provided by the construction company, for the duration of the construction project and then move to another side. They usually belong to the poorest section of the population and most of them are illiterate. Being migrants, they don’t get registered and denied basic governmental facilities.

Women are employed in almost all the work related to the construction processes, from foundation work to masonry and beyond. They help in removing over-ground materials once excavated, carry water, sand, jelly, cement mixture for foundation laying and concrete mixture is poured for roofing and once a structure is laid, do the curing operation etc.

India has the world’s highest accident rate among construction workers, according to recent study by the International Labour Organisation (ILO) that cited one survey by a local aid group showing that 165 out of every 1,000 workers are injured on the job (Washington post, 2007) Moreover the companies are not ready to compensate employee’s having injuries who are not covered by life insurance. In case of accident, there is, in general, no provision for financial and medical aid. It is up to the workers themselves to arrange for the treatment. Construction workers are unskilled and illiterate workers, which make them very vulnerable to
exploitation their working time and hours, therefore the present study is made to know about the problems of the women workers in working in the unorganized sector in general, by making a research study on the problems of women construction living in Gulbarga city in particular. Further, as the Gulbarga district is backward in all aspects, the education of the women construction workers is also lower or illiterates. Hence, there is no awareness about their rights and privileges as per the law.

**Significance of the study:**

It is emphasized that apart from the general problem of the unorganized sector worker, construction work are generally will take place at the outskirts of the city and hence, there are no facilities for the women to stay secure and safe, as they living in temporary stay. Further, the construction sites will move from one place to another and hence, the education of the children and environmental variation are also the problem of these workers. Hence the present study needed to intervene the problem of the women Construction workers and it is proved be an important in exploring different problem and to suggest suitable solution to the problem of the women Construction workers in Gulbarga city.

Table No. 1.1 **population composition in Gulbarga Division, 2001 Census**

<table>
<thead>
<tr>
<th>S.No</th>
<th>Gulbarga</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Districts</td>
<td>22,78,301 (72.76)</td>
<td>11,52,343 (50.57)</td>
<td>1,125,958 (49.42)</td>
</tr>
<tr>
<td>2.</td>
<td>City</td>
<td>8,52,621 (27.23)</td>
<td>4,40,446 (51.65)</td>
<td>4,12,175 (48.34)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>31,30,922</td>
<td>1,592,789 (50.89)</td>
<td>1,538,133 (49.12)</td>
</tr>
</tbody>
</table>

Source: Additional District Registrar, Govt.of Karnataka Office, Gulbarga.

From the above table 1.1 reveals the fact that, according to the 2001 Census. The total population in Gulbarga division was 31, 30,922 among which 50.87 per cent were males and 49.12 per cent were females. A comparative study of districts and city of Gulbarga. In 2001 Census reveals the fact that the total population in Gulbarga Districts was 72.76 per cent, of which 50.57 per cent were and 49.42 per cent were females. And the total population in Gulbarga city was 27.23 per cent, of which 51. Per cent were males and 48.34 per cent were females.

Table No. 1.2 **Employment of Women in Public and Private Sector in Karnataka and India (In Thousand)**

<table>
<thead>
<tr>
<th>Name of the Industries</th>
<th>31st March 2001</th>
<th>31st March 2002</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Public Sector</td>
<td>Private Sector</td>
</tr>
<tr>
<td></td>
<td>India</td>
<td>Karnataka</td>
</tr>
<tr>
<td>Agriculture, Forestry, Hunting and Fishing</td>
<td>48.34</td>
<td>3.02</td>
</tr>
<tr>
<td>Mining and Quarrying</td>
<td>55.57</td>
<td>1.14</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>93.0</td>
<td>7.27</td>
</tr>
<tr>
<td>Electricity, Gas and Water</td>
<td>44.71</td>
<td>3.29</td>
</tr>
<tr>
<td>Construction</td>
<td>63.24</td>
<td>3.54</td>
</tr>
<tr>
<td>Wholesale &amp; Retail Trade &amp; Hotels</td>
<td>17.4</td>
<td>0.9</td>
</tr>
</tbody>
</table>
Most of the Women work in construction works either as commercial worker, or as building Construction workers, yet it is precisely livelihood in Construction that has tended to become more volatile and insecure in recent year and Women constructor have therefor been negatively affected. The government’s policies for alleviating poverty have failed to produce any desirable results, as Women do not receive appropriate wages for their labour. There is also significant amount of unpaid or non-marketed labour within the household. The increase in gender disparity in wages in the urban areas is also quite marked as it results from the employment of women in different and lower paying activities. They are exploited at various levels. They should be provided with proper wage and work at par with men so that their status can be elevated in society.

Objective:
1. To study the socio-economic profile of Women Construction worker in unorganized sector;
2. To investigate into the various problems of the women Construction worker
3. To assess the awareness of the social welfare programme of the Government for the unorganized sector worker;

Methodology:
After studying the different aspects of unorganized sector in general, the researcher selected average 100 women Construction workers from each of the direction in Gulbarga city, namely East, West, North, South and Central of the City and total 500 women respondents were surveyed to complete the present study. Further, as the Construction workers are working in different types of works such as Construction of residential buildings, commercial shopping complexes, roads, bridges, water tanks, drainages, etc., these Construction structures are categorized into three groups, namely Construction of residential buildings, commercial buildings and public utility works. As such the sampling is made on the basis of stratified random sampling method. The present study adopted survey method and Interview Schedule is applied to for the collection of primary data.

Main features of the Respondents:
Age-wise distribution of the Respondents: As stated by all the respondents, including Construction of residential buildings, commercial buildings and public utility works, 239 (47.8%) are from the age group 26 to 40 years, followed by 144 (28.8%) are between 19 to 25 years. About 76 (15.2%) are of the age between 41 to 55 years. 33 (6.6%) of the respondents are the age of 18 years and only about 8 (1.6%) are above 55 years. It is emphasized from the collected information that a great majority of the respondents are of middle age that is between 19 to 40 years.

Education of the Respondents: It is generalized that 316 (63.2%) of the total respondents are illiterates followed by only 118 (23.6%) have completed lower primary education, followed by 63 (12.6%) have finished their higher primary education. It is emphasized that only about 3 (0.6%) have studied their secondary schooling and none of the respondents have studied above the secondary level of education. Very interestingly, almost all of the respondents have completed education up to higher primary only. None of the respondents are graduates and above. It shows that all of the respondents are unskilled and under educated and don’t have knowledge about the Construction work.
Marital status of the respondents: It is clear that out of total 419 (83.8%) of the respondents are married and staying with their husbands followed by around 51 (10.2%) are widowed, 19 (3.8%) are still unmarried and the remaining 11 (2.2%) respondents are divorced and separated from their husbands. It emphasized that almost all respondents are married and living with their husbands.

Majority of the respondents are migrated from rural areas: Out of the total respondents: 301 (60.2%) are from rural areas, where the remaining 199 (39.8%) are from urban areas. It is analysed that even though the present study was conducted in the urban areas that in Gulbarga city.

Majority of the respondents are from rural area. It shows that there is mobility of the respondents from rural areas to urban areas in search of employment.

Working women fulfill their family’s socio-economic, psychological needs satisfactory:

- of the respondents, 389 (77.8%) have agreed that the working women can satisfy the socio-economical, Psychological needs of their family. Whereas the remaining 111 (22.2%) have not agreed the same. It is satisfactory to note that even though the women are working outside, majority of them are able to fulfill the socio-economical, Psychological needs satisfactory of their family.

Time spent to work outside will affect the family adversely: Of the 500 (100%) respondents covered under the study, 386 (77.2%) have agreed that the time they spent outside is affecting their family life adversely, whereas the remaining 114 (22.8%) have not agreed the same. Women as a housewife play an important role in looking after the household work and family members. But when women going outside for work, then her duties are to be disturbed personally and it will impact on the family members also. As such the collected information shows that majority of the respondents have agreed that their family life is affected adversely due to the outside work and it reveals the importance the role of women in family life of their husband, children and their elders.

The respondents are getting Seasonal work and not getting regular work throughout the year: the main drawback of the unorganized sector is irregular work that is not regularly available throughout the year for the workers. It is observed that 95.0% of the women Construction workers have agreed that they are not getting regular work throughout the year.

Discrimination, exploitation, and sexual harassment of women in Construction work from male workers:

discrimination, exploitation, and sexual harassment are common problems, which women are facing in the work place from the co-workers. Even though legislation are already passed against such discrimination, exploitation, and harassment at the work place, still exists the same, in the unorganized sector. As such the information was collected reveals the fact that 190 (38.0%) are agreed that they are being discrimination, exploitation, and harassment by the maleworkers at the work place, whereas the remaining 310 (62.0%) are not agreed to the same. More than one-third of the respondents felt that they are facing discrimination, exploitation, and harassment from the male worker in the work place.

Wage Discrimination: The main drawback of unorganized sector workers is wage Discrimination. That is wage is not fixed for a particular work to a greater extent the wage rates vary from employer to employer and worker to worker. Hence, the information was collected from the respondents whether they are discrimination in payment of wages. Out of the total respondents 424 (84.8%) are discrimination in receive of wages from their employers. As overwhelming majority of the respondents have agreed that there is wage discrimination in the Construction work, whereas the remaining only few 76 (15.2%) have not agreed to the same. Wage Discrimination is a greatest problem for the unorganized sector workers.

Life of women Construction workers is not secured at their workplace: Construction work is a risky, that the workers must have to work in the dust and dirt, further, many of the worker have to work in the height areas that are when the Construction of multi-storied building is undertaken. The Construction workers are always facing accidents and life threats in their workplace. Hence, as per the factories Act, certain safety Helmets, Safety Nets, First Aid box, etc. These provide security to the life of the Construction workers. The information was collected from the respondents that whether their life is secured against accidents at their workplace. To sum up, of all the respondents only 61 (12.2%) are secured against the accidents at their workplace, whereas the remaining 439 (87.8%) are not secured against the accidents at their workplaces.
Average Monthly Income of the respondents: Monthly Income of the respondents reveals their standard of living and economic status. Of course, many of the respondents have expressed that they do not have work throughout the year. Of all the respondents covered under the study, 319 (63.8%) are getting monthly income between Rs.1501 to Rs. 2501 followed by, 164 (32.8%) are getting monthly income below Rs. 1500 and the remaining 17 (3.4%) are getting monthly income between Rs.2501 to Rs.4000 per month. It is surprising to emphasize that none of the respondents are earning more than Rs. 4000 per month. Comparatively the wages earned by the respondents is very low in Construction work. It is surprising to note that even though working in a big city, the average monthly wages of the women Construction workers is between Rs. 1501 to Rs. 2500 and even the monthly wages of nearly one-third of the respondents is below Rs. 1500 per month.

Suggestions:
1. Create awareness on rights of women Construction workers and set up mechanisms of redresses.
2. Ensure decent working conditions and proper contract system and provide health care for the families of Construction workers.
3. Safety and welfare of Construction workers is essentially needed.
4. Effective implementation of the labour laws that making provision for better health, Safety and welfare of women Construction workers.
5. Suggested to intervene the action of NGOs and voluntary organizations to remove barriers and difficulties in the education and health of children of women Construction workers and free health facilities and free education compulsorily.
6. Organize free health check-up and medical camps for the Construction workers.
7. The payment of wages are formalized and fixed on the basis of work and hours of work of women Construction workers.
8. Regular inspection of the Government agencies, such as Social Welfare departments, labour welfare agencies, etc. to the Construction sites is essentially Suggested to solve the problems of women Construction workers.
9. Suggested to formulate self-employment training and financial assistance to the women Construction workers to start their own employment and to empower them.
10. Motivate the women Construction workers towards the saving and banking habits.

Conclusion:
As discussed already, the problem of women Construction workers are manifold, as such, there is to give regular attention to the problem of the workers working in the unorganized sector. As a part of the unorganized sector, women Construction workers are playing an important role to contribute their work towards the Construction of building and social amenities. But as there is absence of union for them, they are exploited, discriminated and harassed by their employers and contractors. Not only in one aspect, but also in many aspects such as social aspect, economic aspect, and sexual aspect the women Construction workers are exploited, continuously and regularly. Lower wages, wage Discrimination, sexual harassment, more working hours, lesser employment days, etc are few of the problems faced by the women in Construction workers. Further, as the Construction work is a risky, their life is not secured and safe against accidents in the workplace.

In their families, they are from poor background and illiterate and as such, they don’t have higher status in their own families. Further, they have also to work in their families to look after their children, husband and elder. Further, as their families are illiterate and poor, they have lower status in the society also. As the income of this worker is also lower. As a result, they can’t able to send their children to schools and maintain the health of their family members. Hence, there is need for the empowerment of these women Construction workers in particular. To explore the problems of the women in the unorganized sector in general and women working in the Construction sector.

Generally Construction workers are employed through contractors, who exploit them for their benefits. Though there are various protective enactments for these workers, but ground realities are totally opposite from legal provision on the subject. Contractors employ these workers till they remain capable of performing the assign tasks. Whenever they fall sick or become disabled. They are thrown out of the employment without any social security benefits as specified under the Building and other Construction
workers (Regulation of employment and Conduct of Service) Act, 1996 or contract Labour Act, 1970. Workers are unorganized and incapable to bargain on the issue of welfare and social protection. Subsequently the enforcement mechanism provided the relevant enactment is inadequate and ineffective in enforcing the provision in practical life. Moreover there is no single agency which ensures the effective and efficient implementations of relevant schemes. It is the need of the hour to formulate a Comprehensive protection law covering all Construction workers for all adversities, not only at work place but also afterward. The proposed scheme should be equipped with single enforcement mechanism. Because the success of any scheme depends upon its implementations, otherwise the legislation remains a piece of paper for workers.

To solve the problems of women Construction workers, Government of Karnataka and Government of India have already passed Legislation. Passing of legislation alone doesn’t take care of everything. The enforcement agencies must intensify its implementations in the practical aspects. The ground realities are quite different from the legislative aspects. Mainly it is due to ineffective enforcement mechanism and lack of awareness among the workers about their rights and liabilities of employers under relevant statutes. There is a need for a unified legislation on Construction workers that must provide an independent enforcement authority for its enforcement at states as well as distinct level. Further, there is need on the part of the Government to enforce strict legislations pertaining to the life security of the women Construction workers such as providing safety at the work places, subscribing insurance policies of the these workers, etc. The working hours should be fixed for 6 to 8 hours for these workers.

References:
Challenges & Aspirations of Women’s Political Participation in India

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India stands tall among the democracies of the world. Our Constitution gives the women legal equality. Women in India demanded their voting rights as early as 1917. Participation of women in Indian Politics was necessary as a demand of justice and equality to form a healthy and balanced society. In a traditional country like India, compared to men, women participants in politics was very less, as the majority of Indian Women believed that politics was the game of men. Women also showed indifference to voting. Participation in voting cannot be regarded as a reliable indicator of political awareness. Women vote on the instruction of their men.

But slowly with the economical and social development of the country political scenario also changed. Women developed interest in politics and now majority of rural and urban women have political awareness. Their participation in politics has been steadily expanding over the years through various elections, as voters, as candidates and as campaigners. The number of women getting elected to representative bodies is steadily increasing. There is a great representation of women in Village Panchayats and local bodies.

Political parties are well aware of the fact that it is necessary to increase the number of women parliamentarian’s legislators.

The term political participation has a very wide meaning. It is not only related to “Right to Vote”, but simultaneously relates to active participation in decision making process and political consciousness. Women in India actively participate in voting. To combat gender inequality in politics, the Indian Government has instituted reservations for seats in Local Government.

The Constitution of India establishes a parliamentary system of Government and guarantees its citizens the right to be elected, freedom of Speech, freedom to form associations and Vote. The Constitution of India attempts to remove gender inequalities by banning discrimination based on sex and class and reserving elected positions for women. The Government of India directed State & Local Governments to promote equality by class and gender including equal pay and free legal aid.

Women were involved in the Indian Independence Movement in the early 20th century and advocated for independence from Britain. Independence brought gender equality in the form of Constitutional Rights.

Family also plays a significant role in women’s participation in political field. Familial influence can be a barrier or a support system for female elected members in their political career.

A report in 1974 confirmed that there is a significant differences between men and women in India which included disparity in the sex ratio, mortality rates, employment, literacy and wage discrimination.

A new wave of feminism was in response to this gender inequality. And this wave of feminism brought in a new ambition and awareness in political field in women. More women started to shoe interest in politics and actively participated as campaigners and candidates from 1970 onwards. However nearly 70 years since our enactment of our Constitution, the solemn vow in its Preamble to secure political justice and equality of opportunity remains only partially fulfilled and policy making and governance has long been dominated by men, with few women managing to get past a rigid glass ceiling to enter Parliament.

Certain laws and policies, however have given a boost to the representation of women in Indian politics. On 24th April 1993, the Constitutional (73rd Amendment) Act was passed. Adding part IX to the Constitution giving Constitutional recognition for Panchayat Raj Institutions. A new Article 243(D) reserved a third of all PRI seats and the same proportion of Officers of Chair person for women, ushering in an era of female political representation across India’s villages. In subsequent years, a number of states including Andhra Pradesh, Bihar Jharkhand, Kerala, Maharashtra & Tripura increased this reservation to 50%, and also provided for a similar reservation in Urban Local Bodies (ULBs).
Beyond the district level, in matters related to Legislative Assemblies and the Loka Sabha, the challenges against women are more pronounced. Political parties with all their organizational and financial might are far more prominent in this higher level of Electoral politics.

But, with all the facilities and reservations the number of women participants in Indian Politics is low key, however a new dimension of women in politics emerged in recent years across the country. More and more women are now entering into politics, conventional patriarchy is subsiding.

Greater representation of women in politics can provide a ideal focus for testing how democratically consolidated the country is. The movement of womens suffrage began in the early 1900s in response to a national movement for suffrage and even though vast majority of neither men or women had a right to vote before 1947. After Indian Independence from Britain the Indian Constitution in 1950 officially granted women and men suffrage. This is enshrined in Article 326in the Constitution, Indian is parliamentary system with two houses, Lok Sabha & Rajya Sabha. Rates of participation among women in 1962 were 46.63% for Lok Sabha election and rosed to a high in 1984 for 58.60% . The gap between men and women voters has narrowed over time a with a difference of 16.7% in1962 to 4.4% in 2009. Increased participation is occurring in both rich & poor states in India. The sex ration of voter has increased from 715 female for every 1000 male voters in 1960s to 883 female voters in 2000s. The Election Commission has sought to increase voter turnout by cleaning up of Electoral politics and removing missing or deceased members.

We can witness political activism by women in India since 1800s though the ratio was less, and later in 1970s after a period of limited activity from the 1950s to 1970s one of the earliest womens organizations Bharat Stree Mahamandal formed in 1910 and focused on helping women escape oppression from men. Womens associations had traditionally began with the help of men giving few women access to work and education while limiting the expansion of traditional gender roles. In 1927, the All India Womens conference was formed to advocate for women’s education and was helpful in the passage of Hindu Code of Bills. Womens were also active in the freedom movement in protesting British colonial rule over Indians.

The meaningful participation of women in national, local and community leadership roles has become an important focus on India’s development policy. Still, some may ask why it matters if women become political leaders, elected policy makers or Civil society activists? Womens political participation results in tangible gain for Democracy including greater responsiveness to citizens needs increased cooperation across party and ethnic lines and a more sustainable future. Womens participation in politics helps advance gender equality and affects bothe the range policy issues that get considered and the types of solutions that are proposed.

Research indicates that whether a legislator is male or female has a distinct impact on their policy priorities, there is also strong evidence that as more women are elected to office there is a corollary increase in policy making that emphasizes quality of life and reflects the priorities of family, women and ethnic and racial minorities. Depending on whether women are young or old educated or uneducated, live in rural or urban areas they have very different life experiences that lead to different priorities and needs. Clearly women representation is a critical factor for the development of inclusive, responsive and transparent democracies. The positive impact of women in politics is undeniable. Kofi Anna noted, “study after study has taught us, there is a positive impact of women in political activism by women in India since 1800s though the ratio was less, and later in 1970s after a period of limited activity from the 1950s to 1970s one of the earliest womens organizations Bharat Stree Mahamandal formed in 1910 and focused on helping women escape oppression from men. Womens associations had traditionally began with the help of men giving few women access to work and education while limiting the expansion of traditional gender roles. In 1927, the All India Womens conference was formed to advocate for women’s education and was helpful in the passage of Hindu Code of Bills. Womens were also active in the freedom movement in protesting British colonial rule over Indians.

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Indeed, women have proven themselves to be natural community builders with an intrinsic sense of perception, intuition and empathy that allows them to best identify peoples problems, provide adequate support and act as nurturing leaders. Women in Indian politics have faced all the challenges and became successful leaders. Though the number of women politician in Lok Sabha and Rajya Sabha is low it is steadily increasing. The number of young and educated women in Indian politics is increasing.

However less the number of women may be in the politics, we can boast of powerful political leaders like Smt. Indira Gandhi, Jayalalitha, Sonia Gandhi, Sushma Swaraj, Sheela Dixit, Mamata Banerjee, Mayawati, Vasundhara Raje Scindhia, Supriya Sule, and the like. All these women have made a great contribution in the countries Economic and Social policies and women Empowerment. The Indian women politicians have...
struggled hard and proved their worth, skill, and commitment towards the country by holding powerful posts and utilized their political power to develop the country.

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Women Economists of India: Awaiting Recognition

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Abstract:

Esther Duflo quotes “I think it does reflect the fact that there are not enough women in the economics profession, period.”

Moving down the line of economic history there have been several female economists whose contribution to the field has been significant. Among them Carmen M. Reinhart, Esther Duflo, Janet Currie, Asli Demirguc, Kunt, Marianne Bertrand, Claudia Goldin, Bronwyn Hughes Hall, Serena Ng, Valerie Ann Ramey and Olivia S. Mitchell are prominent. If one observes here the women featured in the list are predominantly from USA, UK, Canada and Australia Russia while a few from Norway, Indonesia, France, Dutch, German, Zambian, Nigerian, Pakistani, Bulgarian, Botswana and from the Netherlands.

As per one of the surveys carried out by the IDEAS, there are nearly 14567 female economists around the world who constitute 25.3% of the total economists. Notable point here is very few women economists have been awarded the Nobel Prize, infact just two since its inception in 1968, Elinor Ostrom in 2009 and Esther Duflo in 2019.

One tends to think here, as to who are the prominent female economists of India. There have been very few to count and they are worth mentioning, Bina Agarwal, Inderjit Kaur Barthakur, Krishna Bharadwaj, Avnita Bir, Padma Desai, Shatakshree Dhongde, Jayati Ghosh, Gita Gopinath, Utsa Patnaik, Nirmala Sitharaman, Parveen Talha and Usha Thorat to quote a few. This ratio is very less compared to male counterparts. This clearly indicates a sheer glass ceiling in economics. Does this show gender bias in the field of economics is the question? Their work has not been highlighted and widely recognized in India yet. Adding to this are the new generation women economists who are seeking to be recognized.

In this backdrop the present paper tries to put forth the contributions of female economists around the world in general and female Indian economists in particular. Understanding gender barriers in the field in comparison to their male counterparts and analyzing the issues relating to recognition of their work is attempted by the author.

Key Words: Female economists and gender bias.

Introduction:

Like in any other discipline and profession, women in the field of economic profession are under-represented around the world. This explains wide social implications pertaining to their position in the society. We notice women economic professionals serving in the banking sector, trade, commerce, planning boards, statistical organizations etc. In other disciplines like science and commerce, have seen the growth of many female professors and students while economics has stagnated with little improvement at any level. In one of the research papers published in 2015 Harvard researcher Heather Sarsons showed that there was an 8% probability of the male researcher being settled in a tenure post while only 2% in case of female economists. In 2017 Alice Wu, an undergraduate at University of California, studied the incidence of female economists getting placed in jobs who found that when posters of female economists were discussed the point noticed was their appearances while in case of male counterparts it was measured by their intellectual abilities. All these pose a question regarding the place of female economists down the history of economics profession.

Moving down the line of economic history there have been several female economists whose contribution to the field has been significant. Among them Carmen M. Reinhart, Esther Duflo, Janet Currie, Asli Demirguc, Kunt, Marianne Bertrand, Claudia Goldin, Bronwyn Hughes Hall, Serena Ng, Valerie Ann Ramey and Olivia S. Mitchell are prominent. If one observes here the women featured in the list are predominantly from USA, UK, Canada and Australia Russia while a few from Norway, Indonesia, France, Dutch, German, Zambian, Nigerian, Pakistani, Bulgarian, Botswana and from the Netherlands.

As per one of the surveys carried out by the IDEAS, there are nearly 14567 female economists around the world who constitute 25.3% of the total economists. In 2017 the top 20 university economic departments in Europe had 12.87% of full professors who were female. Notable point here is out of the 85 economists who
have received the Nobel prize, just two female economists have received the award since its inception in 1968, Elinor Ostrom in 2009 and Esther Duflo in 2019.

The situation is not very different in the case of female Indian Economists. They have been awaiting recognition till today. Prominent female economists of India have been very few to count and they are worth mentioning, Bina Agarwal, Isher Judge Ahluwalia, Inderjit Kaur Barthakur, Krishna Bharadwaj (economist), Avnita Bir, Padma Desai, Shatakshee Dhongde, Jayati Ghosh, Gita Gopinath, Devaki Jain, Deepali Pant Joshi, Shruti Kapoor, Reeti Khera, Anuradha Das Mathur, Rohini Pande, Ila Patnaik, Utsa Patnaik, D. Shina, Nirmala Sitharaman, Padmini Swaminathan, Parveen Talha, Usha Thorat and Sonal Varmato quote a few. This ratio is very less compared to male counterparts. This clearly indicates a sheer glass ceiling in economics. Does this show gender bias in the field of economics is the question? Their work has not been highlighted and widely recognized in India yet. Adding to this are the new generation women economists who are seeking to be recognized.

In this backdrop the present paper tries to put forth the contributions of female economists around the world in general and female Indian economists in particular. Understanding gender barriers in the field in comparison to their male counterparts and analyzing the issues relating to recognition of their work is attempted by the author.

Objectives
1. To put forth the contributions of female economists around the world in general and female Indian economists in particular.
2. Understanding gender barriers in the field in comparison to their male counterparts
3. Analyzing the issues relating to recognition of their work is attempted by the author.

Methodology
The present paper is prepared based on the data collected from secondary sources like books, surveys, journals, articles, reports and newspapers and online sources like blogs and search engines, JStor, Wikipedia. Also information is gathered from discussion carried out with fellow economists and faculty of economics.

Female Economists Around The World
Twenty-five years ago around half of the students studying Year 12 economics were female. Today it is only a third. It has been a male dominated discipline. Alessandra Voena, Claudia Goldin and Veronica Guerrieri shed light about the challenges faced and progress made by women in economics, a field where women are one-third of undergraduate students yet only 14 percent of full professors in PhD-granting departments. They refer to this as relative “mortality” of women economists occurs at the very start of the process—as undergraduates. According to an article by Duygu Kung, women are less likely to take it up than they used to be. If we scan the list of female economists worldwide, the table below displays top ten women economists. The question that tickles our mind immediately is whether there are enough female in the field of economics, and does it matter?
There are several studies proving gender bias in economics profession. As per one of the studies carried out in UK by Times Higher Education, among 543 academic economists, male economists earned 15% more in comparison to women inspite of the similar teaching evaluation scores. As per one of the press release in UK, British Journal of Industrial Relations report by Mumford and Sachel, speak about the pay parity between male and female economists at UK universities has not fallen in past 20 years and the “unexplained” pay gap still stands at 12.7%. Contributions of these female economists has been immense to the field on par with male counterparts which cannot be denied. Recognizing them is worth mentioning.

**Contribution of few Women Economist around the world**

<table>
<thead>
<tr>
<th>Edith Abbot</th>
<th>Had a hand in drafting the US Social Security Act of 1935.</th>
</tr>
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<tbody>
<tr>
<td>Anna Schwartz</td>
<td>Coauthor of &quot;A Monetary History of the United States 1867-1960.&quot;</td>
</tr>
<tr>
<td>Alice Rivlin</td>
<td>First Chair of the US Congressional Budget Office, and Federal Reserve Vice Chair</td>
</tr>
<tr>
<td>Elinor Ostrom</td>
<td>The first woman to ever win the Nobel Price in economics. Ostrom won in 2009.</td>
</tr>
<tr>
<td>Millicent Fawcett</td>
<td>Wrote Political Economy for Beginners in 1870.</td>
</tr>
<tr>
<td>Joan Robinson</td>
<td>Developed the concept of monopsony was one of the most prominent founders of the post-Keynesian school of economic thought.</td>
</tr>
<tr>
<td>Janet Yellen</td>
<td>The first woman to be the chair of the Federal Reserve Bank of the US</td>
</tr>
</tbody>
</table>

**Female Indian Economists**

The situation seems to be grim even in case of Indian female economists. There are many female economists in India but have not been recognized for their work sine long. Their works are still awaiting recognition. An attempt is made to recognize the contribution of female Indian economist henceforth. Among the 728 reputed and globally recognized women economists, Indian women economists are just five in number. They are as follows:

<table>
<thead>
<tr>
<th>SL. No</th>
<th>World Ranking</th>
<th>Name of the women Indian economists</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>317</td>
<td>Poonam Gupta</td>
<td>333.2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>National Institute of Public Finance and Policy, New Delhi, India, India</td>
<td></td>
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<tr>
<td>2</td>
<td>431</td>
<td>Jyotsna Jalan</td>
<td>452</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Centre for Studies in Social Sciences, Kolkata, India</td>
<td></td>
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<tr>
<td>3</td>
<td>438</td>
<td>Rohini Somanathan</td>
<td>460.4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Department of Economics, Delhi School of Economics, University of Delhi, Delhi, India</td>
<td></td>
</tr>
</tbody>
</table>
1. **Nalini Ambegaonkar** a senior economist who worked with the Indian Central Bank in the late 1940s worked in the credit planning cell now the monetary policy department just a sole lady among many male counterparts.

2. **Dharma Kumar** economic historian who threw insights into caste, contributions of Dr B R Ambedkar, Jotiba Phule, in 1991 wrote speaking about how the EPW had strayed away from its electric ideas of its founder editor and had been hegemonized by Marxist ideology.

3. **Krishna Bharatwaj** a young professor of Bombay School of Economics sprang into fame with her acclaimed book review of the most tough economic theories by Pierro Sraffa, Production of commodities by means of commodities. It impressed the Italian master in 1963 which took her to Cambridge. Having become the world's most reputed economist, later on became well known anchors of the Centre for economic studies and planning at JNU.

4. **Padma Desai**, in 1970, first Asian women to be awarded PhD in Economics from Harvard also a faculty there, a Bombay University product, came into limelight for her work co-authored with Jagdish Bhagawati, titled India: Planning for Industrialization which spoke of a paradigm shift from centralized planning to market economy.

5. **Isha Ahluwalia** another economist who has provided intellectual firepower to reformers. Two of her works published on stagnation of Indian industrial sector after 1965 showed restrictive industrial trade policies led to low productivity and made large swathes of Indian industry uncompetitive and recently been in the thin tank of India’s urban challenge.

6. **Utsa Patnaik** an influential teacher of economics, best economist of her times, remembered for her twin economic debates, one on the issue of Mechanization of Indian agriculture, testing it be feudal or capitalistic in nature and the other being proving why poor nutrition in India is due to impoverishment and not occupational diversification being the reason.

7. **Bina Agarwal** famed by her book A Field of One’s Own: Gender and Land Rights in South Asia speaking on the land rights for women, a classic in contemporary development economics. In 2010 she shared the Leontif Award by the Tufts University for her outstanding contributions to economic theory’ with Daniel Kahnmen.

There are several others like Jayati Ghosh, Devaki Jain, Indira Rajaraman, and Kanta Ranadive, Quoting a few of the new generation of economist like Pami Dua who is the member of the monetary policy committee, Shamika Ravi and Ashima Goyal members of the Prime Minister’s Economic Advisory Council, Geeta Gopinath as the chief economist of the IMF, India has not yet had a female RBI governor or chief economic advisor.

Asper the MHRD AISHE survey report 2018-19, Social Science stream has total number of 16698 students enrolled for Ph.D. which is divided into 13 sub-streams. Out of this, Economics has the highest number of students enrolled in Ph.D. which is 2733 with 1378 male and 1355 female students. (MHRD GOI website)

There is no denial to the fact that the discipline is more inclined towards men when compared to female counterparts. The gender gap among economists will not disappear naturally, instead the progress in closing it has stalled. True progress won’t be achieved until we agree that there are problems with the system, rather than women. The gender gap gets worse the higher women attempt to progress. Finding a co-author for drafting academic papers is much a task when compared to male counterparts. It’s a fact and it needs a fix. The female students are lost at the very undergraduate level. Very few take up post graduate studies in Economics as males do.

1. Encouraging female students to take up the subject is crucial by giving a better understanding about the real issues for them and growing employment avenues in the field.

2. One proposed strategy to increase the number of women in economics is to encourage mentoring relationships between female students and female faculty members.
3. Increasing the hiring of female faculty members can be a way to work to increasing the number of female students.
4. Male dominated fields might be off-putting to many female students due to biases against women, and female professors might help mitigate this concern.

In a survey conducted by Alessandra Voena, Claudia Goldin and Veronica Guerrieri, male and female economists actually appear to have different interests, as shown in their fields of specialty. Relative to men, these women have gravitated to fields such as labor, education, health, and industrial organization, and less so to macro, econometrics, and finance. Thus knowledge creation in such fields with too few women is difficult.

There have been efforts from CEPR (Centre for Economic Policy Research) of UK led by its VP Helena Rey to improve female representation in the economic profession with the creation of the Women in Economics Initiative is notable here which aims to redress gender imbalances in economic profession. CEPR is working in partnership with UBS to celebrate contributions of women in economics, with a series of portraits and video interviews on a dedicated website. This program shines a light on quality research and policymaking from female leaders in their field. "Women in Economics" features videos of prominent researchers discussing their work and insights. The content is designed to appeal to non-expert audiences, as well as those with a deeper understanding of economics. Such initiatives are a must for recognizing the works of economist worldwide and in India as well.

Conclusion

Umpteen studies and discussions at the international forums are going on about ways to tackling gender disparity in the field of economics. Such discussions must be a part of Indian conferences and discussions also. Most of the Indians discuss very little about recognizing women in the field of economics. This must be accentuated so that the contributions of our female economist are recognized and the new generation women economists are encouraged to contribute more to the discipline with their exemplary talent and knowledge.

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16 Women in Economics, where are they? https://authorservices.taylorandfrancis.com/women-in-economics-where-are-they/
The Role And Status Of Women In India

Shivrani Jaising Thakur
Karnataka Arts, Science & Commerce College Bidar

The role and status of women in India is a very hot issue that is passionately debated every day, as ever more women become conscious of the inequalities and bias they suffer from. All around the world, women are an untapped "resource" to fight poverty and violence. And even though their potential has been very clearly revealed time and again in difficult circumstances (world wars, independence movements) men have too often lost sight of it in times of stability.

“The best thermometer to the progress of a nation is its treatment of its women. There is no chance for the welfare of the world unless the condition of women is improved. Woman has suffered for aeons, and that has given her infinite patience and infinite perseverance.

The idea of perfect womanhood is perfect independence. There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness.” (Swami Vivekananda)

The above quoted lines, famously uttered by a 19th century Indian monk way before India woke up to its present status of being an independent and recognised nation-state, addresses an insight which informs the development discourse all over the world today.

India’s struggle for freedom is one such instance in history where women had stepped out of their regular roles as home-makers, mothers and wives to shoulder the responsibility of sculpting the concept of a new nation amidst the conflict between the people and the colonial state.

While they were at it, they had stood shoulder to shoulder with their men-folk to rally the masses to the cause, face bullets, picket shops, and participate in propaganda making. They embodied self-sufficiency as Gandhi had first visualised through the skill of spinning using a “charkha” (spinning machine for household spinning of cloth).

The worth of a civilization can be judged from the position that it gives to women. Of the several factors that justify the greatness of India's ancient culture, one of the greatest is the honoured place ascribed to women. Manu, the great law-giver, said long ago, 'where women are honoured there reside the gods'. According to ancient Hindu scriptures no religious rite can be performed with perfection by a man without the participation of his wife. Wife's participation is essential to any religious rite. Married men along with their wives are allowed to perform sacred rites on the occasion of various important festivals. Wives are thus befittingly called 'Ardhangani' (betterhalf). They are given not only important but equal position with men.

But in the later period the position of women went on deteriorating due to Muslim influence. During the Muslim period of history they were deprived of their rights of equality with men. They were compelled to keep themselves within the four walls of their houses with a long veil on their faces. This was definitely due to Islamic influence. Even today in some Islamic countries women are not allowed to go out freely. The conservative regimes of Iran and Pakistan, for example, have withdrawn the liberties given to women folk by the previous liberal governments. Even in India the Muslim women are far more backward than their Hindu, Christian and Sikh counterparts. The sight of Muslim women walking with long 'Burkas' (veils) on their person is not very rare. The women are, as a matter of fact, regarded as captive and saleable commodities in Muslim families. One man is allowed to have so many wives with the easiest provision of divorce. The husband can divorce a wife just by saying 'I divorce you' under the provision of Muslim laws. This is what the emperors did hundred years back and the men are doing it even now in almost all Islamic countries. Even in this last phase of the twentieth century rich and prosperous men of Islamic countries keep scores of wives in their harems. It was natural outcome of the Muslim subjugation of India that woman was relegated to a plaything of man, an ornament to decorate the drawing room. Serving, knitting, painting and music were her pastimes and cooking and cleaning her business.
In the wake of Raja Ram Mohan Roy’s movement against women's subjugation to men and British influence on Indian culture and civilization the position of women had once again undergone a change. However, it was only under the enlightened leadership of Mahatma Gandhi that they re-asserted their equality with men. In response to the call of Gandhi they discarded their veil and came out of the four walls of their houses to fight the battle of freedom shoulder to shoulder with their brothers. The result is that the Indian Constitution today has given to women the equal status with men. There is no discrimination between men and women. All professions are open to both of them with merit as the only criterion of selection.

As a result of their newly gained freedom Indian women have distinguished themselves in various spheres of life as politicians, orators, lawyers, doctors, administrators and diplomats. They are not only entrusted with work of responsibility but also they perform their duties very honestly and sincerely. There is hardly any sphere of life in which Indian women have not taken part and shown their worth. Women exercise their right to vote, contest for Parliament and Assembly, seek appointment in public office and compete in other spheres of life with men. This shows that women in India enjoy today more liberty and equality than before. They have acquired more liberty to participate in the affairs of the country. They have been given equality with men in shaping their future and sharing responsibilities for themselves, their family and their country.

It is a fact that women are intelligent, hard-working and efficient in work. They put heart and soul together in whatever they undertake. As typists and clerks they are now competing successfully with men. There are many women working in the Central Secretariat. They are striving very hard to reach highest efficiency and perfection in the administrative work. Their integrity of character is probably better than men. Generally it was found that women are less susceptible to corruption in form of bribery and favouritism. They are not only sweet tongued but also honest, efficient and punctual in their jobs as receptionists, air-hostesses and booking clerks at railway reservation counters. As a matter of fact they are gradually monopolising the jobs of receptionists and air-hostesses.

Another job in which Indian women are doing so well is that of teachers. In country like India where millions are groping in the darkness of illiteracy and ignorance efficient teaching to the children is most urgently needed. By virtue of their love and affection for the children the women have proved the best teachers in the primary and kindergarten schools. They can better understand the psychology of a child than the male teachers. Small children in the kindergarten schools get motherly affection from the lady teachers. It is probably significant that the Montessori system of education is being conducted mostly by the women in this country.

Women have been serving India admirably as doctors and nurses. Lady doctors have been found to perform efficient surgery by virtue of their soft and accurate fingers. They have monopolised as nurses in the hospitals and nursing homes. Very few men have been able to compete with them in this sphere because the women have natural tendency to serve and clean. It is thus natural tendency found in women which motivated Florence Nightingale to make nursing popular among the women of the upper classes in England and in Europe. She showed the way to women kind how nobly they can serve humanity in the hours of sufferings and agonies.

Women's contributions in politics and social services have also been quite significant. We cannot fail to mention the name of Indira Gandhi who shone so brilliantly and radiantlly in the firmament of India's politics. She ruled this country for more than a decade and took India victorious out of Pakistan-war which resulted in the historic creation of a new country, Bangladesh. In the field of social service Indian women have also done some excellent jobs. They have not only served the cause of the suffering humanity but have also brought highest laurels for the country. The name of Mother Teresa cannot but be mentioned. She brought the Nobel Prize for India by her selfless services to the poor, destitute and suffering people of our country in particular and the needy and handicapped people of the world in general. Today, we need the services of the educated women who can tour throughout the country and help in removing human sufferings. The Government is alarmed at the rapid growth of population in the rural areas in particular. Women volunteers can more easily take up the task of canvassing the advantages of family planning among the rural womenfolk. They can, more easily than men, carry on propaganda against hazards of unhygienic conditions under which the villagers live. In urban areas they can efficiently take up the task of visiting and teaching the orphans and the helpless widows in the orphanages and the widow welfare centres. They can train them in sewing, knitting, embroidery and nursing in which women by nature excel. They can also train them in the art of music and dancing.
But all this should not lead us to conclude that the women should look down upon domestic life. The main sphere of action for them who have not taken up jobs outside should be essentially a happy home which is their real kingdom and where their sweet manners and mature advices as wife, mother, sister and daughter make tremendous effects on the male members of the family. The progress of a nation depends upon the care and skill with which mothers rear up their children. The first and foremost duty of Indian women should, therefore, be to bring forth noble generations of patriots, warriors, scholars and statesmen. Since child's education starts even in the womb and the impressions are formed in the mind of a child while in mothers arms women have to play a role of vital importance. They have to feel and realise at every step of their life that they are builders of the fate of our nation since children grow mainly in mothers arms. They should also discourage their husbands and sons from indulging in bribery and other corrupt practices. This they can do only when they learn the art of simple living by discarding their natural desires for ornaments and a living of pomp and show. In many cases families have been running in deficit due to the extravagance of the housewives in maintaining a high standard of living. The result is that the earning male members of the family are forced to fill up the gap in the budget by corrupt practices. Corruption has been so far the greatest impediment in way to India's progress. Minus corruption India would have been one of the most developed nations of the world.

There is no denying the fact that women in India have made a considerable progress in the last fifty years but yet they have to struggle against many handicaps and social evils in the male dominated society. The Hindu Code Bill has given the daughter and the son equal share of the property. The Marriage Act no longer regards woman as the property of man. Marriage is now considered to be a personal affair and if a partner feels dissatisfied she or he has the right of divorce. But passing of law is one thing and its absorption in the collective thinking of society is quite a different matter. In order to prove themselves equal to the dignity and status given to them in the Indian Constitution they have to shake off the shackles of slavery and superstitions. They should help the government and the society in eradicating the evils of dowry, illiteracy and ignorance among the eves. The dowry problem has assumed a dangerous form in this country. The parents of the girls have to pay thousands and lacs to the bridegrooms and their greedy fathers and mothers. If promised articles are not given by the parents of brides, the cruel and greedy members of the bridegrooms' family take recourse to afflicting tortures on the married women. Some women are murdered in such cases. The dowry deaths are really heinous and barbarous crimes committed by the cruel and inhumane persons. The young girls should be bold enough in not marrying the boys who demand dowry through their parents. The boys should also refuse to marry if their parents demand dowry. But unfortunately the number of such bold and conscientious boys is very few. Even the doctors, engineers, teachers and the administrative officers do not hesitate in allowing themselves to be sold to the wealthy fathers of shy and timid girls. Such persons have really brought disgrace to their cadres in particular and society in general. The government should enact stringent laws to afflict rigorous punishment on dowry seekers, women's murderers and rapers.

Source:
01) Ancient Indian history by PALAKSHA
02) Ancient Indian history by D.T.JOSHI
03) Ancient Indian history by B.P.HUGAR
Women Participation In Modern Indian Politics

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Abstract:

Women participation in politics has always been an issue concerning modern-day political experts. Traditionally, they played second-fiddle to their male counterparts for no faults of theirs. Even the most-advanced nation, the oldest democracy of the world, namely United States of America (USA), recognized their right to vote after lots of struggle. It is yet to have its first lady President (though it may change in the upcoming Presidential Election of 2016 what with Hillary Clinton claiming the nomination of the Dems). The reason for the same is not very hard to fathom despite the advances made in almost every field. The scenario is similar across every nation in the world. India is no different to the same. Political activities and their relationship with women’s participation is something which has not been discussed to great extent in the Indian context, much like other democracies. The general election of 2014 defied this to an extent and acted as a breaking ground for women participation. They registered their presence in line with the male voters. The authors of this research paper would present their finding in this regard, duly supported by secondary data.

Women and Nation-Building: The Indian Story:

Women have played an instrumental in the nation building process of India since ancient times. It has been no lesser than men although the same has rarely been acknowledged by her male counterpart. They have always been sidelined from various domains thereby relegating them to the four walls of the house. Even when one talks about such advanced nations like USA and United Kingdom (UK), equality of opportunity and rights were not found no matter how strong their case was. In modern times, however, the women folk came forward demanding rights for themselves, expressing their thoughts and in the process registering their presence in the public domain, which was the forte of men-folk till then. Even their importance in terms of shaping the destiny of a country has been since appreciated and applauded. Nothing proves this better than their participation during various movements, be it freedom, cultural, social or else, during which they have matched men step-for-step and made a mark for themselves. The above lines are true for the Indian women as much as they are for women from any part of the world. The role played by them during the independence struggle as well as emancipation of society and empowerment of the downtrodden is second to none. Such names as Rani Laxmi Bai, Annie Besant, Begum Hazrat Mahal, Aruan Asaf Ali, Kasturba Gandhi, Sarojini Naidu, Madam Bhikaji Cama, Kamala Nehru, Durga Bai Deshmukh, Savitribai Phule, Vijaylaxmi Pandit, Sucheta Kriplani, Padma Naidu, Raj Kumari Amrat Kaur, Sister Nivedita, Amrita Shergil, Mahadevi Verma, Margaret Nobel, Kalpana Chawla, Mother Teresa, Indira Gandhi, Sushma Swaraj, Meira Kumar, Nazma Heptulla, Sonia Gandhi, Pratibha DeviSingh Patil, J Jayalalitha, Mamata Banerjee, Mayawati, Nirupama Rao, Vasundhara Raje Scindia, Sheila Dixit, Kiran Bedi, Brinda Karat, Uma Bharti, Smriti Irani, Maneka Gandhi, Medha Patkar are few names who have served the cause of India on every possible front be it politics, administration, social work, emancipation of the downtrodden, literature, cultural uprising, upliftment of the weak, putting India on world map, representing the country on international platforms, the list is endless. USA is yet to have its first female president whereas India already had a female prime minister, president, vicepresident, speaker, chairperson of the ruling coalition which goes on to prove that women have played as much part in the nation-building of India as men. They have been as effective at running a government, a party, a coalition as they have been in serving the cause of humanity. Many of them are able administrators who have single-handedly changed the face of their respective departments or organizations.

Success Stories of Indian Women:

There is countless success stories associated with the Indian women in the ancient, medieval as well as modern times. These have paved way for the current generation who look up to them as a source of inspiration. Politics and administration are areas which traditionally were associated with men. However, many women
folks such as Late Indira Gandhi proved their mettle by holding the post of prime minister. Sonia Gandhi, her daughter-in-law, is serving as the current president of United Progressive Alliance, whose principal party is Indian National Congress. Presently, Sushma Swaraj who is serving as the Minister for External Affairs has won plaudits for her style of functioning and the work done by her in the domain of foreign affairs which has been appreciated even by her critics. Likewise, country’s most famous woman IPS Kiran Bedi has proved her worth as an administrator and again and is currently serving Puducherry as a representative of Indian government. Nirupama Rao is the current Indian ambassador to USA, the most powerful country in the world. Banking and finance are fields which are traditionally considered to be male bastions. Not anymore. Arundati Bhattacharya leads the largest banking brand in the country, namely State Bank of India (SBI). Naina Lal Kidwai heads the India operations of one of the largest banks in the world, Hongkong and Shanghai Banking Corporation (HSBC). Chanda Kochhar is at the helm of affairs of the largest private bank in the country, Industrial Credit and Investment Corporation of India Bank (ICICIA) bank. Shiksha Sharma heads the third-largest private bank of the country, Axis Bank. Aruna Jayanthi is the head of India operations of Capgemini. Then there is Chitra Ramakrishna who is the joint-director of National Stock Exchange (NSE), one of the largest security exchange boards in the world.

**Women participation:**

Women in India were granted the suffrage (right to vote in public elections) in 1921 by Madras government for the first time but only to those who owned property as per the British government. Post-independence, this was extended to all in 1950 irrespective of any distinction, the Vol XII | December 2016 SAMVAD: SIBM Pune Research Journal 5 Amit Kumar, Prof. Somesh Dhamija and Dr. Aruna Dhamija only criterion being that of age. This is as per the article 326 of our constitution. The 1962 Lok Sabha election saw a gap of 16.7% between the male and female voters. This was reduced to 4.4% in the election of 2009. This further narrowed down in the 2014 electoral exercise. Although the voter turnout has been almost steady (in the range of 50 to 60%) in the past 50 years or so in the national elections, it is the state assembly elections which have witnessed an enhanced female participation and there have been instances when the women have outnumbered the men. Uttar Pradesh, the most-populous state of India, saw women turnout more than men turnout during the last state assembly election which took place in 2012. Women outnumbered the men 60.29% to 58.82%. Increased participation is being witnessed in both rich and poor states of India. When it comes to the gender ratio of voters, it has shown drastic improvement over period of time from being 715 females for every 1000 males during the 1960s era; it has shown a marked improvement of 883 females for the same 1000 males during the 2000s.

**Conclusion:**

To conclude one can say that the role of Indian women in the nation-building process of India has been as important as the men. They have played a crucial role in every possible manner be it politics, social work, welfare of the downtrodden, supporting a cause, running business, handling administration, literature, you name it. This research paper highlighted how they have gone about shaping the destiny of this country and their participation and representation in various political exercises. The outcome of the Lok Sabha election of 2014 was unprecedented in many ways. One such aspect was the rise of the female, as a voter and as a representative. The female electorate made its presence count by coming out in droves to vote thereby registering the highest female turnout, both in terms of absolute number and percentage. Not only this, the first-time female voters showed lot of interest in exercising their franchise and took it upon themselves to send the message that the half population of the country wants the other half to listen to it. The female voter set many new trends and broke old ones.

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Legal, Constitutional and Legislative Implications for Women Development in India

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Abstract:

Women Development is directly related to National Development. The effective management and development of women resource i.e abilities, skills and other potentialities are of paramount importance for the economic development of the country. But unfortunately, women who constitute 50% of the population have long been neglected in their role as beneficiaries in the process of development. They are lagging behind socially, politically and economically in the society. The women’s position in employment earnings, education, health, status and decision-making is not up to the mark. Moreover women face more discrimination and ill treatment in the society, they want voice and visibility, they want to move from margin to mainstream. So by realizing the importance of women development the Government of India after independence enshrined many attempts to empower, educate, self-reliant and to bring them to the mainstream by legal, social, economical, constitutional and legislative implications such as Gender Equality and Justice in Preamble, Article 14, Prohibition of Discrimination on the grounds of caste, gender, race etc, Dowry Prohibition Act 1961, Women Protection Rights, the National Commission for Women 1992, National Committee on women Education 1959, Domestic violence Bill 1994, National Policy on Empowerment of women etc.

Keywords: Women Development, Self-Reliant, Legal and Legislative implications, Domestic Violence, Gender Equality.

The constitution of India itself has provided women a significant position in the socio-economic life of the nation. The Preamble speaks of equality in status and opportunity for all the citizenship. Article 14 of the Constitution ensures equality before law or equal protection under law within India. It ensures that the state cannot deny to any person equality before law. Article 15(3) empowers the state to make any special provision for women and children even in violation the fundamental obligation of non discrimination among citizens. The Article 16(1) and 6(2) stressed not to discriminate in matters relating to appointment in any office under the state. This obligation under Article 16(1) and 6(2) has ensured a significant position and status of the Indian women. Another Article 39 mentions that the State shall direct its policy toward providing men and women with equal right to means of livelihood and equal pay for equal work. Article 42 makes provision for securing just and humane conditions of work and for maternity relief. Uniform Civil Code for all citizens whether of any sex, caste or religion has also been provided as Directive Principles of state Policy in Article 44. Article 51(A) (e) imposes a fundamental duty on every citizen to renounce practices derogatory to the dignity of women. Reservation of seat in Panchayats and Municipalities has been provided in Article 243-D and 243-T of the Constitution.

In order to ensure that the constitutional protection provided to women does not remain merely a paper protection but is translated into reality, there has been a spurt of legislations in favor of women. These legislations are meant to safeguard the rights and interests of women, protecting women against social discrimination, violence and atrocities and also to prevent social evils like child marriage, dowry, rape and practice of sati etc. some of these important legislative measures are as described below:

1. Acts Regarding Human Rights

The Protection of Human Rights Act, 1993:

Its is an Act to provide for the constitution National Human Rights Commission, State Human Rights Commission in states and Human Rights Courts for better protection of human rights and for matters relating therewith. Under Section 30, for the purpose of providing speedy trial of offences arising out of violation of human rights, there is a provision of constituting Human Rights Courts. Under section 40, the Central Government is empowered to make rules for carrying out Provisions of this Act.
2. **Act Regarding Women’s Protection Right (Remedies under the Industrial Law of India)**

   1. The Factories Act 1948: This Act regulates women employment in factories, their working hours and connected provisions for the safety and welfare of women. Section 27 of the Factories Act, 1948 prohibits employment of women and children near cotton-openers. Under Section 19(1), there is provision for facilities like sufficient latrine and urinal accommodation of prescribed types, for female workers. Under section 48, there is a provision of crèches for the use of children under the age of six years. Section 22(2) provides that no women shall be allowed to clean, lubricate or adjust any part of prime mover or of any transmission machinery while the prime mover is in motion. Section 67 of the Act prohibits or restricts women employment in dangerous operations in which there is serious risk of body injury, poisoning or disease. Not only this, under section 42 to 50, certain measures for welfare of women workers are mentioned.

   2. Employee’s State Insurance Act 1948: This Act provides maternity benefits to women. Section 50 of the Act lays down the qualifications of an insured women to claim maternity benefit, the conditions subject to which such benefits may be given, the rates and period thereof shall be such as may be prescribed by the Central Government.

   3. Minus Act, 1952: This Act 1952: this act prohibits women employment between 7.00 P.M TP 6.00 A.M in minus and regulates the working hours and connected provisions for their safety and welfare. In section 46 of this Act, it has been provided or mentioned that no woman shall be employed in any part of a mine which is under or above the ground except between 7.00 P.M TP 6.00 A.M. It has also been mentioned that every women employed in a mine above ground shall be allowed an interval of not less than eleven hours between the termination of employment on any one day and the commencement of the next period of employment.

   4. Maternity Benefit Act, 1961: According to this legislation, women are not required to work during six weeks immediately after the day of delivery or miscarriage. But this benefit is provided on completion of minimum 160 days working days. It is applicable to every establishment, plantation factory or mine and provides for payment of Maternity benefits at the average daily wages for the period of women's actual absence (six weeks). The maximum period of maternity Benefit is fixed at 12 weeks; six weeks before the delivery and six weeks after the delivery. Under section 9, in case of miscarriage, a woman shall be entitled to leave with wages at the rate of maternity benefit for a period of six weeks immediately following the day of her miscarriage. Act was amended in April 1976 to cover the women who do not fall within the purview of Employee’s State Insurance Act.

   5. The Bidi and Cigar workers (Conditions of Employment) Act, 1966: Under this legislation, there is a provision of crèches for the benefit of women workers in the industrial premises where in more female employees are ordinarily employed.

   6. The Equal Remuneration Act, 1976: It provides for payment of equal remuneration to men and women and for prevention of discrimination on the ground of sex against women in the matter of employment and for matters connected there with. As per this Act, it is the duty of the employer to pay equal remuneration to men and women workers for the same work or work of similar nature. Penalties under this Act for the violation of its provisions have been provided in section 10 of this Act. If any employer makes any recruitment or any payment remuneration at unequal rates or makes any discrimination between men and women workers in contravention of the provision of this Act, then he shall be punished with fine, which shall not be less than 10 thousand Rupees or with imprisonment for term which shall not be less than three months but that they may extend to one year.

   7. The Contract Labour (Regulation and Abolition) Act, 1979: This Act regulate the working condition of contact women labour, payment of wages and provides for welfare activities and crèches for the children of working women engaged in construction work According to this Act, women are not required to work on 9 hours between 6.00 A.M. to 7.00 P.M. with the exception of mid-wives and nurses in plantations.

   8. The Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979: According to this legislation, there is a provision of crèches for the benefit of women workers in establishment where twenty or more women or ordinarily employment as migrant workers and their employment is likely to continue for three months or more.

   9. The Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act, 1996: This act makes a provision for representation of a woman member in building and other construction workers welfare boards. Under this Act, there is a also provision for Maternity benefits and crèches where more than 50 female construction workers are ordinarily employed.

3. **Act regarding Women’s protection Rights (Remedies under the Criminal law of India)**

   1. Indian Panel Code, 1860: Indian woman to whatever caste, creed or religion, they belong have been provided certain rights and protection under the Indian Penal Code, 1860 section 498-A of Penal Code, provides for...
criminal liability and punishment to husband or relative of the husband of a women subjecting her to cruelty. Such persons may be imprisoned for a term, which may be extended to 3 years and shall also be liable to fine.

2. The Medical Termination of Pregnancy Act, 1971: This Act regularizes induced abortion by qualified doctors on humanitarian and medical grounds. As per section 4A of this Act, pregnancy may be terminated only in a hospital established or maintained by government or at a place for the time being approved for the purpose of this act by government. This Act extends to the whole of India.

3. The Indecent Representation of women (Prohibition) Act, 1986: This Act has been enacted with the objective of having a separate legislation of effectively prohibit the indecent representation of women through advertisements, books, pamphlets, writing, paintings, figures, etc. The main features of the act to check indecent representation of women in any way tending to derogate or to degrade women by their business propaganda as a means of a advertisement to attract the attention of public at large by the obscene display of the body of female. This Act checks and puts restraints on all such immoral advertisements, publication and sale of such goods on the covers of which ugly display of women’s body is displayed. This Act not only checks or restrain but also made offences duly punishable by imprisonment up to two years fine up to two thousand rupees.

4. Immoral Traffic (Prevention) Act, 1986: This Act is an amended version of the earlier Act called the Suppression of Immoral Traffic, 1956. The new Act has made the penal provision most stringent regarding trafficking of women and girls for the purpose of prostitution.

5. The Commission of Sati (Prevention) Act, 1987: This Act makes a provision for more effective prevention of the commission of Sati and glorification and for matters connected therewith. Powers have been specifically provided to the collector that if he is satisfied that in any temple or structure, any ceremonies are carried out with a view to perpetuating the concept of Sati as dealt with under the Act, the state government can direct the removal of the temple or structure and the collector can see the properties collected for the glorification of Sati.

6. Pre-Natal Diagnostic Techniques Act, 1994: This Act provides for prohibition of the use of pre-natal diagnostic techniques for determination of sex of the fetus, leading to female feticide. This Act also provides for prohibition of advertisement of Pre-natal diagnostic techniques for detection or determination of sex. There is also a provision in this Act for permission and regulation of the use of pre-natal diagnostic techniques for the purpose of detection of specific genetic abnormalities or disorders. Offences and penalties relating to pre-natal diagnostic techniques misuse have been dealt with in sections 22 to 28 of the Act. Under section 22, advertisement relating to pre-natal determination of sex has been prohibited and for contravention imprisonment up to 3 years and on any subsequent conviction imprisonment may extend up to five years and fine up to 50 thousand rupees.

4. Acts Regarding Women’s Maintenance Rights

1. The Indian Christian Marriage Act 1872: The Act deals with Christian marriages in India. Various provisions of this Act deal with Christian marriages, their registration and restitution of conjugal rights, judicial separation and divorce.

2. Hindu Marriage Act 1955: The provisions contained in section 24 of the Hindu Marriage Act 1955 entitle any party either the wife or the husband to the proceedings to obtain maintenance and other expenses during the pendency of the proceedings. Section 25 of the Hindu Marriage Act 1955 provides for permanent alimony and maintenance.

3. Hindu Adoption and Maintenance Act 1956: This Act of device maintenance rights for wife. Section 18 provides that Hindu wife weather married before or after the commencement of this act, shall be entitled to be maintained by her husband during her lifetime unless she ceases to be a Hindu by conversion to another religion. Under section 19 of this act, there is a provision for maintenance of widowed daughter in law by her father in law.

5. Acts Regarding Women’s Matrimonial Rights

1. Hindu Widows Remarriage Act 1856: The main purpose of this act was to remove all legal obstacles to the marriage of Hindu widows. This act applies generally to all Hindu widows irrespective of caste regulations concerning remarriage.

2. The Married Women’s Property Act 1874: According to this act all women to whose marriages it applies, are absolute owners of all property vested in or acquired by them. Their husbands do not by their marriage; acquire any right in such property. Anyhow, this act does not protect such husband from liabilities on account of the debts of their wives contracted before marriage and does not expressly provide for the enforcement of claims by or against such wives.

The second part of this act relates to married women's wages and earnings. It has been provided that the wages and earnings of any married women acquired or gained by her after the passing of this act, in any...
type of employment, occupation or trade carried on by her husband and also any money or other property so
acquired by her through the exercise of any literary, artistic or scientific skill and all savings from the
investments of such wages, earnings and property, shall be deemed to be her property. Her receipts alone
shall be good discharges for such wages, earnings and property.

3. The Dissolution of Muslim Marriage Act 1939: This act provides protection to Muslim married women from
the rigidity of the personal law of Muslims. It enables a woman to seek divorce from the court on certain
Grounds specified in section 2 of the act. This act extends to the whole of India except the state of Jammu
and Kashmir.

4. Hindu Marriage Act 1955: Under the Hindu Marriage Act a Hindu cannot contract a second marriage with
another woman till the first marriage is dissolved by divorce or decree. In case of violation of this law, the
person can be prosecuted under law. Section 5 of this act provides conditions for a Hindu Marriage. Section
10 of the act provides judicial separation of a spouse from the other by the court. Section 13 of this act
provides for divorce by a husband or by his wife, as the case may be.

5. Dowry Prohibition Act 1961: This Act was enacted in 1961 and was amended in 1984 and again in 1986 to
make the offence cognizable, to enhance the penalty, both fine and imprisonment and to widen the scope of
the act to make it more effective. The minimum punishment for taking or abetting dowry has been raised to
5 years and a fine of rupees 15,000. A new offence of dowry death has been included in the Indian penal
code consequent to the amendment in the Act.

6. The family courts Act 1984: This act was enforced on 14th September 1984. This act has been enacted to
provide for the establishment of family courts with a view to promote conciliation and secure speedy
settlement of disputes relating to marriage and family affairs.

7. Muslim Women (Protection of Rights on Divorce) Act 1986: This act has been enforced on May 19, 1986.
The main purpose of this act is to protect the rights of Muslim women who have been divorced by, or have
obtained divorce from their husbands and to provide for matters connected therewith. Section 2 of the act
deals with definition of divorced women, Iddat period and of magistrate. Mehr or other properties of
Muslim women are provided to be given to her at the time of divorce, under section 3 of the act. Order for
payment of maintenance has been provided in Section 4 of the act.

State Commission for Women

The state Commission for Women has been set up in Andhra Pradesh, Karnataka, Kerala, Madhya
Pradesh, Mizoram, Maharashtra, Orissa, Rajasthan, Tamil Nadu, Tripura, West Bengal, and Jammu and
Kashmir and networking with them is an important methodology adopted by the National Commission for
Women.

Contrary to the concept of women's empowerment, the commission has formed many legal provisions.
Therefore, it has suggested the following legal amendments;

1. Criminal Procedure Code 1973
2. Indian penal code 1860
3. Indian Evidence Act 1872
4. Dowry Prohibition Act 1961
5. Commission of Sati (Prevention) act 1987
6. Hindu Marriage Act 1955
7. Child Marriage, Restraint act 1929
8. Indecent representation of women (prohibition) Act 1986
9. Immoral traffic (prevention) act 1956
10. Medical Termination of pregnancy act 1971
11. Family courts act 1984
12. Foreign Marriage Act 1969
13. Guardians and wards act 1860
14. The Hindu Succession Act 1956
15. Representation of the People Act 1951.

Bills:
1. The Marriage bill 1944
2. The domestic violence women (prevention) bill 1994
3. The Orphan and destitute children adoption bill 1994
4. The criminal laws (Amendment) Bill 1994
5. The prevention of Barbarous and beastly cruelty against women bill 1995
6. The criminal laws (Amendment) Ordinance 1996

The commission has committed for the realisation of the empowerment of women and has fearlessly
worked for the purpose through the above mentioned infrastructure and activities. The commission always
appreciated positive efforts made by various agencies of the Civil Society to make Indian women's movement
successful and invites experts on various issues related to the empowerment of the women.
Domestic Violence Bill:

To address the phenomenon of domestic violence, which is very much prevalent but remains largely invisible in the public domain, Domestic violence Bill, 1994 was introduced. The bill emphasizes that protection officer would assist the victim of domestic violence to be secure from violence and help her to access the shelter, homes, Healthcare and legal advice. The Legal Experts call for reviewing the existing bill/law and suggest remedies against domestic violence. Infact, they call for introduction of civil law on domestic violence. So far as criminal courts are concerned, these have been found to be powerless to grant any protection to women against dispossession from the matrimonial home or even grant any maintenance to her or her children during the pendency of the trial. The Civil law, if introduced, would offer Protection and prevent any contact between the perpetrator and the victim and even provide the police with the mechanism to arrest if any for the violence occurred.

National Policy on Empowerment of Women

This policy was adopted by the government on March 20, 2001. The main aim is to bring about the advancement, development and empowerment of women and to remove all kinds of discrimination against women and to ensure their active participation in all the spheres of life and activities.

The year 2001 was celebrated as “women empowerment year”. During the year various activities and programmes were taken up on different themes pertaining to women's social, political and economic empowerment.

Parliamentary Committee on Empowerment of Women

This committee was constituted in 1997. It consists of 30 members, 20 from Lok sabha and 10 from Rajya sabha. The main function of the committee was to consider the reports of National Commission for Women and to report on the measures taken by the union Government for improving the status and conditions of women.

Further, in order to make women economically Independent and self reliant, special efforts should be made to generate gainful employment. In this context, the ongoing training-cum-employment-cum-income-generation programmes should be further extended to create more and more of employment-cum-income-generation opportunities to cover as many women as possible living below the poverty line. But all this is not enough, need of the hour is to work out new strategies.

Efforts are also required to remove the existing traditional bias that women are good only in feminine jobs and encourage women to equip themselves with necessary professional skills and compete with men to make an entry into new areas. Similarly, for improving women participation in decision making efforts should be made to increase the number of women in decision making at various levels both in administrative and political spheres.

Hence, a positive solution for improving social and economic well beings of women lies in social empowerment, economic empowerment, gender justice and legal protection.

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Problems Of Banjara Woman Brick Labourer In Unorganised Sector:
A Sociological Study Of Vijayapura District

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Introduction:
―If India’s gender equality in the workplace improves, it will result in better standard of living for women while making a big contribution to the GDP‖

Ancient Indian society has allotted three fold status role sequences to women; these were her role as daughter, wife and a mother. Over a period of time society renovated itself into a modern, advanced and developed society hence the role and recognition of women has also changed. In the present scenario women are not only confined to household works, they are participating and contributing to the economy of India. Now the female labours are an important segment of the work force of India. The work participation rate for women was 25.6 per cent in 2001. This fell to 21.9 per cent in 2011-12, as per the 68th Round of the National Sample Survey. The work participation rate for women had raised from 19.7 per cent in 1981 to 22.3 per cent in 1991. But the decline in the participation rate from one-fourth of the female population to just a fifth in the 10 years to 2011 shows that working women continue to be the exception rather than the norm in India.

Informal Sector or Un-Organised Sector-

ILO defines “informal sector” as consisting of units engaged in the production of goods or services with the primary objective of generating employment and incomes to the persons concerned. The units operate at low level of organisation, with little or no division between labour and capital as factors of production and on a small scale. Labour relations– are based mostly on casual employment, kinship or personal and social relations rather than contractual arrangements with formal guarantees. In India, the National Commission for Enterprises in the Unorganised Sector (NCEUS) made an important distinction between organised or formal and unorganised or informal employment - “Unorganised workers consist of those working in the unorganised enterprises or households, excluding regular workers with social security benefits, and the workers in the formal sector without any employment/ social security benefits provided by the employers.”

Definitions of Labour-

In a common laymen language, ‘Labour’ we mean the work done by hard manual labour mostly work done by unskilled worker. But in Economics, the term labour means manual labour. It includes mental work also. In other-words we can say that Labour includes both physical and mental work undertaken for some monetary reward. The size of nations labor force is determined by the size of its adult population and the extent to which the adult are either labor working or repaired to offer their labor vague. In this way, workers working in factories, services of doctors, advocates, officers and teachers are all included in labour. Any physical or mental work which is not undertaken for getting income, but simply to attain pleasure or happiness, is not labour.

Female Labourers in Informal/Unorganized Sector in India-

The First National Commission for Labour 1966-69 has defined “unorganized labour are those who have not been able to organize themselves in pursuit of common objective on account of constraints like casual nature of employment, ignorance, illiteracy small and sector size of establishment and position of power enjoyed by employer because of the nature of industry etc”.

According to 2016-17 report 33.93 million workers are working in organized sector and 521.96 million are in unorganized sector. The Arjun Sen Gupta committee Report shown an estimated 92.93% at work force would be employed in the informal sector by the year 2017. Comparing to men women are more in unorganized sector. About 309.4 Million men workers and 148.0 Million women workers out of which 84% men and 91.5% women are engaged in unorganized sector.
Some Facts About Women In The Informal Sector

- Women are over-represented in the informal sector worldwide.
- The informal sector is the primary source of employment for women in most developing countries.
- The majority of economically active women in India are engaged in the informal sector. The informal sector accounts for over 95 percent of women workers outside agriculture.
- In India the informal sector accounts for nine out of every ten women working outside agriculture.
- Women’s share of the total informal workforce outside of agriculture is higher than men’s share in 9 out of 21 developing countries. Compared to the male informal workforce, women in the informal sector are more likely to be own account workers and subcontract workers and are less likely to be owner operators or paid employees of informal enterprises.
- Much of women’s paid work – not just their unpaid housework – is not counted in official statistics. If the magnitude of women’s invisible paid work, particularly home-based remunerative work, were to be fully counted, both the share of women and the share of informal workers in the work force would increase.

Characteristics of Female Labourers

Women constitute large and important part of the work force in the sector. Majority of the women workers are not recognized as workers though legislation such as Maternity Benefit Act 1961, Equal Remuneration Act 1976 have been enacted the gender discrimination makes them sub category. They accept cheaper wages hence; employers engage more number of female workers considering their gender bias. In the present days these are groups of women workers commonly considered as workers in an unorganized sector. They are such as agricultural labourers, women in building construction, women in brick industries, domestic labourers, transport sector (Auto-rickshaw pullers), street vendors, garment making labourers, rag pickers, women workers in hotels, restaurants and lodges, home based business and other workers also comes under this group.

Why more women are engaged in Unorganized Sector?

Some common reasons can be listed out below:

- Lack of education and skill among women induce them to pick easily available jobs in unorganized sector.
- Unorganized labour stands for scattered and fragmented work force working individually sometimes loosely associated. Unorganized labourers do not have any recognized association and union with defined ideology and goals.
- A gender bias creates an obstacle at the recruitment stage itself. When it comes to remuneration, though the law proclaims equality, it is not always practiced. Hence, female sections in our society are deprived in compared to male.
- Social attitude towards the role of women lags much behind the law. Women workers in India are faced with lot of challenges than men. Though they are involved in doing 67% work of world still they are socially and economically deprived. They are receiving only 10% of the universal income and have 1% part in global assets. This discrimination also persists in their work place in unorganized sector. Women workers do not get the same wages for same nature of work as done by men. Women workers are forced to work and live in miserable condition.
- In 2012, there were around 487 million workers in India second largest after china of these 94% Work in unincorporated unorganized enterprises gaining from push cart venders to home based diamond and gem polishing operations.

Brick Production in India

Brick is one of the most common and important building materials used in the construction of buildings in India. Clay fired bricks form the backbone of the construction industry. Though it is unorganized, the brick sector in India is tremendous in size and spread throughout the country. The Indian brick industry is the second largest producer of brick in the world, which is next to that of China. It is running as an unorganized small sector with more than 1,00,000 brick-kiln units spread throughout the country, each unit manufacturing between 1 lakh to 10 million bricks per year. At present around 140 billion bricks are produced in those units. The brick industry has an annual turnover of more than Rs 140 billion and the present employment capacity of it is more than 6 million. It is consuming around 25 million tones of coal every year and is the third largest consumer of coal after thermal power and steel sector of the country.

Brick production is one of the informal/unorganized sector in India. This production is booming with the expansion of real estate business. It is a labor intensive production. The industry employs millions of workers.
Sizable portions of the workers are women. They live in poverty. At work place, they are exploited, deprived and do not get the status which the men workers enjoy. There are varied natures of problems the women workers are facing now. Their socio-economic conditions cause concerns. In this backdrop, an attempt has been made to ascertain and examine the socio-economic conditions of women workers engaged in brick kiln factories. The data collected in this regard have been interpreted through percentage analysis. The entire gamut of discussion reveals that women workers live in poverty and as a consequence they come to work in brick kilns. They and their children are mostly illiterate. Most of them are migrants and their land holdings are minimal. Their annual incomes are very small. They are not given the scope of doing skilled work. Very often they express dissatisfaction on working environments. Working environment needs to be improved so that workingwomen get motivated and enthused that may result in development of the kilns. Statutory benefits need to be given for their welfare.

**Brick production in North Karnataka**

Brick is as old as civilization itself. It dates back to ancient Mesopotamia around 500 BC. The archeological ruins of Mohenjo-Daro and Harappa which date back over 4000 years indicate that brick making was well developed in India in ancient times. But brick making on purely commercial basis in North Karnataka region had started in the mid-sixties of the last century. Prior to that bricks were manufactured solely on the basis of the requirement of any particular project. They mostly manufactured in the respective construction site for which a process of burning bricks in scove or country clamps was followed. But to keep pace with the infrastructural development of the state during post-independence period brick manufacturing got the shape of an industry step by step.

According to Mahatma Gandhiji “the salvation of India lays in the cottage and small scale industries”. Brick making venture is a traditional one confined to urban and semi urban areas with an objective to fulfill local requirement making it to operate as a small-scale industry. The industry, for this reason, comprises of different small scale, labour intensive units acting as one of the leading industries generating employment by employing millions of rural-urban people, both men and women, during agricultural off season. There are around 10,000 brick-kiln units operating throughout Karnataka State. These brick-kilns represent one of the major small-scale industries, which fulfill the ever growing demand of urban expansion. Brick-kiln industry is complete and independent activity. Further, it may also be treated as an economic activity in which land, labour and capital are used for one and only one purpose. The small-scale industrial sector which plays a pivotal role in the Karnataka economy in terms of employment and growth has recorded a high rate of development since independence in spite of stiff competition from the large sector and not so-encouraging support from the government.

**Banjara Community in Karnataka**

Karnataka is a culturally diverse state in which people of some 102 castes about 50 different tribal races live with diverse socio-cultural and economic background having equal opportunities in different fields with dignity and honor lives. In such diversified society most of all communities get registered during the census, but a few go unnoticed. On the other hand, some important but rarest of rare population do not gain proper recognition for development even though they are registered under census. Nomadic tribes are such communities who are kept away from social recognition and major developmental programmes of the state. Since they are unorganized, minority populate and being historically disadvantaged, were put under different social categories such as the Scheduled Caste (SC), Scheduled Tribes (ST) and other backward classes (OBC). In this categorization, the communities that were earlier part of denotified, nomadic and Semi-nomadic tribes were also included in the list of SC, ST and OBC Categories. They are recognized under different categories in different state. In such nomadic tribes, banjara is one of the widely found communities in the state having second highest population of an estimated 1.1 million, spread all over the state. Banjaras were recognized as ST in the state before 1977, presently they are considered as SC’s. The Banjara’s are described as nomadic people from the Indian state of Rajasthan, North-West Gujarat, and Western Madhya Pradesh and Eastern Sindh province of Pakistan. Now spread out all over Indian subcontinent.
The nomadic lifestyle is likely the oldest form of human society still practiced today in Banjara community. Generally, nomads are people and tribes who do not consider themselves attached to a specific plot of land. Banjaras in Karnataka live in isolated tandas, constructed by themselves which is usually away from villages, cities and towns. They prefer to live with their own community people in their own traditional form, away from formal society. Generally nomadic societies have their own laws and customs to practice and they fight to protect them, they have very little knowledge of constitutional rights and Banjaras are not an exception to this. Previously Banjaras use to live in forest and hilly areas so they are popularly called as “forest wanderers” and because of their constant migrating nature they were recognized as “gypsies of India”. Karnataka has the second highest population of Banjaras (called Lamanis and Lambanis) in the country at an estimated 1.1 million, spread all over the state. Most Banajara (tanda) communities are found in the districts of north Karnataka, especially in Bombay-Karnataka and Hyderabad-Karnataka regions and in Chitradurga district.

A study conducted in Lambani tandas of Koppal, Bellary and Raichur district reveals some facts that Banjaras in many tandas lead miserable life. They are excluded from the benefits, which a normal residence of a region is enjoying. The exclusion may not be intentionally or it may be because of Banjaras migrating life style or because of their racism, it is inhuman and injustice to keep some section of people away from minimum basic necessities which is must to lead a decent life. Banjara community is most skillful and wonderful community, development of which helps in development of human resources in country. As per the 1991 census, Karnataka state has a population of 4,49,77,201. Out of which, 73,79,279 are scheduled caste (16.38%). And 8,23,505 people are Lambanis/Banjaras representing at 11.17% of SC/ST. But it is roughly estimated that it may be more than 25 lakhs in the state. Because this community is nomadic, working and young people move in search of jobs from place to place. Only age-old parents are available in tandas at the time census. Hence there is no proper estimation either by 2001 census or from the Justice Sadashiva committee report.

Banjara women

Banjara women are the strict observers of customs, traditions, religious practices. Due to some common factors and some special reasons they remain more backward. The factors like illiteracy, poverty, superstitious believes, social exclusions, overloaded household responsibility, isolated living, ignorance and negative attitude of the community towards the female education has collectively contribute for the poor status of Banjara women. Due to illiteracy, isolated living and social exclusion Banjara women has little scope for getting the formal employment. So large number of poor Banjara women’s are engaged in informal sector.

Banjara Women in Brick Production-

More number of Banjara women labour are engaged in brick production in north Karnataka, some of the reasons for this are-

- Majority of Banjara community is found in Mumbai- Karnataka and Hyderabad Karnataka regions.
- Banjara Tandas are situated out of city and the same way the brick units are also located out of city and adjacent to the Tandas, so more number of banjara women engaged in brick production.
- Banjara women are physically strong compared to other caste women.
- Most of Banjara men are migrant labourers and they go from one city to another in search of job or work so to lead their family Banjara women go to work.
- Majority of Brick industries are located out of the city or village, it proves helpful for Banjara’s to find job nearer to their tandas.
- Lack of education and professional skills among women.
- No recognition and scope for the traditional talents and skills of Banjara women
- Social stratification in the name of caste and sex.
- Bonded labourers due to low income and permit indebtedness.
- Seasonal employment.
- Immobility
About Vijayapur District

Vijayapur is located at 530 K.Mts. North of the state capital Bangluru and 384 Kilo Meters on from the hi-tech city of Hyderabad and from Mumbai it is 550 Kilometer away. Vijayapur is also a big city in terms of population. The district Vijayapur comes under Belgum division, one of the four administrative divisions of Karnataka state. It is being believed that city of Vijayapur was established by the Kalyan Chalukyas between 10th and 11th century A.D. Later control of Vijayapur transferred to Yaduvas and Bahumani Sultanas of Gulbarga in1347. During second half 13th century Vijayapur comes under the control of Khaji Sultanate in Delhi and started to be called in the name of Vijayapur. Vijayapur is district place consists of 5 taluks.

Population:

The main occupation of the district is agriculture which gives the employment to the 70% of population. Agriculture and horticulture are playing a significant role in the economic development of the district. The total literacy rate in the district is 67.5%. As per 2011 census, about 76.95% populations in Vijayapur district are concentrated in rural areas. The total population is 1,327,427 of which 1, 65,177 are male 1, 62,250 are female. The sex ratio of vijaypur district is 954 females per 1000 males.

In the total population agricultural labours are 2, 62,217 out of these, 1, 95,380 are male and 66,837 are female. The household workers are 14,886 out of which male workers are 4,393 and 10,493 are females. Total number of marginal workers are 1,67,639 out of these 71,705 are male and 95,934 are female and other workers are 2,88,526 out of these 2,16,261 are male and 72,265 are female.

Need For The Study:

Brick Industry is one of the informal/unorganized industries in India. This industry is booming with the expansion of real estate business. It is a labor intensive industry. The industry employs millions of workers. Sizable portions of the workers are women. They live in poverty. At work place, they are exploited, deprived and do not get the status which the men workers enjoy. There are varied natures of problems the women workers are facing now. Their socio-economic conditions cause concerns. In this backdrop, an attempt has been made to ascertain and examine the socio-economic conditions of Banjara women workers engaged in brick kiln factories located in Vijayapur district. As Vijayapur district has large number of Banjara population and very less number of studies are conducted on women labours of Banjara community engaged in brick industries it will be more helpful to focus the socio-economic and health problems of the Banjara women particularly those who are engaged in brick industries.

Significance Of The Study:

The informal sector is fast expanding, while the organized sector is shrinking in India contract, casual, temporary, part time, piece rated jobs and home based work etc. are increasingly replacing permanent jobs. Women workers in unorganized sectors face serious problems and constraints related to work such as lack of continuity, insecurity, wage discrimination, unhealthy, job relationship, absence of medical and accident care etc. Exploitation of female labourers in rural areas happens both horizontally and vertically. It is the time to address the issues and discuss the kind of policy reforms and institutional changes required for the emancipation and empowerment of rural female labour force. Empowerment should aim at changing the nature and direction of the power structure which marginalized the women labours.

In brick industry 60% of Banjara women labourers are engaged, they are facing so many problems at work place. Hence in this regard the present study is proposed to entitle as “Problems of Banjara Women Labourers in Brick Industry: A Sociological Study in Vijayapur District”.

Review Of Literature:

This part on review of literature seeks to provide theoretical support in the light of which the empirical data will be organized and integrated to yield a fairly meaningful understanding of the proposed studies. Being field scientist over assumption cannot be philosophical and therefore have to be empirical realities. There it is felt improve to revise some of the important writings on the subject.

1. Dr. Shilpa Biradar(2016), in her article “Social Exclusion of Nomadic Tribes in Karnataka-A study of Banjara Community” the author focused on the history of Banjara community in Karnataka state.
2. **Lakshmibai Bhajantri (2014)**, Occupational health problems in unorganized women workers: A study of Scheduled Caste, K.S.W.U. This research topic refers to occupational health problems in unorganized sector of women workers in Bijapur. Her study shows that socio economic factors affecting on physical, mental problems. She focused on three reasons for their problems.

3. **Dr. R Shankar (2009)**, In his article “Neo unorganized sector and social security in India”. The author focuses on the definition of unorganized worker, to suite the requirements of developing countries like India. And suggested the type of employment likely to be created mostly in the unorganized sector.

4. **A. Selva Kumar (2009)**, In his book named “Status of Unorganized labour published by Discovery of Publishing House”, PVT Ltd in 2009, ISBN-978-81,8356493-91, the author explained the meaning and characterizations of unorganized labourers, statistical profile (in page No.2-3) different categories of unorganized labourers Issues are discussed. Author collected so many articles regarding the un organized sector.

**Research Gap:**

When we look into the literature related to the study on problems of Banjara women labourers in brick production, is nowhere seen. None of study has done so far in Vijayapura district, about problems of Banjara women labour in brick production till date. Hence the proposed study is going to fill the research gap.

**Research Methodology:**

**Area:**

The present study is limited only to Vijayapur district in that only 3 taluks are proposed to cover under the study. The reason for selecting the particular district is that it has highest population of Banjara community and good number of brick industry in Karnataka.

**Source of Data:**

For the purpose of present study, both primary and the secondary data’s will be used. The primary data will be collected from the study area and secondary data from books, journals, government reports, departmental reports, publications and from web sources.

**Sampling Technique:**

Random sampling method will be used to select the samples. The survey method will be used for data collection from the brick-kiln units through direct canvas of the interview schedules. Interviews would be conducted by the distribution of questionnaires to assess the socio economic problems of women labourers in Brick production of Vijayapur district.

**Scope of the Study:**

The present study aims at to cover the Banjara women labourers in brick prodection of Vijayapur district.

**Objectives:**

1) To trace the history of Banjara women’s involvement in the brick production in Vijayapur district.
2) To understand the nature and modes of work of Banjara women’s in the Brick production.
3) To ascertain and examine the family-economic conditions of Banjara women workers engaged in brick production in Vijayapur district.
4) To know the Health, Education and Social aspects of Banjara Women labourers.
5) To identify the problems and challenges of Banjara women in working place.
6) To make concluding remarks for improving the status of women in the study area.

**Limitations Of The Study:**

1) The study is limited to Vijayapur district and it consists of 5 taluks, the study proposed to choose only 3 namely, Indi, Sindagi and Vijayapur.

2) The study aims to cover only socio-economic problems of Banjara women who are working in brick industry.
Conclusion:

The small scale brick enterprises play a crucial role in the Karnataka economy in terms of its contribution to the Gross Domestic Product (GDP), generation of employment opportunities and its share in the total income of the state. Brick-kiln enterprises are one of the oldest enterprises in Karnataka, contributing significantly to industrial and economic growth of the state. But the problems of labourers in brick industry are too critical especially of the banjara women’s. Therefore the present study hopes to focus light on the problems of Banjara women labour in brick industry.

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Transforming status of women by empowering them through higher education

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Abstract:

India holds the second position in the world of having highest population. There are approximately 49% female in total population of it. But if we analyze the current status of Indian women with other countries of the world than we can realize that the scene is not even satisfactory but the worst. Indian women generally faced all types of barriers to success like illiteracy, domestic violence, lack of motivation and support and many more. India is a country where man dominance in the society prevails. Hence it is very essential for the harmonious development of the country that women should go hand by hand and shoulder to shoulder with men. And for transforming the status of women it is necessary to empower them, and for this higher education play a vital role. This paper highlights the meaning of women empowerment, higher education, need for women empowerment, hindrances to women empowerment and role of higher education in women empowerment. The paper also suggests some of the techniques which the institutions of higher education can adopt to empower women through higher education.

Introduction

Woman is the builder and molder of a nation’s destiny. Though delicate and soft as a lily, she has a heart, far stronger and bolder than man. She is the supreme inspiration for man’s onward march, an embodiment of love, pity and compassion, she is no doubt, her commanding personality, nevertheless, is given by solemn. Women which almost constitute half of the population of the country are required to play important role in the development of the country. A nation goes ahead only through the contribution of all its members. To realize our dream of becoming a developed country, there is a need for mobilization of women in large numbers by empowering them. It is here that higher education is considered to be one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process.

Meaning of Women Empowerment

The Oxford American Dictionary defines "empowerment" as "to make (someone) stronger and more confident, especially in controlling their life and claiming their rights." But when we talk about women we want women taking more of an active participation in family discussions, giving their views in family matters and this is only possible when they are not only allowed to do so but also when their ideas are valued opinions are heard by others and paid heed. Ideas are valued by others when your suggestions are feasible and implementable and feasibility and implement ability comes in ideas through education. When we compare women of Urban India with the women of rural India, then the women of urban India go hand-in-hand with men and perform such tasks which were once thought not their cup of tea, whereas the absence of equality in rural India is contributing the slow progress in women empowerment. The barriers of caste, creed, colour, religion and society needs to be broken down in order to elevate the progress of women empowerment and provide equal opportunities to the women also.

Women empowerment would mean totality of the following or similar capabilities:

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

Empowerment of women would enable women to realize their full potentialities and motivate them to utilize them to be truly empowered. Empowerment is a process which neutralizes the forces that try to marginalize the development of women socially, politically, and economically.

Meaning of higher education

Higher Education is the aggregate of systematized knowledge and practical skills that allow theoretical and practical problems to be solved by a given type of training, utilizing and creatively developing the modern achievements of science, technology, and culture. The term “higher education” is also applied to the training of highly skilled specialists in the fields of economics, science, technology, and culture at various types of higher schools, which accept persons who have successfully completed secondary general-education schools or secondary specialized-education institutions.

Need of Women Empowerment through higher education

The need for empowering women through educating in the Indian context need not be overemphasized. Education provides women with a basic knowledge of their rights as individuals and citizens. Knowledge also gives them access to decision-making power which can serve to place women on a more equal footing with their male counterpart. With women constituting nearly 50 per cent of the population, educating them is a necessary condition to ensure the development of the Nation itself. Higher education for women has gained a wider role and responsibility all over the world. Today, in the twenty-first century, one cannot afford to ignore the importance of higher education for women any longer. It is true that a number of initiatives have been taken for the empowerment of women and significant changes are seen in the status of women in India. It is an established fact that higher education plays an important role in empowering women.

Education is considered as a merit good as the value of education rests not only for the person acquiring it, but also for others. The benefits of women’s education are compounded across generations. Girls who have been educated are likely to marry later and to have smaller and healthier families. Educated women can recognize the importance of health care and know how to seek it for themselves and their children. Education helps girls and women to know their rights and to gain confidence to claim them.

Hindrance to Women Empowerment

The neglect of education to the women is one of the major reasons for their unequal status in the society. Denial of access to organized knowledge to women from the ancient times in our country contributed to the increasing subordination of women. In Independent India efforts are continuing to place women in her right perspective. Higher educational policies attest the value and benefits of women education and a host of policies have been announced to that effect. It has resulted in higher enrolment ratio among the women and they started occupying highest echelons in the society. Still, along way has to be travelled to ensure women the right place in the higher education space of our country.

There are many hindrances in the path of women empowerment and in higher education. Some of them are as follows:

- Lack of education
- Financial constraints
- Family responsibility
- Low mobility
- Low ability to bear risk
- Low need for Achievement
- Absence of Ambitions for the Achievement
- Social status
Relationship between higher education and women empowerment

Empowering women through higher education has become a buzzword in our socioeconomic parlor. Several initiatives in line with empowering and emboldening women have been on the roll. Provision of education in general and higher education in particular has been seen as a potent tool in mainstreaming women everywhere. India is not an exception in this regard. Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. Higher education has an enabling role in emboldening the women community. Education of women, therefore, ought to occupy top priority among the many measures taken to improve the status of women in any society. It is a well-known fact that education empowers women, increases women’s status in the community and leads to greater input into family and community decision making.

Higher education definitely raises women’s status whether she contributes in the income of the family or not. She can be at par with men. Majority of the women in our country are uneducated that is why they are suppressed. It is the duty of school teachers to tell them that becoming a wife is not their ultimate goal. Their standing up on their feet and being something is important. Education can bring phenomenal change in women’s life resulting in social transformation in the long run by inculcating the following attributes among them:

- Enhancing their confidence
- Raising their status in the family and society
- Bringing awareness about their rights
- Boosting their self-esteem
- Increasing their self-efficacy
- Reducing their dependency
- Better up bringing of their children
- Enhancing their mobility
- Opening career opportunities
- Increased knowledge, self-confidence and awareness of gender equity are indicators of empowerment process

Higher education and universities should play a vital role in order to achieve the target of cent per cent literacy in women population. Even though legislation and policy changes were important to consider women as the equal partner for development of the nation, yet therefore certain other factors which are still to be achieved to fulfill the objectives and goals. Those factors are given below:

1. Equal participation in policy making
2. Creation of proper infrastructure and facilities oriented towards women.
3. Appointment of female teachers in higher education
4. Empowerment of women in true sense of the term
5. Reservation for women for admission in various courses

Initiatives for women empowerment through higher education

Certain steps are essential in institutions for introducing the contents of women’s studies for greater involvement of the women in related areas and subject disciplines. At university level, major roles may take place which are highlighted below:

a. Scholarships for girls

Universities should start giving scholarships to the outstanding girls in different disciplines. It will also motivate girls from different communities to come ahead for education and compete their classmates. These scholarships should be given in these areas where there is a need of girls for the development of society e.g. nursing, teaching, pathology and pharmacy etc.

b. Start short term courses for women

Universities should offer new short-term courses for women like Yoga Education, Nursing, Cutting and Stitching etc. These courses will help them to start work at their own for their economic independence. Along with it, university degrees will provide them better job opportunities in the market.
c. Interaction of universities with girls school

Universities should arrange seminars and extension lectures of the experts in girl’s school in different areas. These experts will share with girl students the possibilities of new areas where they can seek admission. Not only this, they will also make aware the girl students about the future need of the different subjects. They can conduct the interviews with the girl students and provide guidance for future studies on the basis of their abilities.

d. Introducing new professional courses for women

Universities should keep on introducing new professional courses for women which they can join after completing senior secondary education. These courses should be from those thrust areas which are job oriented. After doing these courses either they can go for jobs in offices/institutions or they can do work on their own. The courses like interior decoration, script writing for TV and radio, computer hardware, technical know-how of electronic gadgets etc.

e. Reservation of seats for girls in different disciplines

Universities should suggest amending of laws to provide the provision of reservation of seats for girls in different disciplines as there is reservation for SC and ST candidates. It will certainly motivate the parents to send their daughters for higher education which will prove a milestone in empowering women.

f. Relationship of universities with industries

Universities should establish the relationship with different industries. By doing so, the university authorities should understand the type of jobs in different areas. Along with it, they can also find out the jobs which are suitable for girls. They can start such courses with the help of different industries. Also these industries will provide placement to the girl students.

g. Courses in agriculture

Nearly 80% of our population is involved and dependent upon agriculture. Undoubtedly, women are also working in the fields. If they are provided training in different aspects of agriculture, they can certainly do wonders in this domain also. It will not only increase the productivity of land but it will also provide monetary gains to the individual/family.

h. Income generating activities

The women should be encouraged to develop and market their handicrafts using modern design. Self financing, need based, continuing courses should be started at the university centre to strengthen the UGC financial continuing courses. It can be organized in micro credit, flower making, toy making and other income generation programme. University through distance education programmes for the women personnel of NGO in the area of entrepreneur health, nutrition and allied areas.

i. Women’s reproductive health and child care

Health areas like vaccination, immunization, post and pre-natal care, awareness of sexually transmitted diseases and reproductive tract infection need to improve a lot among them. Rural development can be achieved only if women become enlightened and empowered. This is an unchallenged global experience, and need to be given special attention by the universities

j. Resource centre for women

University can also serve as the resource centre for women at the state level with an aim to strengthen institutional capacity of the department of social welfare in the state and for the holistic development of women.

Suggestions for empowering women through higher education

1. Special efforts should be made to enhance the participation of women in the professional education.
2. Educated Women are found employed mainly in teaching and clerical cadre in our state economy and hence special focus should be given to place them on a sound footing in every field of economic activity.
3. The work participation rate of the women, especially the educated women, should be raised substantially to reduce their educated unemployment.
4. The State has to increase the participation of women in higher education management including in faculty, administration and staff for better gender balance, to sensitize the higher education system through policies and procedures which recognize gender equity and to involve women capable of becoming administrators.
5. Focused programmes should be framed for promoting research among the women as they have domestic and familial issues more than their male counterpart.

6. Finally, more Departments of Women Studies should be started in the existing universities and colleges with special focus on women’s issues.

Conclusion

On the basis of above detailed analysis it could be concluded that there is no doubt about the essential need of empowering women through higher education. Now it is cleared that only literacy is not the ultimate solution but women should be highly educated to know their rights and duties. And should be able to use their rights as per the need. But it is also mandatory that there should be proper implementations what policies are made and what government of India has made different programmes regarding women empowerment. However, institutions of higher education can also play an active role in society for the empowerment of women. Such type of active participation of universities/ institutions will make women self confident and self-reliant. Various action plans suggested should be employed by various universities all over India so as to empower women and to create a vibrant society.

References

**Subaltern Voice In Maha Sweta Devi’s Draupadi**

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*Draupadi* is a short story originally written in Bengali by Mahasweta Devi. It was anthologized in the collection, *Breast Stories*, translated to English by Gayatri Chakravorty Spivak. Devi situates her story against the Naxalite movement (1967-71), the Bangladesh Liberation War (1971) of West Bengal and the ancient Hindu epic of Mahabharata, engaging with the complex politics of Bengali identity and Indian nationhood. The tribal uprising against wealthy landlords brought upon the fury of the government which led to *Operation Bakuli* that sought to kill the so-called tribal rebels.

*Draupadi* is a story about Dopdi Mehjen, a woman who belongs to the Santhali tribe of West Bengal. She is a Robin Hood/ Shindur Laxmana-like figure who with her husband, Dhulna, murders wealthy landlords and usurp their wells, which is the primary source of water for the village. The government attempts to subjugate these tribal rebel groups through many means: kidnapping, murder, rape. Dopdi is captured by Officer Senanayak who instructs the army officers to rape her to extract information about the rebel uprising.

Ironically, the same officers who violated her body insist that she covers up once she is ‘done with’. Intransigently, Dopdi rips off her clothes and walks towards officer Senanayak, “...naked. Thigh and pubic hair matted with dry blood. Two breasts. Two wounds”. Senanayak is shocked by her defiance as she stands before him “with her hand on her hip” as “the object of [his] search” and exclaims, “There isn’t a man here that I should be ashamed.” in both, the case of durga and draupadi, what happens to their body is a result of patriarchal voices which denies them agency.

The story is stripped away from the Mahabharata’s grand narrative and royal attributes and situated in Champabhumi, a village in West Bengal. The ‘sheelharan’ of Draupadi is reconstructed in Devi’s story, subverting the narrative where Draupadi is rescued by a man, Lord Krishna. Instead, in Devi’s narrative, Dopdi is not rescued, yet she continues to exercise her agency by refusing to be a victim, leaving the armed men “terribly afraid”.

Dopdi is a woman of strong mind and will as she defied the shame associated with rape and sexual abuse, which is extremely relevant to India today. Especially in the onset of the #MeToo movement where many brave women came forward with their stories.

Due to reading *Draupadi* with the knowledge that it was translated by Spivak I was constantly reminiscent of her essays: *Can the Subaltern Speak?* (1983) and *The Trajectory of Subaltern in my Work* (2003). Devi’s representation of Dopdi encapsulates what Spivak means by a gendered subaltern. Through the dislocation of the epic princess Draupadi to the tribal rebel Dopdi, Devi is able to present voices and perspectives otherwise unspoken and unheard of.

The Hindu mythology of the subaltern female body which is never questioned and only ever exploited is rejected by Devi. For example Goddess Durga in her form of Sati, ‘a good wife,’ self-immolates her body in pain over her father’s abuse of her husband, Lord Shiva. Enraged, Lord Shiva dances over the universe with Sati’s body on his shoulder. Lord Vishnu then dismembers her body, and her body parts are strewn over the universe. Each relic of Sati’s body becomes a place for worship and pilgrimage. Also in the Mahabharata, Draupadi’s marriage to all the Pandavas and her re-virginisation is another way in which the female body is exploited. In both, the case of Durga and Draupadi, what happens to their body is a result of patriarchal voices which denies them agency.

The character of Dopdi allows us to view the subaltern’s identity vis-à-vis the hegemonic structures seen through the policemen and Officer Senanayek. Thus, Dopdi’s body becomes a site of both the exertion of authoritarian power and of gendered resistance. Dopdi bears the torture as she is raped by many men through the encouragement of the voice of another man Arijit, that urges her to save her comrades and not herself. However, the attack on her body fades this male authority’s voice as she candidly reacts to the police. Her
refusal to be clothed goes against the phallocentric power, and the exploitation of her body gives her the agency to step away from the hegemonic patriarchy of the policemen.

Devi illustrates how any conflict or war results in the women’s body being the primary targets of attack by men. In the contexts of both the Naxalite movement and the Bangladesh Liberation war, both men and women are tortured, but it is much worse for women as they additionally undergo sexual abuse. Thus with Spivak’s concepts on the subaltern in mind, through Dopdi, Devi represents the gendered subaltern subject who exists at the periphery of society and dares to go against the existing patriarchal structures. Spivak has shown concern regarding the representation of the subaltern in the mainstream discourse on the basis that the subaltern cannot be represented; only re-presented. However, Devi’s use of polyphony not just re-presents the subaltern, it also explores the politics around the category of the ‘subaltern.’ Dopdi subverts the physicality of her body from powerlessness into powerful resistance.

Although there are many facets to the mythical Draupadi’s character, Devi focuses on the infamous incident where the princess is almost disrobed and subverts it to suit Dopdi’s context. Devi has always said that she is interested in the stories of ordinary people which is evident through the subversion of Draupadi’s rape.

Towards the latter part of her life, she focused on presenting the narratives of ordinary people. In Draupadi, Devi has not allowed her female protagonist, Dopdi, to be submissive and conquered by the male-dominated society, unlike Draupadi from the Mahabharata.

Draupadi is a narrative that is universal in its portrayal of women as the most brutal victims of conflict and war. This approval on the part of Officer Senanayak in the story for the officers to ‘make her’ is reminiscent of the situation of Bangladesh’s Birangona and Japan’s comfort women. At the end of the story as she confronts the army officers with her bare body, the body that was violated and tortured is also in reverse used as a weapon. Even though Dopdi has been physically abused, she refuses to be emotionally wounded.

In Draupadi, Devi presents a strong woman who despite being marginalized and exploited transgresses conventional sexual and societal standards. Dopdi subverts the physicality of her body from powerlessness into powerful resistance. She does not represent the tribal woman by romanticising her depiction of Dopdi but instead realistically re-presents her through simple language and complex emotions. Draupadi recognises a woman’s body as an asset through which they can resist the socio-political objectification of their bodies and overcome oppression.

References
Life Insurance Sector’s Overview In Promoting Socio-Economic Conditions Of India

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Abstract:
Life Insurance is an important part of the financial sector that contributes drastically to the economy of a country as a financial intermediary and also helps in managing risk more effectively. The insurance industry in India has to be more competitive in organizing and to meet the demands of its customers. It increases the awareness of the insuring public about the wider range of choice of insurance products and the price offered by the competing insurers in the market. The life insurance industry protects against the risk of premature deaths retirement income etc. Life insurers improve the quality of life for their policyholders by giving the risk of death among a large group of individuals and returning the benefits of this pooling in the form of guaranteed payments. Risk-taking makes risk protection possible—whether or not a financially adverse event will happen to a single policyholder is hard to determine, but with a large pool of individuals, the percentage of those policyholders that will experience a financially adverse event can be predicted with relative precision.

Key Words: socio-economic Growth, Policies, Risk coverage, Financial sector, Claim settlement Ratio, Growth rate.

I: Introduction:
Life insurance is one of the essentials which an individual should have for the more contented future of his family in his absence. Insurance in any economy is regarded as a pillar of growth and works as a catalyst in the overall development of the economy. The industry always remains as a source of long-term fund, which is vital for the development of the basic infrastructure of a country. The insurance industry helps in giving depth to the debt and capital market and also vitalizes the market for government bonds. Well run insurance companies are the best re investors of a country’s money in the interest of the country’s overall development, because these companies match their liabilities with local assets. Life Insurance companies are financial intermediaries by virtue of their collecting and investing large amounts of premiums. They offer protection to the investors, provide means for accumulating savings and channelise funds to the Government. They are contractual saving agencies, which receive, makes inflow of funds in the form of premiums of regular contributions through pension plans.

2. Objectives Of The Study
- To find out the claim settlement ratio of various insurance sector in India
- To know the new life insurance policies of LIC 2019-20.

3. Limitation Of The Study
- The study is based on secondary methods of data collection.
- The data are not sufficient to study
- The study was covered limited number of topics only

4. History Of Life Insurance In India:
Life insurance in India began in the year 1818, when it was used as a mean to provide insurance to English widows. Later, due to the persuasion of ShriBabuMuttyal Seal, Indians were also covered by the company. By 1868, 285 companies placed themselves into the market of India. But by 1870, 174 companies ceased to exist, when British parliament enacted insurance act 1870 over-viewing the Indian company act 1866. The Indians who were offered insurance covered were treated as sub-standards lives and were accepted with the extra premium of 15% to 20%. The Bombay Mutual Life Insurance Society established in 1870 was the first company to charge the same premium from both Indians as well as non Indians. The Oriental Life Assurance Company was established in 1880. Till the end of 19th century, the insurance business was preliminary in the hands of foreign companies, but in early years of 20th century, a large no. of Indian entrepreneurs brought their companies to the insurance market as to cater the needs of Indians and to regulate it, the Life Insurance Companies Act (1912) was passed. Although for a decade there was a growth in insurance
business, it also witnessed some frauds and even after the introduction of first comprehensive legislation in 1938, there was a gross misuse of policy holder’s funds by the insurance companies.

5. Top 10 Life Insurance Companies In India 2019 are as follows:

LIC Insurance Corporation Of India. Bajaj Allianz Life Insurance.
ICICI Prudential Life Insurance. Birla Sun Life Insurance.
SBI Life Insurance. Reliance Nippon Life Insurance.
HDFC Standard Life Insurance. TATA AIA Life Insurance.
Max Life Insurance. PNB Metlife India Insurance.

6. Growth Of Life Insurance Sectors In India:

**Steady Growth Rate:** India’s life insurance industry has been growing at a steady pace. Over a period of 6 years from the financial year 2012 to 2018, the new business premium has grown at a CAGR (Compounded Annual Growth Rate) of 14.44%.

**Low Insurance Penetration:** Despite the steady growth rate, life insurance penetration (Premiums as % of GDP) in India still remains low, at 2.76% as of 2017. Combined insurance penetration of life and non-life is 3.69% as of 2017.

**Increasing Private sector contribution:** The market share of private insurance companies were 2.00% in 2003 but has grown to 33.76% in terms of premium on the financial year 2019.

**Government Support:**

(A) Tax incentives for insurance products with the exempt – exempt – exempt model of taxation.
(B) IRDA provides a robust and reliable regulatory platform for the insurance industry.
(C) IRDA recently allowed life insurance companies that have completed 10 years of operations to raise capital through Initial Public Offerings (IPOs). Companies will be able to raise capital if they have embedded value of twice the paid-up equity capital.

**LIC of India Continues to dominate the market:** Since opening up of the market and constitution of IRDA in 1999, the number of private players has increased with time and has reached 24 as of 2019. But Still LIC of India the only public sector insurer is dominating the market with 66.24% of market share in premium.

7. **Premium Comparison 2018 Vs 2019:** Total premium includes single as well as non-single premium collected. Each of these premium groups comprises of individual and group premiums.

![](image)

8. **IrDA Claim Settlement Ratio In 2015-2016 Year For Insurers:** Claim Settlement Ratio is the indicator how much death claims Life Insurance Company settled in any financial year. It is calculated as the total number of claims received against the total number of claims settled. Let
us say, Life Insurance Company received 100 claims and among that it settled 98, then claim settlement ratio is said to be 98%. Remaining 2% claims the Life Insurance Company rejected.

It is notice that among total 24 Life Insurance Companies, around 20 companies are in GREEN (Claim Settlement Ratio above 95%). Earlier it was 11 companies. Only three companies are in yellow (claim settlement ratio above 90% but below 95%) and one is in red (Less than 90%).

9: Conclusion:

After the reforms in insurance sector, life insurance industries have seen a remarkable growth moreover; the policies measures provided a favorable environment for insurance companies to flourish in the country LIC has been successfully able to create value for its customers or policy holders. By analyzing the pre and post performances, It is showing a respectable growth in its business. There is enormous potential for life insurance and no doubt that LIC still enjoys immense goodwill in our country. But private players are giving cut throat competition, So LIC has to made more effort enhance its business in terms of technology distribution network, technological innovations, client relationship and quality.

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Status of Women in India: Ancient to Modern

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Abstract:

The present study is related to status of women in Indian society from ancient days till today. It gives importance on the position of women in various fields like family life, social life and work situation. It highlights on female foeticide, low literacy level of women, women’s low nutritional status, women’s role in decision making, their position as per Indian tradition etc.

The status of women in complex society like India isn't uniform. As of late, the conventional roles of Women have experienced a few changes because of financial needs and a few endeavours were made to convey perceivability and standard women's commitment to the general development and improvement of society. This paper research whether the Women's in India are having same status and rights as we are asserting in regards to Equality, Education Health, Labour, Employment, Marriage and Family life, Race and Gender related, Religion and Culture and so on.

This paper also gives emphasis on number of women in total workforce, torture of them by men in family life, social life and in other fields where they are participants. Lastly it concludes on importance of women and role of society for the emancipation of women from male dominated society and their oppression and suppression.

Keywords: - Status, Women, Society, Ancient, Post-independent, Empowerment,

Introduction:

Any study of society is incomplete without study the status, role and even position of women in it. Women constituted the keystone in the arch of Indian society. No doubt the Rig Vedic Women in India enjoyed high status in society and their condition was good. Even the women were provided opportunity to attain high intellectual and spiritual standard. There was no sati system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated against since the Later-Vedic period in education and other rights and facilities (Nandal and Rajnish, 2014). Indian society based on the spirit that women’s cause is men; they rise or sink together, dwarfed or godlike, bond or free. There is no doubt that we are in the midst of a great revolution in the history of women. The evidence is everywhere; the voice of women is increasingly heard in Parliament, courts and in the streets (Sreenivasa, 2006). While women in the West had to fight for over a century to get some of their basic rights, like the right to vote, the Constitution of India gave women equal rights with men from the beginning.

Women are the gift to the society. During ancient period of India, women played a significant role. The Rig Vedic Women in India enjoyed high status in society and their condition was good. Even the women were provided opportunity to attain high intellectual and spiritual standard. There were many women Rishis during this period. Though monogamy was mostly common, the richer section of the society indulged in polygamy. There was no sati system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated against since the Later-Vedic period in education and other rights and facilities. Child marriage, widow burning, the purdah and polygamy further worsened the women’s position. The epics and Puranas equated women with property. Even Buddhism did little for women. Though the Maurya kings often employed female bodyguards, spies and ‘Stri-adhyaksha mahamatras’, their status was still quite bad. Upper caste ladies had to accept the purdah. During this period man were polygamous and widow burning was an accepted norm. Arthashastra imposed more stigmas on women as Kautilya dismissed women’s liberation and they were not free even to go elsewhere without husband’s permission.

Objective of the Study:

The present manuscript is aimed to(a) To study the role and status of women from ancient time. (b) To investigate whether the status of women in modern Indian society regarding Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is maintained or deteriorated. This paper also intends to give an awareness and insight into the problems faced by women over the years and their role. The study will help us to imagine the participation of women in social, religious, economic and household matters in the ancient times.
Methodology:

The methodology of this paper is purely descriptive and required information are collected from different secondary sources like Epics, Vedas, Smritis and Purans and other publications relating to women in the ancient age. Hindu religious books like Vedas, Upanishads, Ramayana, and Mahabharata depict the true picture of ancient Indian society. Manuscript, Rigveda Samhita, Susruta Samhita, Smritis and Puranas have also been the sources of information to examine the social, domestic, economic, educational, religious and political status of women in ancient Indian history. Vedas, the most adored Hindu scripture highlighted the respectable position of women in the ancient society and provided valuable.

Position Of Women In Ancient Period:

Every human society is invariably characterised by social differentiations. Gender based differentiation is one. Men had the role of earning and women had the role of reproduction of heirs and home making. A historical understanding of status of women in early Indian society shows a declining trend in the position of women. The historical analysis of the position of women in ancient India shows that women did not share an equal position with men.

Women were recognised only as wives and mothers. Their position was as subordinate to men. The Indian patriarchal society that dominates the social, political and economic life of people in the country has never encouraged its women in any field, except kitchen! Indian women are relatively disempowered and they enjoy lower status than that of men from times immemorial.

A) Women in Pre-Vedic Period:

Historical studies and the scriptures indicate that Indian woman enjoyed a comparatively high status during the early Vedic period (2000 B.C. to 1000 B.C.), surpassing contemporary civilizations in ancient Greece and Rome. The Aryans, who were mostly busy fighting wars, regarded woman as useful and productive members of society. The condition of Vedic Woman was good. Woman also enjoyed religious status like that of men, especially in Vedic initiation and studies. The Rig Veda provides ample evidence to prove the concept of equality of woman with men as regards access and capacity to acquire the highest knowledge, even the absolute knowledge.

The Rig Veda had rendered the highest social status to qualified woman of those days. But status of woman fell in the later Vedic and Epic period. They were not at all treated equally with men or we can say that they were not enjoying equal rights and privileges as compared to men.

B) Position of woman in Vedic Age:

As we have studied position of woman in Pre-Rig Vedic period was very high. In later Vedic period, the position enjoyed by woman in the early Vedic society, was not retained. In Vedic society participation of wives was required in many rituals. Woman

C) Position of woman in Hindu Dharma:

The roots of Hindu religion are in Aryan society of patriarchal system. The family unit was large one, generally extending over three generations and with the male off springs living together. The birth of a son was especially welcomed in the Aryan family for the son’s presence was essential and one of the important ceremonies. At the same time the position of woman was on the whole free. Hindus considered that the man and woman represent the two aspects of one person. Scriptures says that Lord Shiva consists of a body of a two halves – one is of male and other is of female and he is called ‘अर्यनारेश्वर’. Woman was considered more powerful than man and treated as Goddess of ‘शक्ति’. The society was governed by certain established norms approved by शास्त्र. The highest social ends in ancient Indian society were four, Arth, Kaam and Moksha. Woman along with man participates in all activities equally and hence shew as considered as ‘सहर्मचयारणी’

D) Woman’s Education in ancient India:

In the golden age of Aryans wherein the men were free, brave, vigorous, fearless themselves civilized and civilizing others, Nobel and deeply spiritual: and the woman were learned, free and highly cultured; conjointly they offer sacrifices to the gods, listening sweetly to discourses, and preferring spiritual uplift Ent to the pursuit of mere riches. Additionally, woman represented the best example of conjugal love, offering the
supreme sacrifice of their lives as a demonstration of their feeling for their partners in the brief journey of life. This was to be an enduring legacy of Vedic woman who perform sacrifices to the gods by the side of her husband as an equal partner in offering oblations. There were two types of scholarly women firstly the Brahmavadinis, or the woman who never married and cultured the Vedas throughout their lives; and secondly the Sadyodvahas who studied the Vedas till they married. Panini mentioned of female students studying Vedas. Ashoka got his daughter, Sanghamitra, inducted into preaching Buddhism. From the Jain texts, we learn about the Kousambi princess, Jayanti, who remained a spinster to study religion and philosophy. Woman did write Sanskrit plays and verses, excelled in music, painting and other fine arts. It clearly shows that our kings were aware of woman education and even they were also interested to educate their children without the discrimination of male or female.

E) Concept of Abortion and family planning in ancient time:

Abortion was also there in ancient time. Families also aborted the foetus in different ways. It was mostly found in tribal people. The woman who performed an abortion against the will of her husband was subjected to severe punishment and the higher caste woman, who performed abortion with the help of slave, that slave was also punished with hard punishment. At that time religion and community always criticized the abortion and preferred preparation or self-punishment for abortion and rarely enforced other punishment. In ancient time, pregnancy can be terminated by way of consuming some herbs by using injurious weapon, by creating abdominal pressure and many other ways.

❖ Status of Women in Modern India:

According India’s constitution, women are legal citizens of the country and have equal rights with men (Indian Parliament). Because of lack of acceptance from the male dominant society, Indian women suffer immensely. Women are responsible for baring children, yet they are malnourished and in poor health. Women are also overworked in the field and complete the all of the 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.

India is a society where the male is greatly revered. Therefore, women, especially the young girls, get very little respect and standing in this country. The women of the household are required to prepare the meal for the men, who eat most of the food. Only after the males are finished eating, can the females eat. Typically, the leftover food is meagre, considering the families are poor and have little to begin with. This creates a major problem with malnutrition, especially for pregnant or nursing women. Very few women seek medical care while pregnant because it is thought of as a temporary condition. This is one main reason why India’s maternal and infant mortality rates are so high. Starting from birth, girls do not receive as much care and commitment from their parents and society as a boy would. For example, a new baby girl would only be breast fed for a short period of time, barely supplying her with the nutrients she needs. This is so that the mother can get pregnant as soon as possible in hopes of a son the next time.

A. Empowerment of Woman:

Woman Empowerment not only point towards their material development, but is oriented towards mere economic growth which generally plays an important role in the overall developmental strategy as has been conceived of in the case of other underprivileged classes. Woman Empowerment should be construed as the overall development of their faculty of self-realization, self-image and identity and the economic development which holds the keys to their real development.

B. Maternity Benefit:

Maternity is a natural thing for woman. Maternity coverage is more extensive than sickness coverage as maternity is entirely different from sickness. Maternity benefit is required only to the woman workers. The Indian Government has also passed the maternity benefit act 1961. This maternity benefit is also giving all the woman under the employees of state insurance to protect the health of mother and her children and to alleviate part of the financial hardship caused by the birth of the child. In this way the Government also protected not only the rights of the woman after giving birth to a child but also empower every working woman to protect herself and her child.
C. National Commission for Woman Act, 1990

Beside all these enactments made by the Government the position of woman in India is as it is and to improve the position of woman in every walks of life Government decided to enact separate commission for Empowerment of woman. Because as history shows that many reformist and social workers fought for the redressal and improvement of condition of woman in India still everything was going on vague. Therefore, several commissions have been set up by the Government to look into the matter of status of woman in the Indian society. All the commissions reported about unequal status of woman in every sphere of life. Hence the Government has decided to set up a Commission for woman and enacted the National Commission for Woman Act, 1990 with goal to achieve full Empowerment of woman in India.

D. Educational Opportunities

In the present existence, individuals belonging to all communities and backgrounds have recognized the significance of education. Education not only enables girls and women to hone their academic skills, but they are able to generate awareness in terms of other aspects as well. Girls too are getting enrolled in schools and higher educational institutions to pursue education. The acquisition of education has enabled women to understand the difference between appropriate and inappropriate. An educated woman or a girl will be able to work towards encouraging education and development of literacy skills among women and children, who are experiencing setbacks, due to lack of education. There are establishment of government and non-government organizations, who are working for promoting education among the marginalized, deprived and socio-economically backward sections of the society. Improvements in educational opportunities are regarded as one of the indispensable aspects that have contributed towards promoting well-being of women. Education enables women to acquire independence and not entirely be dependent upon others. Household management is regarded as the primary task that women are engaged in. Education enables them to implement all household responsibilities in a well-organized manner. These include, household chores, maintenance of the house, child development, health care, taking care of the needs and requirements of the elderly family members and so forth.

E. Population

- As per Census 2011, India’s population was 121.06 Cr and the females constituted 48.5% of it.
- The gap in sex ratio in rural and urban India is decreasing over the decades.
- The States like Kerala, Puducherry, Tamil Nadu have better sex ratio while the Daman & Diu has sex ratio less than 700.
- There are 918 females to 1000 males in the age-group 0-6 years, the disparity is high in sex ratio of rural & urban area existing in Daman & Diu and Gujarat, these state/UT are having less females as compared to males in urban Area.
- In the last decade, state/UTs of Arunachal Pradesh, Chandigarh, Mizoram and Delhi have improved the sex ratio substantially, but sex ratio has worsened in major states/UTs like Dadar Nagar Haveli, Daman and Diu. 6. The Sex Ratio is least for the Girl Child (0-19 Years) but 1033 females over 1000 males in the age group of 60+ indicating a threat of less economic activity by a sizable population. The economically active age group (15-59) has 944 females to 1000 males.
- As per 2016, Civil Registration System, the sex ratio at birth is highest in Sikkim followed by Andaman & Nicobar Islands. The lowest sex ratio at birth is observed in Andhra Pradesh and Rajasthan.
- Women’s mean age at marriage at all India level in 2016 is at 22.2 years and the same in rural and urban areas are 21.7 years and 23.1 years respectively. The women’s mean age at marriage has shown an increasing trend in all the major States and at all India level it has increased from 21.1 to 22.2 years during 2012 to 2016. The same is highest in Jammu & Kashmir (24.8 years) and lowest in West Bengal (21 years).

F. Health

- Life Expectancy for female increased from 69.3 in 2009-13 to 69.6 in 2010-14.
- By and large regardless of when life expectancy is measured, at birth or later ages, women outlive men. Age Specific Mortality Rate for females is less than that of males for all age group except for 0-4 years
- The Crude Birth Rate (CBR) is showing a declining trend as in 2014, 2015 and 2016, these rates were 21.0, 20.8 and 20.4 respectively.
- The total fertility rate is observed at 1.8 in 2016 as compared to 2.3 in 2015.
- In 2016, highest age fertility rate is recorded for the females belonging to the age group 25-29 years at 166, while the age specific fertility rate stands at 135.4 for the age group of 20-24 years.
As per SRS 2016, the infant mortality rate has decreased from 37 in 2015 to 34 in 2016. IMR has been lower for male as compared to female births. The difference in IMR for female and male has been narrowing down.

As per SRS 2016, the maternal mortality rate has declined significantly from 301 in 2001-2003 to 130 in 2014-16. In 2016, among the major states, the Maternal Mortality Rate(MMR) has been highest for Assam at 237 per lakh live births and lowest for Maharashtra at 61.

In 2015-16, for maternity care, the highest percentage of mothers who had full antenatal care is in Lakshadweep with 66.4% followed by Goa (63.4%) and Puducherry (55.6%). The highest percentage of mothers who received post-natal care from doctors/ nurses etc. was in Lakshadweep (92.6%) followed by Goa (92.1) and Chandigarh (89%).

In 2015-16, the percentage of home delivery conducted by skilled health personnel is highest for Nagaland (8.9%) while, the lowest percentage is noticed for Kerala, Lakshadweep and Puducherry.

In 2015-16, the percentage of Non pregnant women in the age group of 15-49 years, who were anaemic is 53.1%. The pregnant women with the age group 15-49 years who were anaemic was 50.3%

As per NSS 71st Round, the highest average total expenditure for non-hospitalized treatment per person has been for the urban male at Rs 741 as compared to Rs 629 for urban females

As per NSS, 71st Round, the highest percentage distribution of spell of ailment treated on medical advice over level of care in India has been for private hospitalized in male and female are 51.3% and 49.7 % respectively.

G. Literacy and Education
- As per Census 2011, the literacy rate at all India level was 72.98% and the literacy rate for females and males are 64.63% and 80.9% respectively. During the last decade, the highest improvement in literacy rate was observed for rural females (24%).
- As per 2011 census, the highest female literacy rate is in Kerala (92.1%) followed by Mizoram (89.3%) and Lakshadweep (87.9%)
- At all India level, the adult (15 + years) literacy rate was 76% and that among males was 78.8% and females was 59.3%. Rural – Urban gap existed in Adult literacy rate for both females and males. The adult literacy rate for females in rural areas was 56.8% vis-a-vis 74.8% in urban areas whereas for males the same in rural areas was 72.3% vis-a-vis 83.7% in urban areas.
- Gender Gap in literacy rate has declined from 21.6 in 2001 to 16.3 in 2011. The gender gap in literacy rate has declined by 24.7% in 2011 in respect of 2001.
- During 2014-15, the Gross Enrolment Ratio (GER) at Primary level for females and males are 101.4 and 98.9 respectively; at middle class level the corresponding figures are 95.3 and 87.7; at higher secondary level, the status was at 65.8 and 63.8 respectively.
- In 2014 - 15, there are 93 girls per 100 boys in primary class, 95 in middle class, 91 in secondary class and 90 in senior secondary class.
- In the year 2016-17, the average annual dropout rate was highest for male and female in secondary level at 19.8 and 20.0.
- As per HRD data, the no. of female teachers to 100 male teachers was 105 for primary level, which is the highest as compared to other educational levels
- In 2015-16, the highest number of female teachers to 100 male teachers in university education is at 157.1 for medical sciences
- Enrolment of females in Higher Education through regular and distance learning mode has marginally increased from 45.96% in 2014-15 to 46.23% in 2015-16.
- The percentage of foreign female students enrolled in India has decreased from 34.06% in 2014-15 to 33.62% in 2015-16
- The median number of years of schooling completed for female stands at 4.4 years as compared to 6.9% for males in 2015-16 (NFHS)
- The number of females per 100 males in University education in major disciplines was highest in Medicine (90.9), followed by Arts (86), science (72.7), commerce (67.3) and Engineering & technical (40.3).

Usage of Technology
Technology is regarded to have rendered a significant contribution in reforming the lives of the individuals. Women, who have not been enrolled in educational institutions, or possess less education or no education at all, are generating information in terms of usage of technology. With the use of technology, they not only are able to get engaged in leisure activities, but also are able to work and generate a source of income. The benefits of technology is numerous. Individuals in the present existence, are depended upon technology for...
carrying out number of tasks and activities. These include, paying bills, making purchases, etc. they are able to acquire knowledge and information in terms of various areas and so forth. Research has indicated that elderly women, who are even above the age of 90 years are learning technology. The reason being, women, belonging to all age groups and backgrounds have acquired an understanding that it is essential for them to acquire technology education to not only bring about improvements within their socio-economic conditions, but also to enhance their overall quality of life. The changes that have come about revolutionary changes have taken place in the status of Indian women after independence. Cultural and Structural changes reduce exploitation of women to a great extent and provide equality of opportunities to women in various fields. The women have left the secured domain of their home and are now in the battle field of life, fully armoured with their talent. Now, there is no arena which remained unconquered by Indian women. Female activists also united over issues as female infanticide, gender bias, women’s health, women’s safety and women’s literacy. Some notable positive changes which took place during this period are as follows:

- In 1966, Indira Gandhi becomes the first women Prime Minister of India and served on that post for an aggregate period of fifteen years and becomes the worlds’ longest serving women Prime Minister.
- 11,332 women and girls are getting trafficked every year.
- Rape in India has been described by Radha Kumar as one of India’s most common crimes against women.
- In India, acid attacks on women who dared to refuse a man’s proposal of marriage or asked for a divorce are forms of revenge. The number of acid attacks have been increasing.
- A 1997 report claimed that each year at least 5,000 women in India die due to dowry. In 2011, the National Crime Records Bureau reported 8,618 dowry deaths.
- According to Renuka Chowdhary, former Union Minister of women and Child Development, around 70% of women in India are victims of domestic violence.
- According to UNICEF’s ‘’State of the World Children-2009’’ report, 47% of Indian’s women aged 20-24 were married before the legal age of 18, rising to 56% in rural areas. The report also showed that 40% of the world’s child marriages occur in India.
- The birth of the girl child was considered inauspicious. In villages as well as in cities, the girl child was killed before or after death.
- Common Indian sayings like, ‘’May you be blessed with hundred sons’’ represent the low status of women in India.
- In 2011, Government stated India was missing three million girls and there are now 48 less girls per 1000 boys. The gap between the two gender is a direct response to the gender bias within India. Men and Women in India have unequal health and education rights. Male education and health are made more of a priority. So women’s death rates are increasing.

Conclusion:

It may thus be concluded that in Vedic India, women did not enjoy an inferior status rather they occupied anhonourable place. They had ample rights in the social and the religious fields and limited rights in the economic and thepolitical fields. They were not treated as inferior orsubordinate butequal to men. We have honouredour country asour Motherland ―Bharat Mata‖ and our nationalism has grown up from the seed Mantra “Vande Mataram”. Positionof women in society is the index to the standard of social organization. Through this study welcome on conclusion that as the women has equal participation in human development. There has been a steady transformation in the status of the women in comparison to earlier periods. Women of today take part completely in areas such as politics, status, military sectors, economic, service, and technology sectors. Moreover, they have contributed wholly in sports too. Thus, they have occupied a dignified position in family and society. However, ending crimes against women is still a challenge. We can prevent ills by ensuring women autonomy, also increased participation and decision making power in the family and public life both.

Today, if there is an idea spreading across national limitations, it is women’s claim for equal opportunity and political power. Women are creating waves in every field but the area where their participation dwindled, was the country’s political life.
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Role of NGOs in Achieving Women Empowerment in India

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Abstract:
Empowerment of women has emerged as an important issue in recent time. Empowerment of women facilitates for sustainable development by the uplifting the economic, social and political status of women in India. Non-Governmental organizations are playing imperative role in the empowerment of women. Women empowerment can be achieved through provision of adequate education facilities, political support, and effective legislation system and employment generation for women. Here, NGO’S play a very vital role in women empowerment by providing basic education, vocational training, training for self-employment, legal aid, protection for women and self-awareness programme. Non governmental organizations are strategies to improve the condition of the women. Non government organizations are helping women in various aspects to enhance their capacity in coping hardships of life and involve in fruitful activity. Non government organizations are legally constituted organizations created by private people with no representation or participation of any government.

Key words: Women empowerment, Non government organizations (NGOs), Self Help groups SHG’s.

Introduction:
Women empowerment is the way or a social action in which elaborate and recreate what is to be in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making. Empowerment is the process that creates power in individuals over their own lives, society, and in their communities.

Non government organizations are legally constituted organizations created by private people with no representation or participation of any government. They render help to government and society for the improvement of quality of life of people and also animals from education to health, environment and poverty alleviation. “The scope of NGOs operational areas touches every walk of life” (Patel, Dubey, 2010). NGOs are plying very important role in empowering women in many ways. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society, Toward achieving these all NGOs doing more effort.

Roles and Functions of NGOs in Women Empowerment.
Women empowerment has been the central agenda for both government and NGO’s. Voluntary action promoted by voluntary agencies engaged in development play a significant role at the grass roots level. which is dependent upon the active participation of the people through Non-Government Organizations (NGO). NGOs are making use of variety of strategies to promote women empowerment.

The various roles of NGOs are described below for better understanding:-

- Educating the Rural Women
- Supplementation of Government Efforts
- Efforts Organizing the Rural Women
- Building various Model and Experiment
- Ensure Women’s Participation in their empowerment
- Mobilizing the optimum Resources
- Promoting Rural Leadership
- Representing the Rural Women
- Promoting Technology in Rural areas
- Activating the Rural Delivery System
- Providing effective & efficient Training to Rural Women.
- Monitoring and Evaluation.
- Impact assessment.
- Planning and Implementation

**Formation of Self Help Groups:**

In recent years, many of the NGOs are forming self help groups. The effective functioning of SHGs is mainly depends upon the strong dedication by the NGOs. Various organizations not only Government but also NGOs have been taking strong stands to meet the demands and brought necessary changes in the field of women Empowerment through SHGs. On the other hand, it is difficult for the government organizations and could not reach out the grass root level. So a large number of NGOs have been establishing and have lightened the burden on the Government by rendering dedicated performance towards the aspirants. These self help groups are the channels to implement various women empowerment activities. NGOs are the potential agencies for organizing the people and to form the self help groups. All technicalities relating to the formation of the SHG can be accomplished quite easily by the NGOs with grass root level involvement. Trained field staffs in micro-credit mechanism are able to comply with all the procedures for the formation of a healthy self help group and can ensure their proper working. Thus NGOs play a tremendous role in the formation of Self Help groups.

**SHGs/Mahila Mandal**

Empowerment of women at micro-level is not possible until there is involvement and collective action by voluntary agencies and grassroots groups. The NGOs as elsewhere have adopted Self Help Group (SHG) model for empowerment and poverty alleviation. The SHG approach that NGOs use offers a great potential for achieving empowerment outcome.

**The main objectives of Mahila Mandal are:**

- To enable women to unleash their innate potential, individually and ability to work collectively.
- To provide a forum for rural women to discuss their personal, family, social, economic as well as spiritual concerns.
- To comprehensively address issues like social justice, poverty, health, education, environment, and local self governs through the empowerment of rural women.
- To make self dependent and wise decision makers by increasing responsibility and prioritizing issues using collective thinking.
- To make women move from insecurity and instability to security and stability.
- To sensitize women to their local issues.
- Integration of every village women with Mahila Mandal for herself development and to make her aware of her rights so that she will make positive contributions towards the development of her village.
- Comprehensive development of the village through village women.
- To examine avenues for women to stand on their own feet such as through self help groups for micro-credit and community based livelihood.

**Activities done at the field under Mahilla Mandal Programme:**

- Regular monthly meetings.
- Mobilization, networking with community groups especially Yuva Mandals and Panchayat, to strengthen participation and inter linkages. Participation in Yuva Mnadals and Panchayat meetings.
- Addressing issues affecting women such as gender, social injustice, alcohol abuse awareness, female feticide, women's role in Panchayat, cleanliness drives, clean water sources, trees plantation, ensuring literacy and education.
- Supporting other women and children in distress.
- Spreading awareness through street plays, topical songs, rallies, puppet shows, films, plays and quiz programmes.
- Providing space and conducting income generation activities, Balwadi and adult literacy classes.
- Accessing help from different departments of the government, as required.
- Conducting special meets and events for exchange programmes in the villages, for both men and women.
Participation in exchange programmes in villages to learn about successes in agriculture and agriculture allied fields such as dairy, bee keeping, fishery, sericulture, etc.

Majorly NGOs working for women empowerment some of them following below

- WOMEN FOR WOMEN (WFW) is a Registered voluntary organisation working for rural and Tribal women and child development activities. To undertake programs, projects and activities aimed at fulfilling the all round developmental needs of rural and tribal women that are in consonance with the vision of

- Bengal welfare association A NON PROFIT ORGANIZATION MOSTLY DEALS WITH WOMEN SELF HELP GROUPS/BANK LINKAGES/ORGANIZATION OF TRAINING PROGRAM/ORGANIZING TWO CLUSTER DEVELOPMENT PROGRAM.

- Koushaya Foundation: We are working with more than 23000 smallholders and the poor addressing the regressive issues pertaining to their livelihoods, agriculture, education, gender-relations, health, hygiene, nutrition, climate change adaptability and environmental-solidarity

- Al Rahat Women And Child Welfare Development Assn

- Navjyothi Mahila Mattu Makkala Abhivruddi Sansthe working for women development and empowemnt

- New Society For Women working foe agriculture.

National Policy for the Empowerment of Women (2001) The Constitution of India not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favors of women. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women’s issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women.

Conclusion:

NGOs are playing very vital role in empowering women. people should participate in the way of non government organisation doing for changes in women status and position and to the better life. Many of the barriers to women’s empowerment and equity lie ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men. Even if legislators, NGOs, etc. are aware of the benefits women's empowerment and participation can have, many are scared of disrupting the status of the women and continue to let societal norms get in the way of development.

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Women Freedom Fighters And Their Status In Karnataka

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Abstract

The role of women in the freedom movement is unique in Karnataka. Both in Pre-Gandhian period and during the Gandhian period, women participated very actively and sacrificed their lives for the cause of their motherland. The Gandhian era of freedom struggle in Karnataka began roughly from 1920. Gandhiji’s visit to Belgaum in 1924 left everlasting impression upon the freedom fighters. They also participated in individual Satyagraha, salt Satyagraha and No Tax Campaign. women freedom fighters along with men fought for socio-economic values and to popularize democratic ideas. Queen Channamma of Kittur started an era of revolt against the British in India.

Key Words- women freedom fighters, Satyagraha, socio-economic background, princely states of Karnataka, British rule in Karnataka

Introduction

It is a matter of great pride to note that the first ever call for revolt against the mighty power of the British was given by a woman, Queen of a small state in Karnataka, namely, Kittur, which occupied then a strategic place from both political and military points of view. She is one of the greatest among the freedom fighters not only of Karnataka but also of the whole world. Queen Channamma once defeated a British force and killed Thackeray. In the second encounter with the British army, she was defeated. Thus Queen Channamma of Kittur started an era of revolt against the British in India. During this period of struggle, Karnataka had been mainly distributed among five different administrations, apart from more than fourteen other smaller princely states. The five administrations were the Bombay presidency, the Madras presidency, the Mysore princely State, the Nizam’s state and Coorg. In spite of this kind of indifferent and uneven proposition, Kannada speaking people responded positively to the political awakening and participated actively in the freedom movement. Belgaum, Dharwad, Karwar and Bijapur districts known as Bombay Karnataka, formed the Southern part of the Bombay presidency. As part of the Bombay presidency, these four districts were considerably influenced by the political awakening in that presidency, which was administered by the British. Mysore was an enlightened princely state and responded in its own way to this national call. “The name of Kittur Rani Channamma has become a source of inspiration to all. She was the first Indian woman warrior to fight the British”. Gulbarga, Raichur and Bidar districts formed part of Nizam’s State. No one could do anything about Nizam’s rule till late in the forties. After independence, however, by police action it was incorporated into the Indian Union. The Coastal South Kanara (Dakshina Kannada) and inland Bellary districts were in the Madras presidency. They were so far apart, that there was no contiguity between the two districts. Coorg, though contiguous with Mysore, was entirely cut off from other parts of Karnataka. So far as political activity was concerned, it was administered by the Government of India through a Chief Commissioner.

Historical Background

The Congress movement and the spirit of nationalism found greater expression in areas directly under the British rule. But it so happened that more than half of Karnataka area was under the rule of Indian princes. As noted earlier, besides Mysore and the Kannada Districts in the Nizam’s state, there were nearly a dozen small princely states like Sondur, Savanur, Ramadurg, Jamkhandi, Mudhol, Akkalkot. These princely states which were separate and independent administrations were surrounded on all sides by British Indian provinces. These territories came under the influence of political agitation and upheaval that came from the British administered territories. It was only natural that the people of these states shared the political aspirations for freedom and democracy of their fellow citizens living across their borders. The political upsurge in British India could not, therefore, leave the people of princely states unaffected.

Karnataka State has contributed a lot in the freedom struggle. Kannadigas are very well known for bravery and courage. They have believed and continue to believe that freedom is more valuable than their life.
When one speaks of freedom, one is sure to remember Karnataka rulers, namely, Kadambas, Hoyasalas, Chalukyas of Badami, Vijayanagar Kings and many more for their love and dedication for freedom. Dr. D. C. Sarkar says, “Even since the growth of Chalukyan dynasty from 6th century, Kannadigas have played a remarkable and memorable role in the history of freedom movement”. There is also some evidence of Karnataka Kings who also ruled in Bihar, Bengal and other parts of India. The sacrifice made by women is a unique feature of the culture of Karnataka. One can remember, Attimabbe of 10th century, Akka Mahadevi of 12th century, Gangambika of Vijayanager, Onake Obavva, Rani Kittur Channamma and Belavadi Mallamma. The first woman who revolted against the British rule in India in 1824 was from Karnataka and she was Rani Channamma of Kittur. The 17th century poet Sarvajna of Karnataka has eulogized, in his compositions in triplets called as “Vachanas”, Kannada culture and its supremacy. He was called as the ‘pole star’ or Karnataka culture. He has stated in his compositions that freedom is must to one and all and that they need not have any sort of bondage. In his “Vachanas” he has very eloquently depicted the patriotism and faithfulness of the people of Karnataka. He firmly believed that one must sacrifice for the sake of his country.

**Important Women Freedom Fighters**

Women satyagrahis of Karnataka and their role in the history of freedom struggle should be written in letters of gold. They dedicated their lives to the cause of freedom of their motherland and sacrificed there all to achieve their goal. The role of women in the freedom movement is unique in Karnataka. Both in Pre-Gandhian period and during the Gandhian period, women participated very actively and sacrificed their lives for the cause of their motherland. The Gandhian era of freedom struggle in Karnataka began roughly from 1920. As in all human historical events, there is bound to be some emphasis upon leadership of prominent personalities who stand out because of their greater initiative or forceful personality or organising abilities. The freedom struggle from 1920 to 1947 was led by Mahatma Gandhi, whose leadership attracted men and women of all walks of life. Gandhiji’s visit to Belgaum in 1924 left everlasting impression upon the freedom fighters, and many women became staunch followers of Mahatma Gandhi. The leading women participants in the freedom movement in Karnataka were Umabai Kundapur, Bellary Siddamma, T Sunandamma, Kamaldevi Chattopadhya, Nagamma Patil, Krishnabai Panjikar, Subbavva Jois, Yashodharamma Dasappa, Padmavati Bidari, Jayadevitai Ligade, Sitabai Ramchandra, Madagaonkar and Shakuntala Kurtakoti.

Umabai Kundapur was a pioneer among the women freedom fighters of the Gandhian era. She came from Bombay and settled in Hubli, in 1923. Her father-in-law Sri Anand Rao Kundapur was himself a Nationalist and encouraged young Umabai to participate in social and public life. Unfortunately, as she became a widow at an early age, she made up her mind to spend her life in the service of the nation. Her stay in Bombay provided an opportunity to listen to the speeches of great nationalist leaders of the Congress. In Hubli, she came into contact with Dr. N. S. Hardikar, who was the main leader at that time in Hubli. The Bhagini Samaj and Tilak Kanya Shala were engaged in creating national awakening among women and trained women for national movement. After a few years, Umabai took the responsibility of these centers. Umabai’s service in creating national awareness among women on the eve of Gandhiji’s visit to Belgaum in 1924 was highly commendable. She toured all over Karnataka and brought women volunteers to the annual session of the National Congress. For all these activities she was appointed as Chief Leader of the women’s wing of the Seva Dal. Umabai once again toured Karwar district for Salt Satyagraha movement. In 1932, for her great courage in mobilizing the crowd, she was appointed the Director for the non-cooperation movement on 26th Jan. 1933. She was arrested for Satyagraha. After her release from jail, she continued to be associated with Adult Education and other social programmes. Bellary Siddamma is another name to remember for her active participation in the freedom movement. She was born in 1903 in Dhundasi village in Haveri taluka. Her father canndled in her the national spirit. She also had a spiritual bent of mind. She was married to Bellary Murigeppa who was also a staunch nationalist and follower of Gandhiji.

The first important event which shocked Bellary Siddamma and drove her to public life was the death sentence passed on Mallappa Dhanashetti and his comrades. In spite of the efforts of leaders of the state, they were hanged. This incident inspired many more youngsters to participate in the freedom movement. It was at this time that Siddamma declared that the British should be driven out of India and independence should be gained at any cost. She was really a very brave woman. She toured all the neighboring villages of Davangere.
and Chitradurga and addressed men and women in their own language and sought their co-operation. Because of her excellent work in organising women volunteers, she was soon recognized as a prominent state level leader in the Mysore State. Her association with Sardar Veeranagouda Patil, K. F. Patil, Nagamma Patil, S. Nijalingappa and T. Siddalingaiah enabled her to enlarge her activities. Her first important public activity was her participation in the memorable Shivapur Congress session held in April 1938. It was the first session of the princely Mysore State congress. In that session, the leaders who hoisted the national flag were arrested and imprisoned on 12th April 1938. Bellary Siddamma unfurled the national flag and the very next moment she too was arrested. She was the first lady arrested by the Mysore State police. After her release, she traveled widely all over Karnataka and Mysore. She mainly participated in her activities in the rural areas. Her second major political activity was her participation in the programme of cutting of toddy trees in Turvekere in Chitradurga district under the leadership of S. Nijalingappa in Quit India Movement. She was very active in undertaking underground work. In recognition of her service to women and to the nation a Tamrapatra was awarded to her.

It was in 1933 when Mahatma Gandhi visited Karnataka for the second time as part of his countrywide tour to educate people against untouchability. He was received at Mangalore by the leading Congress leaders among whom were Sardar Veeranagouda Patil and his wife Nagamma. Their presence was significant because they were already aware of the cause for which Mahatma Gandhi was dedicated. They had by that time opened a Harijan Balika Ashram in Hubli on the lines of the one at Sabarmati, the second of its kind in the whole of India. She traveled in all the neighbouring districts and selected Harijan girls for her Ashram. She addressed both men and women in a meeting at Byadagi and called on the people not to extend any cooperation to the Government and the Government arrested her on the same day. Jayadevitaig Lidage was the granddaughter of Sri Mallappa Warad who was closely associated with Lokamany Tilak, M. G. Ranade and Gopal Krishna Gokhale. Jayadevitaig along with her mother participated in the salt satyagraha movement. Her area of freedom struggle was confined to the districts of Bidar, Gulbarga and Raichur. She organized the National Movement against the Nizam of Hyderabad, an oppressive ruler and a stooge of the British Raj. In 1946 Jayadevitaig addressed a huge crowd at Zahirabad near Basavakalyana.

Kamaladevi was born on April 3, 1903 in an affluent family in Mangalore. Her marriage with Harindranath, brother of Sarojini Naidu, created a flutter in the orthodox circle and led her to fame and popularity on the national scene through the stage. She got many opportunities to meet great leaders like Mahatma Gandhi, Gokhale and Pandita Ramabai. In Pune, she offered her services in organizing women volunteers. She also participated in the salt satyagraha. She was in charge of Seva Dal in 1931. Her main task was to organize and train women for a variety of jobs from first aid to fire fighting, to face lathis and bullets. Thus, after training herself, Kamaladevi returned to Mangalore in 1934. She organized unions and Adult Education drives. She aroused political consciousness and organized the congress committee. She also participated in Quit India Movement. After independence, she devoted her entire life to social work. In recognition of her noble service, she was honored with Ramon Magsaysay Award in 1966. Krishnabai was a leading woman freedom fighter. She was born on 8th August 1906 at Honnavar. After completing her education, she started a primary school and Mahila Samaja at Dharwad. Krishnabai participated in the Swadeshi Movement. She soon became well known for her courage and indomitable will and the Dharwad District Congress Committee requested her to go round to enlist participants for the Salt Satyagraha. She moved from village to village inspiring people by her speeches. In 1932, she was arrested for anti-Government speeches. In 1940, she was the Vice-President of Karnataka Pradesh congress committee.

In 1942, she was again sentenced for one-year imprisonment for her anti-British rallies. Subbamma was wife of M. N. Jois who was a dedicated congress worker. Along with her husband, she participated in the “No Tax Campaign” in Karwar district and salt Satyagraha. She took active part in the flag hoisting and pamphlet-distributing programmes in which quite a good number of women used to participate under the inspiring leadership of Gouramma. Later, women played an important role in “No Tax Campaign Movement”. Later on she looked after an Ashram established by K. A. Venkataramaiah opened for the children of satyagrahis, at Shimoga. Subbamma also participated in the Shivapur congress session.

Yoshadharamma Dasappa enjoyed a unique place among the first generation of women freedom fighters of Gandhian era. She was the wife of Sri. H. C. Dasappa, a prominent congressman from the former
Mysore State. Yashodharamma’s first confrontation with the Government took place at Shivapur Congress session held on 10th April 1938. It was the first session of the Mysore congress. She along with other women participants guarded the flagpole for which she was arrested. She also played an important role in underground activities. Yashodharamma wrote speeches for the satyagrahis to oppose the decision of the Government to name the building of the town police of Mysore after Hamilton, who was known for his cruelty and inhuman treatment of those who participated in Nationalist activities. T. Sunandamma from Doddaballapur was closely associated with leaders like T. Siddalingaih and T. Narasimha Iyengar in starting the Niggers youth League in 1936. Once Sardar Vallabhbhai Patel was invited to address the league. T. Sunandamma and her husband were closely associated with its functioning in the Shivapur Congress Session. T. Sunandamma was a leader of volunteers. There she led a batch of women clad in white to defend the national flag. She took active part with Yashosharamma Dasappa in the Town Hall Satyagraha at Mysore.

Conclusion

All these women freedom fighters in one way or the other participated wholeheartedly and with great courage in the freedom struggle in the state. Especially in organizing women volunteers, in distributing pamphlets and in doing commendable social service for the cause of the national movement. They also participated in individual Satyagraha, salt Satyagraha and No Tax Campaign. These women freedom fighters along with men fought for socio-economic values and to popularize democratic ideas. They struggled for the introduction of representative Government and also for the economic development of India and above all for the freedom of their motherland.

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A study on Major Significance and Role of Self-Help Groups in Empowering Women in India

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Abstract

Today to improve the well-being of marginalized women in India most of the development agencies have increasingly regarded ‘empowerment as an essential objective. The successful implementation and the perceived success of self help group (SHG) programs have encouraged widespread application across India, thus becoming the primary mechanism to empower women. For the development and sustainability of the economy Women empowerment is considered as a significant tool and it also has an impact on the progress of the community and the society in order to bring the women to the mainstream for the overall development of economy and the nation by the government. Most of the rural women today are suffering a lot due to the lack of decision making capabilities and feeling of helplessness in financial matters. Today women constitute present 50 percent of the world population and receive 10 percent of income of the world population and own even very less than 1 percent of the world’s property. Most of the women suffer many disadvantages today as compared to men in terms of earnings and labour participation rates and literacy rates. In recent times Economic Empowerment of women has emerged as an important issue. Economic empowerment, Social empowerment, Political empowerment and Gender justice along with demographical justice (rural and urban) are some of the major strategies of women empowerment. Rural women empowerment particularly is a challenge. Even though the constitution has been framed to provide the fundamental rights for women regarding social justice, equality and protection against violence there is still an existence of inequalities and discrimination in various sectors of the country. Today Micro-finance scene is dominated by many Self Help Group as an effective mechanism for providing financial services to the “Unreached Poor” and also in turn strengthening their collective self help capacities leading to their empowerment. With the help of Self Help Movement women are economically empowered through small scale entrepreneurship programme. A greater access to knowledge and resources is provided by empowerment which helps to take more autonomy in decision making, more control over the circumstances which influence lives, freedom from beliefs, customs and practices and greater ability to plan lives. Hence empowerment of women is not just a goal in itself, but it is the key to all Global development goals. Economic Empowerment enables women to realize their power and identity in all the spheres of life and acts as a multidimensional process. Today economic empowerment of women has led to the empowerment of women in various aspects such as social equality, socio-economic opportunity, property rights, personal rights, family development, political representation, community development, family development and at last the development of the Nation. Employment and Education are only the enabling factors to empowerment and achievement towards the goal which largely depends on the attitude of the people towards gender equality. SHG’s are voluntary organizations or associations of people formed to attain some common goals. Today the concept of self help groups based on group approach to rural development is indeed a boon to many rural poor women who can undertake viable economic activities on their own. The present study examines the women empowerment through SHG’s, explains the current position of women empowerment in India and Highlights to evaluate the empowerment of women through SHG’s In India.

Key Words: Rural Women, Literacy rates, Poverty, Economic Empowerment, SHG, demographical Justice, Micro-finance, Discrimination, Inequality

Introduction:

Today one of the most significant tools for the economic empowerment of women is participatory approach and self help groups has played a vital role in this aspect. SHG’s are considered as an important institution for improving the life of the women on various social components. Providing a better platform for members to provide space and support to each other is one of the basic objectives of SHG’s. Women have been as important as man in the history of human development. Indicators of a nation’s overall progress depend on the status, employment and work performed by women in society. The economic, social and political progress of a country will be hindered and stagnated without the participation of women in national activities. The major difference between a reasonably decent survival and humiliating poverty vests on the fact that most of the women’s domestic role is combined with economic activities and utilization of their enhanced skills and valued labour to earn the extra income for their family. Women are pair with the men and are regarded as “better half”
of the society. In reality our society is still male dominated and women are not treated as equal partners both outside and inside the four walls of the house. Women in fact treated as weak and dependent on men. Indian women as such enjoy an unfavourable status in the society. Most of the SHG’s comprises of very poor people who do not have access to any formal financial institutions. SHG’s enables its members to learn to cooperate and work in a group environment. Self help group’s (SHG’s) in India, today represent a unique approach to financial intermediation. SHG’s today combine access to low cost financial services with a process of self management and development of the women who are SHG members. Usually most of the SHG’s in India today are formed and supported by non-governmental organizations who act as Government agencies. “Women today constitute nearly 50 percent of the population; perform two-thirds of the work and produce 50 percent of food commodities consumed currently by the country. They earn one third of remuneration and own ten percent of property or wealth of the country.” (Reddy et al., 1994). Rural women in India constitute 77 percent of the female population (Jamtani 1995). Women suffer from being both socially and economically invisible even though they share abundant responsibility and perform a wide spectrum of duties in running the family, maintaining the household activities like attending, feeding, rearing to farm labour, tending domestic animals and the like. Most of the developmental policies, plans and programmes have aimed at women’s advancement in different spheres within the framework of democratic policies and laws. A number of innovative schemes have been launched for the upliftment of women in our country since independence. Today Self help group is a major breakthrough in improving lives of womenfolk and alleviating rural poverty. To succeed in their day to day life SHG’s have inculcated a great confidence in the minds of rural women. Women empowerment is a much debated and a comprehensive issue, it’s also a multidimensional and a dynamic process. In general women are the most disadvantaged people in the rural regions of India even though they largely participate in economic activities mainly agriculture sector and other sectors in the economy. SHG’s are informal and homogeneous group of not more than twenty members. SHG’s are also important today to increase gainful employment besides reducing rural poverty and promoting rural savings. Traditionally in almost every society women have remained a second grade citizen. Hence, women are not allowed to get themselves educated nor they were given legal rights in the property, administration as well as government. Helping people to gain control of their lives through raising awareness, working in order and taking action in order to exercise greater control is called as empowerment.

**Major objectives of the Study:**

1. To study the various models of SHG’s in India
2. To study the common characteristics and primary objectives of Self help groups
3. To highlight the importance of Microfinance as an economic tool for women empowerment
4. To study the role of SHG’s as an effective approach to women empowerment
5. To understand the status of women’s empowerment in Independent India
6. To access how can women promote India’s economic development through SHG’s

**Study of Various Models of SHG’s in India**

The SHG’s are classified mainly into five categories and are defined as follows:

1. **Model I: Financing and formation of SHG’s by Banks:**
   
   Under this model SHG’s are formed directly by banks, here the banks themselves act as SHPI’s (Self helping Primary Institutes) in nurturing and forming groups, providing them with bank credit and opening their savings account.

2. **Model II: SHG’s which are directly financed by banks but are formed by NGO’s and formal agencies:**
   
   This is called as NGO facilitated SHG’s. Amongst bankers this appears to be the most popular model. Formal agencies and NGO’s in the field of micro finance act as facilitators. NGO’s and other formal agencies propagate the message, organize groups, train them in thrift and credit management to SHG’s as well as nurture them over a period. In due course of time banks link these groups by directly providing loans. Almost more than 70 percent of the SHG’s are linked through this model.
3. Model III: Banks using NGO’s as financial intermediaries for financing SHG’s:
   A dual role of facilitators and financial intermediaries is played by NGO’s in this model. Here NGO’s help in formation of SHG’s, nurturing them, training them in drift and credit management. NGO’s approach banks eventually for bulk loan assistance for on lending to these SHG’s.

4. Model IV: Self-supported SHG’s which are guided by NGO’s:
   Neither banks nor NGO’s provide support or assistance to this category of SHG’s which are entirely formed and supported by the group members. These groups necessarily initiate themselves and function as other models as mentioned above by observing the groups formed in the neighbouring areas.

5. Model V: Completely Self-Supported SHG’s:
   These groups are very rarely found and these SHG’s are formed and initiated by the NGO’s. These SHG’s are guided by the NGO’s on the rules and regulations, accounts to be maintained etc. As these category are completely self supported SHG’s no financial support either directly or through the linkage with banks is arranged but necessarily only the savings of the members are used for internal lending among the group as well as starting up an enterprise. Of all the four groups which are mentioned above, this group seems to be different, self-dependent and can be encouraged accordingly.

Common Characteristics and primary objectives of SHG’s

Some of the common characteristics of SHG’s can be highlighted as follows:

a) At least 15-20 members should be present in each group.

b) All the members of this group should be below the poverty line (BPL)

c) SHG’s should exhibit identical interest/common occupation/social heritage, homogeneity and affinity

d) SHG’s create awareness, self-help, economic and social empowerment to the poor masses in the society.

e) All the members of each group under Self Help Group inculcate the thrift and savings habit.

f) Full support from Government as well as Non-Government organizations to enhance skills and promote productivity is provided to SHG’s.

g) Simple records and documents are maintained by each group which exhibit meetings, savings and expenditures and also store and keep track record of other extracurricular activities.

h) An effective and efficient principle of collective leadership and mutual discussions are practiced and preached by this group.

i) SHG’s get the loans at the micro level from banks, co-operative sectors and some social service organizations.

Economic empowerment, social empowerment and skill development are the primary objective of Self Help Groups.

Economic Empowerment:

- Helps to inculcate the habit of saving
- Also helps to meet the small and emergency credit needs of the SHG’s
- To repay the loans availed regularly and to use the credit for the right purpose
- To enhance the income level of the family

Social Empowerment:

- Women to have a feeling of “We for Ourselves” which can be created by social empowerment
- To distribute the responsibilities of decision power to all and to improve the status of women in the society and also in the family

Skill Development:

- Creating self confidence in members to improve their livelihoods is one of the important aspects of self help groups.
- Inculcating leadership qualities and interacting ability among the women is one of the important tools of skill development which many Self help groups do today.
Capacity building, entrepreneurship skills, social mobilization, local skill based training are some of the very important skill development activities imparted by self help groups.

Training enhances the capacity of SHG entrepreneur for the expansion of the existing business, capacity to start new business; they can necessarily implement new ideas in business and also learn to analyze the market regularly.

Microfinance as an economic tool for women empowerment

Microfinance through Self Help Groups (SHG) internationally has been recognized as a modern tool for the upliftment of rural development and rural poverty. Microfinance and SHG’s are essential and effective in empowering women and creating awareness as well as reducing poverty which ultimately results in sustainable development of the nation. Microfinance in recent times has been emerging as a powerful instrument for empowering women particularly the rural women. Today providing microfinance to women is considered to be a profitable commercial activity and apart from the informal sector of finance the formal and semi formal sectors like commercial banks, NGO’s etc are taking much interest in financing SHG’s in India. Women are also participating in the microfinance movement by availing the microfinance services being necessarily provided by the various financial channels. Empowering women is one of the main aims of microfinance. The provision of financial services to low-income clients, including that of consumers and the self employed who traditionally lack access to banking and related services is called as microfinance. Today there are thousands of MFI’s providing the financial services to an estimated 100-200 million of the world’s poor (Christen et.al, 1995). Motivated largely by a development paradigm and what began as a grass-roots “movement” is evolving today as a global industry informed increasingly by a commercial/finance paradigm. Women empowerment is a social process which tries to achieve equity in the society by neutralizing oppression of women. For the socio-economic development of the community women empowerment is the key. The major concerns of the respective state and central government are to bring the women into the mainstream of national development. Some special components for women are initiated by the ministry of rural development in its programmes. Funds are necessarily earmarked as “Women’s component” to ensure the flow of adequate resources for the same. Besides Swarnajayanti Grameen Swarozgar Yojana (SGSY) other schemes having women component is implemented by ministry of rural development. Some of the major programmes are Indira Awas Yojana (IAY), National Social Assistance programme (NSAP), Accelerated Rural water supply programme (ARWSP), Restructured rural sanitation programme, Integrated rural development programme (IRDP), Jawaharlal rozgar Yojana (JRY) and Development of women and children in rural areas (DWCRA).

Some of the effects have been ripple effects for self help groups intermediated by microcredit which have shown to have positive effects on women. Today Self help groups have played valuable roles in reducing the vulnerability of the poor through provision of emergency assistance, income and consumption smoothing, asset creation, emboldening and empowering women by giving them control over assets, knowledge and increased self esteem. There is a significant change in the microfinance penetration index (MPI) and microfinance poverty penetration index (MPPI) in the current microfinance landscape in India.

The major reason for the existence of Micro finance institutions for offering microfinance to rural institutions and Self help group’s are as follows:

- Generally micro credits do fall below the breakeven point of providing loans by banks because of high transaction costs incurred during the process
- There is an absence of collaterals as the poor people are usually not in a state to offer collaterals to secure the credit
- Generally the loans are taken for very short periods
- Higher rate of default and higher frequency of repayment of installments

Financial literacy of the people is one of the major hindrances in the growth of microfinance sector today. Financial illiteracy makes difficult to serve the microfinance clients and even more difficult to create awareness of microfinance among the rural masses. Even today half of the Indian populations still are deprived of all banking services and do not have a savings bank account. In India microfinance plays a major contributor to financial inclusion and in the last few decades it has helped out remarkably in eradicating poverty.
Role of SHG’s as an effective approach for the empowerment of women

The success and progress of every nation depends upon and is inevitably linked with the economical and social plights of women in that particular country. Major enviable changes and enhancement in the living conditions of women in both poor and developing nations can be brought by empowerment by way of participation of women in SHG’s. Providing basic amenities and livelihood opportunities to the poorest of the poor to achieve empowerment is the underlying principle of SHG. The major phenomena of SHG are that it definitely brings group consciousness among women, adequate self confidence and sense of belongingness. The rural women are incapacitated due to various reasons such as most of them are socially backward, illiterate with low motivation as well as poor economic base. Knowledge and information which are the most important components of today’s development process are lacked by poor rural women and they are not weak in socio-economic terms. In recent years the experiences of SHG’s in many countries including India have been proving great success as an effective strategy and approach. Examples of current self help groups include group oriented efforts in the form of Micro credit groups in different countries of Latin America, Africa and Asia. Today some of the successfully proving forms of micro-credit groups or SHG’s include The Grameen groups in Bangladesh, Local self-help development efforts- Harambee in Kenya, Tontines or Hui with 10 to 15 members involved in financial activities through cash or kind in Vietnam, self help efforts through credit unions, fisherman groups village-based tanks, community based water and irrigation tank management in Nepal, Bhutan, irrigation groups etc in Indonesia, the self help groups (SHG’s) in countries like Thailand, Nepal, Sri-lanka and India. No doubt, the directive principles of state policy, Fundamental duties and the fundamental rights etc virtually assure equal status to women and also provide special attention that leads to the women development beyond the economic dimension and also place major emphasis on issues relating to equality, self reliance and autonomy at the individual level. As a group oriented model, SHG’s in India is a mechanism for women’s development to bring in the individual and collective empowerment through improvement in both ‘position’ and ‘condition’ of women. Women in India are now mobilized to protest against the domestic violence, legal discrimination, rising prices, rape, child marriage etc. In this way it also aims to empower women with various forms of power. Several strategies and factors have been provided by the SHG’s that have made a positive contribution to the empowerment of the women. These are timely advice and full support for balancing business and family responsibilities, experience in decision making, leadership and discussions on social issues. As a result the number of SHG’s is growing day by day in India.

Today women have proven to be the best savers, borrowers and investors and ninety percent of the self help groups are women. Most of the women are from lower castes and disadvantaged groups. Women are much empowered to act against social evils, overcome gender discrimination, address social backwardness, exploitation and inequality through self help groups.

Some of the major role and functions of SHG’s for empowerment of women can be listed below:

- Enabling the women members to become self-dependent and self-reliant
- A Forum for members is provided for discussing their economic and social problems
- Social status of the members of the group is enhanced by associating themselves with Self help groups
- SHG’s act as a platform for members to exchange their ideas
- Encouraging and developing the decision making capacity of the members
- Fostering a spirit of co-operation and mutual help among the women members
- A sense of strength and confidence is instilled in the members for solving their problems
- Equipping the rural poor women with basic skills and promoting numerically required for understanding monetary transactions
- Providing the organization strength and sense of belongingness for the members

Status of women’s empowerment in Independent India

“At the stroke of midnight hour, when the world sleeps, India will awake to life and freedom...”, said Jawaharlal Nehru, the first Prime Minister of the Nation at the promising hour for a bright future with new hopes, dreams and promises of a new independent India; a new nation that was experimenting with democracy to promote gender equality and equal opportunity for its citizens. Women empowerment has been a strategy to achieve gender equality since colonial period and the promise to achieve gender equality was carried forward in
the new independent India. But in reality the promises made by Constitution of India and laws enacted to empower women remained in paper as pointed by ‘Towards Equality’ Report (1974)1. The report came out on the eve of declaration of International Year for Women in 1975 by United Nations to highlight the position of the Indian women and the roadmap for empowering women. The issues discussed in this report are still debated today. This report raised the need for National Commission for Women which were formed in 1992. Various new organizations were formed and existing organizations were revitalized to fulfill the dream of emancipation of women and shape/address the women’s question in independent India. Women’s oppression and the struggle for equality led to the formation of ‘Autonomous Women’s Movement’ which acted as a platform bringing together women from varied backgrounds. Unlike women’s organizations in colonial period, women’s organizations in post-independent India rapidly built networks among each other. Journals and magazines were published on women’s question focusing on the organizations strength. For Example, Samta and Stri-Sangarsh formed out of feminist based (students) discussion group of University of Delhi and Jawaharlal Nehru University did not have any member with political groups affiliations and came out with journal/magazine which deliberated on exercise of conscious raising through critical feminist writings. However, one of the feminist groups in Bombay who were part of far left political parties and had some experience in organizing, campaigning and negotiating with political groups came out with a journal/magazine based on their experiences as activists. Journals and magazines were published not only in English (like Manushi, Feminist Network published from Bombay or Women’s Voice published from Bangalore) but also in regional languages (like Ahalya, Pratibadi Chetna in Bengali, Baiza in Marathi and Stree Sangharsh in Hindi) to promote women’s equality (Kumar, 1998). Education was seen as a way to arouse consciousness in women to bind them with the thread of sisterhood so as to work towards the annihilation of gender oppression and empowerment of women.

Promotion of India’s economic development by women through SHG’s

Some of the major compelling reasons as to how can women promote India’s economic development through SHG’s are as follows:

1. Generation of Income: Women can become entrepreneurs with the help of self help groups which can necessarily improve the employment opportunities and also generate income
2. Create employment opportunities: Creation of employment opportunities through microenterprise development with the help of microfinance and SHG’s. A mechanism for poverty reduction based on its capacity to generate employment and raise the earnings in the country is called as microfinance.
3. Access to public resources: Members can get opportunities for sharing and gaining new learning and new information with their association with SHG’s. Members can learn about management, money transactions and accounts. This will surely create ownership and sense of self-reliance of their resources. With the SHG’s women today are able to access information on a range of issues such as various government schemes like rural employment guarantee scheme.
4. Infrastructure facilities: Good infrastructure facilities are available with the help of SHG’s like better communication facilities with markets as well as adequate availability and nearness to all public utilities. This generally gives enough scope and sustainability for SHG’s.
5. Sustainable development of rural women: The focus must be laid on developing the capacity of women in the area of sustainable development for women through increasing their social power, economic power, participation and decision making levels. To a larger extent this is being achieved through the formation of self help groups only.
6. Saving intervention: SHG’s help to inculcate the discipline on group members in developing saving habit, it helps to increase the self confidence levels of women and savings do serve as cushion during any abnormal happenings in which there is a requirement of funds. It imposes a sense of co-operation and solidarity among the members which leads to unity among the group. The various social evils from the society is fought out by channelizing this unity. Savings plus credit is a good starting point for group formation in the form of SHGs.
7. Women entrepreneurs: Building up of women entrepreneurs by starting up new firms which increases the productivity is done with the help of SHG’s. Women members have been earning certain income thereby supplementing their family income by running a business activity.

8. Reduction of the women labour force: Women labour force can be reduced with the help of self help groups as women can develop as entrepreneurs and even provide employment opportunities to various other women.

9. Poverty reduction of women: Poverty reduction in India largely depends on women whose work hours and skill contribution tends to go unremunerated. Today women are responsible for essential tasks such as fetching increasingly scarce firewood and water in addition to their key role in household management, caring for children, the sick and the elderly. Women spend up to almost five hours a day collecting fuel and water and up to four hours a day preparing food in many regions of India.

10. Women act as active political members: Women become active in village affairs and SHG’s can be community platforms where women can stand for local elections or take action to address community or social issues like alcohol, dowry system, water supply and education system in villages.

11. Financial Inclusion of poor women: More than 90% of the members of SHG’s are women in India as well as most of them are poor and assetless. The movement of SHG has been an instrument for collection of money. SHG members are poor with low or nil saving capacity and depend on private sources or moneylenders to meet their expenditure and other obligations. The thrift amount is pooled and given as loans to members for utilization, investment or production purposes based on the priorities determined by the group during the group meetings.

12. Increase in literacy rate: With the help of SHG’s the increase in the literacy rate among women is possible as women should be aware of the importance of education.

13. Increase in social awareness: SHG’s also promote increase in the social awareness levels about the community and society. Voluntary participation in community activities like planting trees, laying roads, conserving environment, donation to the victims of natural calamities, construction of water harvesting structures, helping to reduce crime against girls and women, campaign against eradication of social evils like dowry, child marriages and untouchability.

14. Better financial Management: SHG members not only take care of the financing needs of each other but develop their skills of financial management and intermediation by initially managing their own common funds.

Suggestions:

- Even though India has been developing fast the biggest issue we face is the empowerment of women. Focusing on empowerment of women is possible through self help groups and this will in turn help for the economic development of the country as well.
- Time and again, across the world empowering of women has proven to be the catalyst for rapid economic growth. On the contrary societies were women are repressed are among the most backward.
- Undoubtedly the foundation of the basic unit of society- the family are women. They demonstrate great innovation, hard work, skill, intelligence and commitment. If we can enhance these attributes effectively, India’s growth can be more equitable and inclusive, empowerment of women is therefore a key to all these.
- For the women’s economic independence as well as country’s economic independence encouraging the self help group is vital and helpful.
- Collective, combined and inspirational efforts of self help groups have created the spirit of entrepreneurship in thousands of women in India since last decade or so.
- We can strongly and firmly believe that we will compromise the future of the Indian nation if we are neglecting the development of women. By investing in women through self help groups we are investing in our present and also in our future economic development of the country.
Conclusion:

Today women empowerment through self help group programmes clearly plays a central role in the economic development of the nation. In India the role of Self help groups in the economic development of the country has attracted attention from all over the world. The present study is placed to evaluate and access the role and importance of SHG’s in increasing development of the country. Today the Indian women have transformed their lives into full time and active entrepreneurs with lot of hope and are also able to lead a life with self-esteem with the support from SHG’s. Through self help groups the women are empowered to act against various social evils and also address social backwardness and overcome gender discrimination, exploitation and inequality. Most of the self help groups today are forming local networks with their own cooperative financial institutions. In recent years Self help groups programme has turned into a social movement with high growth rates in recent years. Promotion of women empowerment among the women for eradication of poverty is an emerging need today. Towards this end, delivery of micro finance to the micro enterprises plays a significant role. Recent studies have shown that the delivery of micro finance to the poor is productive, less costly and also more effective if they are organized into SHG’s. Self employment and entrepreneurship is the best employment in the wake of paucity of employment opportunities and is emerging to be a very important source of livelihood for women in Asia as well as in South East Asia.

A thorough analysis of participation of women in micro finance activities and self help group has a positive impact on the assets, income, occupation, connectivity, saving, access to loan from bank, self-respect, self confidence, self-worthiness and decision making level of participation. Productive utilization and loan avalement rendered by micro finance institutions is found to have a profound role and impact on breaking the vicious circle of poverty. Many small scale business have been started with a good intention even though low educated members have availed group loans from bank and also doing traditional business like Powders and Pickles, Kirana and Tea stalls garments, dairy and handicraft activities and to earn money to supplement the family income. Recently World Bank has said that the model could be replicated in other countries also impressed by the remarkable success of women self help groups in India. Reaching the poor people on a much massive scale with popular products and on a continous basis necessarily involves rethinking the basic assumptions and making the changes as per the requirement. Today microfinance is striving to match the flexibility and convenience of informal sector while adding continuity and flexibility. SHG’s has proved as a supplementary source of family income and a boon to the rural women folk not only in enhancing the financial status but also promoting entrepreneurship and financial status among them. Despite some bottlenecks, microfinance is capable of helping the poor to upscale themselves to a better living and playing a significantly major positive role in upgrading women empowerment.

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भारतीय समाजातील एक स्त्री कृपया : देवदसी

प्र.प्रविध अनन्यने
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भारतात पूर्वप्रांतात सृजितीय स्थितीमध्ये स्त्रीनंदन होणारा अन्वय व अन्याचा हा वेगवेगळ्या स्वरूपात फाल्गुनांत मिळतो. सृजितीय होणा-या आयाचार्याचा स्त्रीनंदन रूपी धार्मिक महायतातून ही अयोध्य केल्या गेली आहे. अशा पैकी एक कृपया भारतीय समाजात स्त्रीनंदनाची आहे. त्यापैकी शरीरी सुझावाने देवधर्मांडणा नावाचारी धार्मिक दसवां अनेक साथी शोधन काढी आहेत त्यांची नवे देवदसी जोडली आहेत. देवदसी मूले देवताने नवे महापूर्ण मुलगी किंवा मुलगी महायताची प्रवा होय. या देवताले वाहिलेल्या मूलास वाचा या मूलीस मूर्ती या नवाचे संबंध बनावे. या देवदसीचे कामाचे स्वरूप हे मंदिराची सांफसाफ, खंडोच्या सेवा करणे, मूर्ती आचारी वाचा धारण, कुंभाविनीती पवित्र जोपा नेणे, कॊठे प्रकारी कामे करणे, मंदिरात इतरधिश्वास नवाचे गृप करणे अशा अनेक प्रकारी कामे त्यांचे करणे लगतात. देवदसी अपेक्षण करण्याच्या प्रवेठITION विवे महापूर्ण अोळखां जाते. देवदसी मूलीचा आई कडून वारा मिळे आणि ती सुधा देवदसी महापूर्ण आोळखां जाई. काही पेवेला उदर निवाह भागविद्यासाठी देवताले वेशया धार्मिककडेच जाते असत. एकुण हे वेशयासाठी त्यानंदन लाटला जात असे.

देवदसी ही प्रवा भारतात नाहीतर विवेठासून देवदसीचे उंचट जवळपास 4000 वर्षपूर्वाप्रमाणे आढळतात. याचे युरोप सह नंददर्श, जमीनी व आस्तियांवरंगातील ही प्रवा होती. भारतात इततातात देवदसीचा उंचट फार प्राचीन कालाच्या समयेत आढळतो. इ.स.पूर्व 300 मध्ये राजांत देवीते जोगीपत कसरत प्राचीन शिलास्तळांचे आहे. तत्त्वात मुळुका वेवील वुडमीशनचा भौतिक देवदसी प्रवेठITION उंचट आढळतो. देवकाळा स्वयं या नवाचने त्याचा साधनाने मान व प्रवीण होत. भारतात आधुनिक जातीश्वर हिंदूजन, पूर्वपार आपल्या मूर्तीमुळे देवताले वाचा आढळते. महाराष्ट्र चांगास, भारत आध असूया जन्या दीर्घकाळी मार्ग, कुरुक्का, वंछित, वंछित व डोंबारी इत्यादी जन्तून मूली देवताला भावताना दिसून येतात. देवदसी प्रवा विवेचन त्यास विद्यासाठी, विवेचनात, संघटना विनोंतींचा व प्रवेठITION विवेचन दर्शवून अनेक चालवून हे ही प्रवा वंद काही महापूर्ण प्रवेठITION केल्यांचे दिसून येते.
6) ब्रिटिश काल का प्रयोग

ब्रिटिश काल का प्रयोग "अभी गाँव" के मुद्दों नक्सली व विशेष व विदेश नक्सली लोगों के लिए बड़ी महत्वपूर्ण थी। 15 अक्टूबर 1934 में देवदासी प्रथा विरोध दिवस मुंबई देवदासी संस्थान आयोजन देवदासी प्रथा निर्मुख कार्य कराने व राजनीति तथा करण्यात आला। तस्वीर के खासदार उपा दोष शासित यांची या कायदंग्रा अन्तर 1984 मध्ये अंतरंग संगठनातील कारावास हो देवदासी क्षेत्र।

देवदासी संगठनचे पहिले अधिवेशन :-

इ.स.2003 मध्ये महाराष्ट्रातील माजी मुख्यमंत्री नारायण राणे यांच्या अध्यक्षतेने संगठनचे पहिले अधिवेशन संगठन ज्ञान. यांच्याने अनेक देवदासी मोठ्या संख्येने हजर होत्या.

सारांश :-

देवदासी प्रथा विरोध लांच और समाज, समाजशीक्षक, बंगवंदूं कायदे करण्यात आले आहेत. महाराष्ट्र देवदासी प्रथा कायदा हा 2005 मध्ये करण्यात आला. ल्याच बतौर व्यंच पुनर्विन्यास करून ल्याच्या मुळंचे शिक्षण व पुनर्विन्यास करण्यात आले आहेत. देवदासी प्रथांची प्रथा अध्यक्षतेने निगड्डत असली तरी आधिक घटकी महत्वाची ठरला आहे. देवदासी प्रथेचून मुक्त ज्ञानसातील पोटापण्याच्या प्रभाव उपरस्थित होऊ लागतो, मुळे तयार समस्तांची उपयोग वाणी करणे गरजेचे आहे.

संदर्भ प्रवेश :-

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Practices:

सारांश :-
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उदा. दारुबंधप, महिला सुरक्षितता, स्वच्छतागृह, बचत गट, स्वीकृति, पाणी पुरवठा अशा अनेक प्रश्नांना स्विच्च चांगल्या रितीने निर्णय देताना दिसून येतात. महिलांचा राजकारणातील सहभाग जास्त असेल तर विकास ही मोठ्या प्रमाणात घडून येताना दिसेल.
संदर्भ :-
1. स्वीकृति - मंगला बर्वे
2. भारतीय समाज संरचना आणि परिवर्तन - सुधातांच्या काळवरीत
3. लोकसत्ता - चतुरंग
महिलाओं का खेल में योगदान

प्रारंभिक कारंजकर
क्रिष्ण विभाग प्रमुख,
जवान्ती कला आणि जागतिक महाविद्यालय, लातूर

भारत का समाज शुलू के ही पूर्व में धार्मिक देश रहा है। यहाँ महिलाओं को हमेशा से ही समाज में दुसरा स्थान रहा है। पहले महिलाओं के पार अपना मन से कुछ करने की सजा माना था। परिवार और समाज के लिए वे एक अंकित से ज्यादा कुछ नहीं समझी जाती थी। ऐसा माना जाता था कि इसे हर कदम पर पूर्व राजस्थान के साहरों को जरूरत पड़ी है। लेकिन अब महिला उत्पादन का महत्व प्रमुख मानते हुए कई प्रयास किए जा रहे हैं और पिछले कुछ विषयों में महिला सशक्तीकरण के कार्यों में तेजी भी आई है। इन्हीं प्रयासों के कारण महिलाएं खेल को अब दुनिया की जंतूं से मुक्त करने को हिम्मत करने लगी है। सरकार महिला उत्पादन के लिए नई-नई योजनाएं बना रहि है। कई योजनाएं भी महिलाओं के अधिकारों के लिए अपनी आवाज़ बुलंद करने लगे है जिससे और बना किसी शहर के हर चुनौती का सामना कर सकने के लिए तेज़ हो सकती है।

शिष्य मिल जाने से महिलाओं ने अपने पर ध्वनिक फलन सीखा और ऊपर के बार को मुद्दा को जित लेने का सपना बना लिया और किसी हद तक पुरा भी कर लिया। खेल को आत्मनिर्भर बनाने की सीख और उपस्थिति हुई। महिला खेल क्रिकेट में ही भाग लेने रही है। और इसमें ही जीत प्राप्त कर रहे हैं। महिला किसी भी क्रिकेट में भाग लेकर जित हासिल कर रही है। पुरुषों के वर्णरो क्रिकेट स्पर्धा महिलाओं के हो रहे हैं इसी लिए महिलाएँ जित कर हम भी किसी से कम नहीं है। ऐसे खेल में हिस्सा लेकर खबर का लेख दिया है।

महिलाओं ने समाज कार्य, राजनीति, पत्रकारिता, धर्म और क्रिकेट में ही हिस्सा लेने लगा और हम कोन से ही क्षेत्र में पुरुष के वर्णर काम कर सकने हैं। यह आज के महिलाओं के कार्य से ही दिखाई दे रहा है।

नारी- याने बूंदे पर सरसों करनेवाली स्ख़।
नारी- याने खेल में अनाज बोने वाली स्ख़।
नारी- याने पालतून में पहाड़े बनाने वाली स्ख़।
नारी- याने बनवों को संस्कार लगाने वाली स्ख़।
नारी- याने अंधेरे पर नीलाम वाली स्ख़।
नारी- याने धर्म ने बनाये वाली स्ख़।
नारी- याने अंधेरे को निकल दिये स्ख़।

क्रिकेट में सशक्त महिलाओं का योगदान :-

1) सानिया मिर्ज़ा :-
लॉन टेनिस - एको आशियाई खेलों में 2003 इस साल में एकल में स्वर्ण मिश्रित महिला युगल में स्वर्ण, मिश्रित युगल में स्वर्ण और टीम इंडिया को भी स्वर्ण पदक जिताकर दिया है। 2010 के राष्ट्रमंडल खेलों में ही एकल रजत और महिला युगल में कास्प पदक जिता दिया है।

2) सानिया नेहवाल :-
बेंगलुरु - में अपना नाम जग में रोशन किया है। 2012 के आॉलिंग में कास्प पदक जित लिया है। कॉमनवेल्थ खेल में 2010 में सुवर्ण पदक और मिश्र संघ में रोशन पदक जित लिया है। सानिया नेहवाल द्वारा बहुत स्पर्धा में जित हासिल की है।
3) मेरी कोम :-
मुक्केरबाजी - में अपना नाम जग में रोशन किया है। उनका पुरा नाम मैं नाम चंद अक्षर कोम है। 2012 साल में लंदन में हुए ऑलिम्पिक में मुक्केरबाजी में कार्य पदक जित लिया है। और महिला व्यक्त मुक्केरबाजी में भी 2001 में जज, 2002 में स्क्वैन, 2005 से 2010 तक स्वर्ण पदक जिता है।

4) पी.टी. उदा:-
अंतर्राष्ट्रीय - में अपना नाम जग में रोशन किया है। 1980 में भाग लिया और 1982 में जज, 1986 में स्क्वैन, 1990 में विजेट में जज और 1994 में हिरोशिमा में रोशन पदक जित लिया है। डिंगापुर पूर्वांश डोड में स्क्वैन पदक तीन बार और जज पदक दो बार जिता है।

इसके सिंहा महिला कबड्डी, क्रिकेट और होकी जैसी कई खेलों में महिलाओं का योगदान आज देखने को मिल रहा है।

महिलाओं खेलों में पुरुष रूप से सक्षम हो रही है उसके कारण :-
1. सामाजिककरण
2. खेल संघटन
3. शारीरिक शिक्षा और शिक्षा
4. खेल सहभाजिता
5. प्रति स्पष्टमैकन खेल
6. आदर्श लिखित
7. महिलाओं का स्वर्ण का स्वरूप

खेलों में और सक्षम होने के लिए महिलाओं को इस सिद्धांत के आधार लेना चाहिए :-
1. व्य संघ से पुरुष बच्चों का खेल, या शारीरिक शिक्षा कार्यक्रम में भाग लेने से रोकने में कोई तरक नहीं है।
2. महिला ताकद, सनातनशिक्षा, शिक्षा, बनावट तथा तंदुरस्ती सुधारने के लिए फिटनेस प्रोग्राम के उच्च स्तर तक भाग लेना जरूरी है।
3. व्यक्ति सिविल को संख्य टकराव वाले स्पोर्ट्स में रुप्त हो से साथ हो जाने चाहिए कि उनसे तक पेशेवर वजन प्रति युगल शारीर का है।
4. प्रतिभावान महिला एवंलिट विशेष टिम खेल में किसी लड़को से प्रतिपिपक कर सकती है, अगर उनका लिए विशेष प्रवर्धन करना चाहिए।
5. शिक्षा प्रशिक्षण बहुत मुुलत्वात है। महिलाओं को शिक्षा प्रशिक्षण में हिस्सा लेने से रोकना चाहिए। क्योंकि यह गोल्भावल, हंगर प्रो, कुस्ती व बॉक्सिंग में उपयोगी है।

निष्कर्ष :-
खेल के क्षेत्र में महिलाओं सभी खेलों में हिस्सा ले रही है। महिला का सशक्तीकरण है, यह निष्क्रम हो रहा है।

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Panchayat Raj Aur Muhila Sakhmikaran

Pr. E.S. E.S. Nilangekar

Tatkal Prasashan Savitri Bista, Bijapur Collaboration with Shaheen Independent College, Vijayapur


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19th Jan. 2020

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

विशेषत: महिला व बालक्षेत्रांसोबत समस्तांचो समाभाषीपद महिलासाठी काममध्ये राजकीय केल्यांमध्ये महिला प्रतिनिधी त्या समस्या गांभीर्यांने सर्दिवतन मिळाला दिसून येत आहेत. महिला प्रतिनिधी स्थानीक संस्थांच्या समभाग्यचे आपले प्रश्न हिराराहून मांडू लाग्नयामुळे साहिजक पर्याय महिला संस्थाकिरणात बढू मिळाल्याचे दिसून येत आहेत.

स्थानिक संस्थामाफत महिलासाठी राजकीय जागा-या बचत गट, गरीदर महिला पालन-पोषण योजना, सर्व शिक्षा अभियान, सुनुभुम शौचालय, महिला कूट उड्डान यासारख्या योजना आपल्या क्षेत्रात महिला प्रतिनिधी खेवून आणुव त्यांची चिकित्सेचे पूण उडळपूर्ती हुने अथवा अंमलकाळातील कारणवांती घडण्यात असताना दिसून येत आहेत. ज्यामुळे साहिजक पर्याय महिला सक्षम होताना दिसून येत आहेत.

स्थानिक स्वातंत्र्य संस्थामुळे सिवनाना केवळ राजकीय प्रतिनिधी बिघाले नाही तर या सिवणा सार्वजनिक कार्यक्रमात सहभागी होऊ लागल्या आहेत. व्यापारी व्यापार स्वच्छता साकारात्मक वाढ झालेली आहे. कोट्टुकत पालठीवर देखील तिचा दंगा उंचवला आहे. तिचा विवाहान, मताना एक वजन-वल्यु प्राप्त झाल्याने दिसून येत आहे. स्थानिक स्वातंत्र्य्र्यांच्या धोरणनिमित्तीत तिचा सिंहाचा बाटा दिसून येत आहे. तिच्याव्यवस्थेचे समाजसाड सिवणाचे रेखी हजारी पर्यतनीतीत करतो व आणणा त्याच्या आपल्या समस्या संगृ हस्तकलो ही भावना निर्माण झाल्यामुळे मनोवानात देखील वाढ झालेली दिसून येत आहे.

या संशोधन पेपरची प्रायोगिकात उल्लेख केल्याप्रमाणे पुरुषभाव संस्कृती किंवा या अर्धांना महिला सक्षम किरणात अडक स्थूल पाहत आहे. खा या अर्धांना महिला सक्षम किरणात भविष्यात काव्यभांत असेल तर महिला नेतृत्वाच्या परतीर्यांचा राजकीय हस्तक्षेत्र कम्पो झाला पाहिजे. यासाठी पूर्वी मानसिकतेचा बदलून महिलांना पुरुष विवाहास टाके जेत असेल. वरील लेखनाने त्याच्याविचारांने महिलाने पुरुषभाव संस्कृती सुंदर केले तर खा या अर्धांना स्थानिक स्वातंत्र्य संस्थामुळे महिला आर्क्षणाचा फलनिश्चित होऊ वाल शक्ती नाही.

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Jan. 2020

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal        www.aiirjournal.com        Mob. 8999250451

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19th
Jan. 2020

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63)
Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

[Text in Urdu]

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63)
Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue - 63)

Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue - 63)
Peer Reviewed Journal www.aiirjournal.com
Mob. 8999250451


drผ"คณานกลาง"

Poetry

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue - 63)
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The seminar aims to discuss the role and status of women in India, focusing on historical achievements and contemporary issues. Dr. Shabana A. Ballary, a guest lecturer from the Urdu Department, K.U.D, will be presenting a paper on the subject. The seminar is organized by Deccan Studies & Historical Research Association, Bijapur, in collaboration with Shaheen Independent College, Vijayapur.

Quantitative data from the seminar indicates a significant increase in awareness and engagement with women's issues. The seminar's impact factor is 6.293, reflecting the high quality of research presented.

The seminar will also feature a special issue of the Aayushi International Interdisciplinary Research Journal, dedicated to the role of women in various fields. The journal is peer-reviewed and can be accessed online at www.aiirjournal.com.

Contact details for the seminar organizers and guest lecturers are provided for further inquiries. The seminar is an opportunity for scholars and students to engage with the latest research on women's issues in India.
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"خوشبو"، نسيم شکری کا پہلا شعری مجموعہ "خوشبو" وہ ہے جس کی اشاعت 1977ء سے بلویں پر نئی صفحات 244 نظرات اور 118 غزلون پر مشتمل سے اور انتخاب کے کام ممنون اور غزل کو گنگ پچولوں، تخوشیز کرنا، غزل نوازندوں، تختول اور غزلکھنی کا شاعری سے ہے۔ یہ عقل خالدار، نشریاتی کے نجموں کے ساتھ اپندہئے، سے عالیم، سادی، علامت، ممالک، روایی، نازک، اطاقون، کہتے، میلان کے کہنے سے تعلق ہے۔

پہلی بار کا بچا مجموعہ کام ودیعی کی اور کسی کے عہد سے گزرنے ایک اور کسی کے جذبات و احساسات اور نیشنیات کی ترمذی ہر کرفی سے وہ ہرین نے اپنی تحقیقات کے ذریعہ خاموش نہا چاہتا کوئی طر کو گہرے جلدی اور سالی ناک کی نہیں۔ اپنے میں کہا نہیں کہ جلدی اور سالی ناک کا شاعری کا مضمون کریکر کیا ہوا، جب سمجھنے کی بحث میں متملے گھیر جہوں کی جانی اور افزادگاری دکھانے کی اس شاعری کی روشنی ہے - غزل کو جو والوں کا میلا ہے۔

اسی دائرہ میں موہومات کا اہم کردار ہے جو بہت معاملات میں اختیارات بلکہ ہری، اگرچہ اپنی ذات اور سبب ذات کے نسبوں کے ذریعہ ہے۔ میں پیش کریں اور وہ کافی شیوہے کے ابھرے اور اسی کے ساتھ اس واحد اسکیچی میں خیال کا ہے۔

اکیلی اور نسائی دشمنے کی تحقیق میں ہے وہ ایک عیدین قریب ہے۔ وہ چھوڑنے کے لئے ایک نسوانی آواز کے پھلوکادہ ہے۔ ایک سو والدی میں ہے۔ اس کے نسبوں کے میں نسبوں کے اسکیچی میں ہے۔

اس کے شاعری کی بھی صفحات ناک کی سب سے گنگی اور سب سے زیادہ ان کے مسائل کے ساتھ اسکیچی جو اسکیچی کے ساتھ کوئی ہے۔ کی ہے - جب کہ ایک تعاون اور اسکیچی کے وسیع سموں کا کام سکنے ہے۔ یہ جلدی کے نذریات کے کے خیال میں نہیں۔

بچوں کے بیلے کے پہلی کا کام اس کے جذبات کے کام میں سمجھنے ہے۔ یہ جلدی کے نذریات کے ساتھ اسکیچی کے وسیع سموں کا کام سکنے ہے۔ یہ جلدی کے نذریات کے ساتھ اسکیچی کے وسیع سموں کا کام سکنے ہے۔ یہ جلدی کے نذریات کے ساتھ اسکیچی کے وسیع سموں کا کام سکنے ہے۔ یہ جلدی کے نذریات کے ساتھ اسکیچی کے وسیع سموں کا کام سکنے ہے۔
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19th
Jan. 2020

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal        www.aiirjournal.com
Mob. 8999250451

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"Afsanah 'Chonti ke Jawa' ke Hawale Se"

("Afsanah 'Chonti ke Jawa' ke Hawale Se"

(I) Organizer:

Deccan Studies & Historical Research Association, Bijapur Collaboration with Shaheen Independent College, Vijayapur

25th Jan. 2020

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عصبم کے بان عورت کے درم میں مساوات کی تلاش وجوہتی کی کمی کے انعامتی
مساوات کی زمین میں مفہومی کافل نیس نہیں - ان کی بوری زندگی میں عورت کا تصور
مسلسل ارتفاعات کرتا - عورت کی آزادی کے لیے بہت اور سخت بوتی چلے گئے - ان کے اس
نظریے میں زور افزون صلابتی کئے گئے -

خذیجہ مستور نے عصبم کے بان عورت کے ایک نے تصور کی طرف اشارہ کرتنے گئے -
ظاہر کر کے کوئی نہیں - کہ ان سے پہلے اور دوبارہ میں عورت کا مقام کیتی۔ اور عصبم
ہے اس کے بان شامل کرنے میں خاص کا بہترین تصور کے بان ۔

اس بان کے مصنف تشہی بنے کہ عورت کو اب تک مردوں کے دیریے پیش کیا

جاربیا تھی - عصبم نے پرائیس بنوں کو گرّوّا اور عورت کی ایک عورت کے احساس کی اوہدہ

کے ساتھ بھی کیا -

خذیجہ مستور اسم مضمون میں اگے لکھیئے بنی کے

"کے معلوم تھا کہ عصبم نام کے کوئی روح اس دنیا میں ہے - جب ہر ہر بھی -

سے آہستہ اور ساری داد و مبادا پر جھوٹی پہلے - ہیکھو ہے عورت سارا کوڑا کرکٹ سمبت

کر انہیں قلم کے دریے عورت کو اور دی - متروسط طیبہ کے پہنے لکھی چوکی بھی ہو کر

اگر اپنے نیکہتے نہیں کا ہم، لو سیلیا پہ عورت کی سکی بنے - باغ اپنے جسم وہان کی

مالک انہا حق حاصل کرنے کے لیے بہا - اعلی دماغ - انہوں نے اس کی بجائے تجسک کی

چمک لاہوول وہ - بہ عورت نہیں بو سختی - عصبم نے عورت کی مقصوویت چھپیئے لی۔"

عصبم کے بان عورت اپنی تمام تر نرمی نزاکت لطافتی شوہر اور بانکین کے ساتھ جلد گر

پی - ان میں عورتون کے تمام تر جرتن موجود بیں - لیکن ان تمام عورتون کے اثر جو مسترک

ے - وصف بی - ہو ضر بہاوت ہے -

عصبم کے بان عورت کا تصور ایک ضد کی اور باغیان رجحان کا حامل ہے - یہ عورتون اپنے

ایک ماحول میں کچھ بتے کے لیے بڑے رہیں بیٹھ ہے - انہوں نے بیوی کو انہی صلاحیتی سے اور

ایک وہ سمجھنے کی کسی کا احساس ہے بھی انہیں بر دم ہی بیچ رکھتا ہے - وہ حالات سے سمجھنے کے کہ پر بیوی پر اور تراصل عصبم کے بان عورت کا تصور

ایک ایسے جدید عورت کا تصور ہے ایک نہ وجود کا بہترین احساس رکھتا ہے - لبے اسی پہنچ

اور نفرت کے اظہار کا بہار حق حاصل ہے - وہ استحصال کے خلاف آمدے پیکر بونا جاتی ہے۔
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Peer Reviewed Journal        www.aiirjournal.com
Mob. 8999250451
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उन्हें से आया कि तक्क में बहागीं पिच्चीं

पिच्ची आर्बी तेहि - अये बी जेहि मी आसे

दोजा लिया - ऑर एनियुन ने जून चाहिए एना ना मौद र जोश मै किंव आगू मी सौनी चल दिया।

मोत मी बिज्जी को जड़गी मल गीं - कीविका। अये कि जड़गी आयक मर्गसल तेहि।

वह जो तक जी टीने उभरने अर्डो स्वतन्त्र का बार्गर जाखमी रबी - अये ने जने जड़गी की रहते अटादून अद्वीत कूर मर्गसल विकास की जड़गी के ज्ञान जने ज्ञान उस दिनासे चल दिया।

अस आफस्मा मी उस्मने ने जो तीन उद्दर के कर्डर आयक के बीन - समाज की ज्ञानी

श्रीनार डीक्हा रै बीन -

"पी आयक राउन्टी शाफ्ती भुगत डीमाबद मंगा से शही अर्डो बन जान ज़ेर्ड़की ता अदिरो मादर।" मिर्बान बी - "भुगत मी बीन वा अर्डो आयक जरिया को फ्रोक्कर्ट को रहती आत्मा हो जाने। अटादून उसीं जाने।" उस की आयक जाखमी गों ने।

सी लीजी हलाल का सामा आमोशी से कर्डर के बीन - अये।

खोलाते के बिजरी - अंतरांग के बीन - टीका तेही। अये अर्डो मी उसें जाना लिया।

बी - हमीदा आयक जेर्ड़की - फ्रिस्श न्यातस - फ्रॉम्न आयक बीन - अये बमुदर उर ग्याकसर बीन बी।

ये आफस्मा की ज़ीकामी बी नीन दर अभिक्षित आयक के बीसे या जो अलकोस गर्दर अपों।

ये जंजार नेम्णोल गर्दर जी वेंजा सी डल बी डल मी अनीं जाने हर्मों बीन - अये दिनासे सी लीजी दोजी।

चली जानी बीन -

ये आफस्मा उसमें का टेन्स का बेटेरी नमूद बी - अये ठेरर बीन एसा टेक्की अर्डो टीजामें चुक।

जूंग के ब्रमाना चाल जानी बी - अये बहाल न्यू बीली।

हाल जानी

1. अये का आफस्मा एडबुम बार अर्डो एकामी
2. तरुंगा पेंड आफस्मा मी उद्दर का तशर खुश बिजिया जेर्डो बुद्धिमान
3. उसमें कृष्णानी अर्डो नैनातीए नावल उद्दरलम
4. मिन्नामा अजजक उसमें कृष्णानी नमूना
5. उसमें की जानी बिजरी अर्डो फू जोड्डी चंडोडो द्वार
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Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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अध्ययन स्थलांकः महाकवि अज्ञानेश्वर, केंद्रीय विश्वविद्यालय, गृहस्थ संस्थान, नरसिंहदेव, दिल्ली।

अध्ययन की आवश्यकताएं, अनुसूची, त. अनुच्छेद से।

अध्ययन:

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21952, 1971 Jan, 2019 Dec

2.1952, 1971 Jan, 2019 Dec are significant in the history of women's role and status in India.

Women's role and status have evolved significantly over time. In 1952, women were considered in the 1% category in the workforce. By 1971, this increased to 6.62%, but women's overall status remained low, with 46.63% of them being dependent. Women's role gradually increased until 1991, when it peaked at 51.57%.

In 2000, women's role and status peaked at 55.2%, which has since declined to 2009 at 54%. However, since 2014, there has been a positive trend, with women's role and status increasing to 60.2%.

The increase in women's role and status has been accompanied by an increase in educational and job opportunities. In 1926, women's educational opportunities were limited, with only 0.01% of the population receiving higher education. By 1931, this had increased to 0.05%.

Women's role and status are critical for the development of society and the economy. Women's empowerment is necessary for gender equality and social progress. The increase in women's role and status is a positive sign of progress in India.
## International Multi-Disciplinary Seminar on "Role and Status of Women in India"

**Organizer:** Deccan Studies & Historical Research Association, Bijapur Collaburation with Shaheen Independent College, Vijayapur  
**Date:** January 19, 2020

### Table: 1.2 Population of Women in India (1952-2019)

<table>
<thead>
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<th>Year</th>
<th>Population</th>
<th>Rate per 1000</th>
<th>Rate per 100000</th>
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Dear Sir/Madam,

I am writing to express my interest in attending the International Multi-Disciplinary Seminar on "Role and Status of Women in India". The seminar is scheduled to take place on 19th January 2020, and I am eager to participate in this event. My background in [mention field of interest] and my experience in [mention relevant experience] make me well-suited for the seminar. I am particularly interested in the following topics: [mention specific topics of interest].

Please let me know if I am eligible for registration and if there are any fees involved. I am willing to contribute to the seminar in any capacity suggested by the organizers. I look forward to hearing from you and attending the seminar.

Yours sincerely,

[Your Name]
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![Graph Image]

Source:- Egon Zehnder Board Diversity Analysis, 2018
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The seminar aims to address the role and status of women in India through interdisciplinary research. It is organized by Deccan Studies & Historical Research Association, Bijapur, in collaboration with Shaheen Independent College, Vijayapur. The event is scheduled for 19th Jan. 2020.

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“Ayurveda Kayachikita: Niyasam Kusha Mattu Vatasa”

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“Ayurveda Kayachikita: Niyasam Kusha Mattu Vatasa” in the context of restorative healing, corresponds to the process of attaining equilibrium in the physical body. It is a foundational approach in Ayurvedic medicine, emphasizing the balance and harmony between the doshas (vata, pitta, kapha) and their corresponding bodily functions. The seminar discusses the significance of Ayurveda in maintaining overall health and well-being, considering its holistic approach to treat various ailments. The seminar aims to explore the traditional knowledge and its modern applications in contemporary healthcare.

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10th January 2020 marks the commemoration of the centenary of the establishment of SNDP. The event is organized by the Deccan Studies and Historical Research Association in collaboration with Shaheen Independent College. The seminar aims to explore the role and status of women in India, shedding light on their contributions and challenges. The event will feature discussions and presentations by experts in the field.

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\[\text{\textbf{Abstract:}}\]

The seminar focused on the role and status of women in India. It highlighted the challenges faced by women in various sectors and stressed the importance of empowering them. The seminar was organized by Deccan Studies & Historical Research Association, Bijapur, in collaboration with Shaheen Independent College, Vijayapur.

\[\text{\textbf{References:}}\]

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9 I.A. XIX, 190, [3] लार्या ५.५.१०५४
10 A.R.I.E, ५३-५४, [३] लार्या ५.५.१०५५
11 A.R.I.E, १९४,२०४, [३] लार्या ५.५.१०५४
12 S.I, X.VII, ६३, [३] लार्या ५.५.१०३३
13 A.K, X, [३] लार्या ५.५.१०५५
15 A.E, X.V, ६, [३] लार्या ५.५.१०४
16 I.A. X, [३] लार्या ५.५.१०४

17 A.R.I.E, १९६, [३] लार्या
18 विद्वान अ (३) लार्या ५.५.१०५७
19 A.P.A.S, [३] लार्या ५.५.१०५४

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02. Annual reports of South Indian Epigraphy
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04. Epigraphic Carnatica
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06. The Status of Women in Ancient India, Lahore, 1940
07. Indian Gazetteer
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"ಕೆಲವು ವರ್ಷಗಳ ರಾತ್ರಿ ಕ್ರಿಯೆ ಒಂದು ವಿನಿಮಯ ಎಂಜಿನೀಯರಿಂಗ್ ಕರ್ನಾಟಕ್ಕೆ ಸೇರಿ ಬರುತ್ತಾರೆ"

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International Multi-Disciplinary Seminar on "Role and Status of Women in India"
Organizer :- Deccan Studies & Historical Research Association, Bijapur Collaboration with Shaheen Independent College, Vijayapur

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal        www.aiirjournal.com        Mob. 8999250451     333
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Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

ABSTRACT

The seminar was organized by Deccan Studies & Historical Research Association, Bijapur in collaboration with Shaheen Independent College, Vijayapur. The theme of the seminar was "Role and Status of Women in India". The seminar was held on 19th Jan. 2020. It was peer reviewed and has an impact factor of 6.293. The journal is available online at www.aiirjournal.com and the contact number is 8999250451.

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Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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Impact Factor 6.293 (Special Issue -63 )
"ಅನ್ನು ತಾಮ್ರಮಾನದ ರಾಜ್ಯಕ್ಕೆ ಶಾಂತಿಯ ಅನುಕ್ರಮ” ಎಂದರೆ ರಾಜ್ಯವು ಅನುಕ್ರಮವಿರುತ್ತದೆ “ನೀಡಿ ಅನುಕ್ರಮವಿರುತ್ತದೆ” ಎಂದರೆ ರಾಜ್ಯವು ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಇದು ಅನುಕ್ರಮವನ್ನು ಅವುಗಳಿಗೆ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಈ ರಾಜ್ಯದ ಅಧ್ಯಯನದಿಂದ ವ್ಯವಸ್ಥಾಪಿಸಲು ಅನುಕ್ರಮವಿರುತ್ತದೆ rebellious ಅನುಕ್ರಮವಿರುತ್ತದೆ ಅದೇ ಅಧ್ಯಯನದಿಂದ ವ್ಯವಸ್ಥಾಪಿಸಲು ಅನುಕ್ರಮವಿರುತ್ತದೆ.

ಇದು ಒಂದು ಅಧ್ಯಯನವಾಗಿದ್ದರೂ ಅನುಕ್ರಮವಿರುತ್ತದೆ. ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ.

ಅನುಕ್ರಮವಿರುತ್ತದೆ ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ. ಅನುಕ್ರಮವಿರುತ್ತದೆ.ಇದು ಒಂದು ಅಧ್ಯಯನವಾಗಿದ್ದರೂ ಅನುಕ್ರಮವಿರುತ್ತದೆ. ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ರಾಜ್ಯದ ರಾಜಕೀಯ ಸಂಘಿಕೆಯಲ್ಲಿ ವ್ಯವಸ್ಥಾಪಿಸಲು ಮತ್ತು ಅನುಕ್ರಮಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಈ ರಾಜ್ಯದ ಅಧ್ಯಯನದಿಂದ ವ್ಯವಸ್ಥಾಪಿಸಲು ಅನುಕ್ರಮಿರುತ್ತದೆ rebellious ಅನುಕ್ರಮಿರುತ್ತದೆ ಅದೇ ಅಧ್ಯಯನದಿಂದ ವ್ಯವಸ್ಥಾಪಿಸಲು ಅನುಕ್ರಮಿಸುತ್ತದೆ.

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Abstract:
The status of WOMEN in complex society like INDIA is not uniform. In recent years, the traditional roles of Women have undergone some changes due to economic needs and some efforts were made to bring visibility and mainstream women’s contribution to the overall growth and development of society. This paper investigates whether the Women’s in INDIA are having the same status and rights as we are claiming regarding Equality, Education, Health, Labour, Employment, Marriage and Family life, Race and Gender related, Religion and Culture etc. The paper explores the prospectus and constraints linked to each - If not, who is responsible or really victim of such position – Is Women herself or men dominating society or current legislative or political policies? The analysis shows that though the conditions in the country are fastly changing, yet Women are still treated, in some respects, in the same old way, yet the perception that Women are second to men has not been erased. Mushroom growth of crimes against Women have been seen, and also Women’s own perception is responsible for changing but not respectful status of Women in INDIA. Still lots of new policies, and awareness is needed.

Introduction
In most of the human societies, social differentiation between the sexes, the male and female existed and in majority of them women were assigned an inferior position. In recent times in the socialist societies equality of status has been assigned to women, but it is often legal than existential. Thus women accounting for nearly one half of the human population live in perpetual subordination to the other half the men. Women are considered primarily as reproducers although they invented agriculture and produce about fifty percent of world’s food. Their role as producers is acknowledged but it is viewed as a transferable role. “It seems that, the indispensability of women as reproducers of human societies has become an instrument of their enslavement” 1

Pregnancy is viewed as a period of physical disability. “The dependency period of a human infant is one of the longest and the women have to bear the brunt of it. These biologically anchored but culturally reinforced feminine roles gave birth to the argument that human bio grammar is geared to sexual division of labor in society.” 2 During the early stages of human society, hunting was an important economic activity and protection of the 90 community from external aggression, was the most important political activity, was monopoly of men, a result man’s aggressive and dominating traits got reinforced. As genetic change is slower as compared to cultural change, the male and female bio grammar continued even in modern societies. In the modern industrial societies the status of women deteriorated still further. According to Marx the distinction can be explained in terms of values. Values are of two types, use values and exchange values. In pre modern societies men and women performed different tasks to produce for subsistence, hence both were producers of use values. As specialization in work took place and production became market oriented, men started producing most for selling and they became producers of exchange value, while women continued to be the producers of use value. The distinction between work and employment became clear. Although women worked at home but they were not paid for it, hence they were considered unemployed. The terms “working women” and “mere housewife” indicate the importance attached to work outside home and insignificance of work done at home. Thus man as the main producer of exchange values was called “breadwinner” and woman despite the lot of work being done at home was given the status of “dependent”. 91 Overtime man’s status came to be related to production and that of woman to reproduction. As the former gained power and privilege in the process, women experienced erosion of these. It is against this background that the importance given by women’s liberation
movements to equality of opportunity in economic participation and political decision making process by women should be viewed.

The role and status of women in India is a very hot issue that is passionately debated every day, as ever more women become conscious of the inequalities and bias they suffer from. All around the world, women are an untapped "resource" to fight poverty and violence. And even though their potential has been very clearly revealed time and again in difficult circumstances (world wars, independence movements) men have too often lost sight of it in times of stability.

“The best thermometer to the progress of a nation is its treatment of its women. There is no chance for the welfare of the world unless the condition of women is improved. Woman has suffered for and that has given her infinite patience and infinite perseverance.

The idea of perfect womanhood is perfect independence. There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness.” (Swami Vivekananda)

The above quoted lines, famously uttered by a 19th century Indian monk way before India woke up to its present status of being an independent and recognised nation-state, addresses an insight which informs the development discourse all over the world today.

India’s struggle for freedom is one such instance in history where women had stepped out of their regular roles as home-makers, mothers and wives to shoulder the responsibility of sculpting the concept of a new nation amidst the conflict between the people and the colonial state. While they were at it, they had stood shoulder to shoulder with their men-folk to rally the masses to the cause, face bullets, picket shops, participate in propaganda making. They embodied self-sufficiency as Gandhi had first visualised through the skill of spinning using a “charkha” (spinning machine for household spinning of cloth).

Ideally taken to be a womanly occupation practiced at home, the spinning of cloth with a charkha became the guideline for understanding the resilience of the spirit. Given that India found its footing in ideals drawn from home such as the art of spinning practiced by women, one would naturally expect that the newly born nation would keep in mind the need of empowering its women to stand as an example of a just society.

Gender norms: redefining the status of women in India

Fast forward to 2016, 70 years since independence – the situation stands such that reports indicate a dwindling tendency in participation rates of women in the formal labour force and political participation of women being no more than 10%.

The National Crime Records Bureau has further recorded an alarming rise in the rate of crimes against women which serve to only complicate any chance of improving the participation rates of women in various areas of society.

This unexpected turn of events despite a promising start to a national narrative of development demands a close look at gender roles in the context of the society it is born of. Only in assessing gender roles and social attitudes to such gender roles despite progressive laws can one possibly understand what has worked for India and what hasn’t. And most importantly for that which hasn’t worked, “gender roles” can tell us “why” the situation has turned out that way. To begin the discussion, let's start by defining what “gender” is:

“Gender" is a socio-cultural construct which provides the implicit framework that charts out the general relationships between the sexes in a society. Understanding the gender role of women in India
In India, where religious myths and traditional attitudes define virtues and vices (relative to interpretation), and these in turn condition popular imagination to form the social culture, the ideal and permissible cultural role of a woman becomes a contentious issue that can barely be assessed in uniform terms.

However, a careful observation validates the fact that patriarchy has had an upper hand in general in most traditional norms across the country. In this context, India with its sub-continental geographical expanse and its unique patchwork of regionally diverse cultures becomes a template for a special kind of gendered discrimination.

This discrimination brings together the different oppressive practices from different traditional communities to write out a common low position for women which often go unquestioned due to selective “scripture-based” justification for retaining order in communities. This form of discrimination has over time acquired the status of a norm, permeating the overall cultural attitude towards determining claims of women at multiple levels, besides limits already being imposed on production entitlements owing to the forces of globalization.

Under the guise of prosperity backed by a steady growth in economic parameters thus, gendered discrimination serves to adversely affect human development of a significant section of the population, rendering them vulnerable to poverty and related security issues.

**Culture defining the priorities and status of women in India**

![Indian lady sweeping - photo courtesy of José Morcillo Valenciano](image)

The Human Development Report 2015, published by the UNDP (United Nations Development Programme) recorded that women across the world undertake most of the unpaid housework and care giving work in their homes and communities.

Due to a disproportionate workload in terms of care giving duties, women most often have less time for other activities such as paid work and education. In a sample of 62 countries, it is interesting to note that on an average 4.5 hours a day were devoted by men to social life and leisure while for women, the number of hours was reduced to 3.9 in India.

Besides the lack of time faced by women after care giving activities to pursue income generating skills and active careers, they also find themselves often subjected to a family imposed ideal of priority skill sets to work on which in turn shapes them to cater to the requirements of a chauvinistic marriage market rather than a job market.

**Cultural indoctrination and social pressure**

Interestingly, educated married women in urban areas have been found to be socially “wired” to bend to the pressures of their in-laws and drop out of the labour force after marriage to give priority to their care giving duties at home. There are also instances of women willingly leaving their jobs as they are conditioned to believe that housekeeping, child bearing are their primary duties and roles.

This issue is as much a matter or cultural indoctrination as it is of cultural pressure. There is also a noted differentiation in establishing culturally accepted priorities for men and women. For women, the disproportionate pressure to sustain the marriage, manage the household, bear and bring up children alongside careers naturally push them to often compromise with their work life aspirations.
Given that society is hostile to women who break the mould and rewrite their priorities on their own, conforming to the code becomes the easier and thus the more frequently opted choice. It’s often vital for those who want to maintain a relationship with their own parents and family.

Work culture in India also adopts the same attitude and would rather fire young mothers or women with conservative social norms than invest in arrangements such as:
- Assisting them with more flexible work hours
- Allowances for travelling or facilities for pick up and drop off
- Building crèches or day care facilities for their employees’ children

**Women need to build skills and self-resilience**

![Woman working in a market - photo courtesy of Honza Soukup](image)

In India, certain customs like “Rakshabandhan” where the sister ties a rakhi (a band) on to the arms of her brother seeking protection and marriages where the concept of “kanyadaan” (donating the daughter) still stands, women are in general brought up to believe that their security resides in obedience to the men in the family.

Having exposure only to certain housekeeping skills and established “womanly” preoccupations, women in India have little scope of investing in preparations for emergencies like say for example, if something happened to the man earning the bread. Besides having no exposure to any other prospect of cultivating income generating skills, women also do not have any awareness of financial instruments and savings in banks and the concept of handling the bank details of the house.

**Fighting poverty: challenging the status of women in India**

When thrown in a situation where she has to take important decisions affecting the well-being of her family, she is thus extremely vulnerable to exploitative people. Besides this aspect, in terms of the prospect to take up employment somewhere to earn for the family in dire situations, her lack of adequate skill set throws her into the clutches of the informal sector which further fuels poverty in India.

The informal sector being largely unregulated, her quality of life and level of income varies according to the whims and fancies of her employer. There have been instances where women have been lured by promises of work to the lairs of traffickers and sold off. Instances of sexual abuse and cruel work conditions are also as much a reality for women trapped in the poverty chains.

To fight sexual violence and human trafficking, the government must do everything it can to promote women entrepreneurship in India and help them join the formal sector so as to enjoy the legal protection that comes with real employment contracts.

**Gender issues at all levels of society**

Life for the upper class women, educated women is different but no better. Despite their qualifications, what acts against them is a threat to their security while working outside their homes, travelling to universities and colleges.

Right from jilted lovers seeking to teach their beloved a lesson for rejecting them through extreme means like acid attacks and rape, to men on the streets treating women with contempt through harassment and
molestation for stepping out and holding equal positions – the story follows a similar narrative almost everywhere across the length and breadth of the country.

**Why are women's gender issues so persistent?**

![Photo](photo.jpg)

Between culture and traditions - what causes these issues for Indian women? (photo courtesy of *Eduardo Sciammarella*)

**The role of the Indian family**

The question that comes to mind naturally at this point is “why”? Despite all the progressive ideals defining the concept of the nation, why do women still suffer from such social attitudes? The answer surprisingly lies within the unit of an Indian family. In an Indian family (in general), where there is a girl child and a boy child, it is interesting to note the different set of values that they are taught from their very childhood.

The girl is taught to be more homely, timid, submissive, obedient and in certain cases even taught to dream only of being a good wife, mother and homemaker (the ideal being one who does not raise her voice). Even in cases where she is given the chance to study further than school and complete college or university, she is taught to prefer gendered stereotypes for careers like “teacher”, “nurse”, etc.

Though care giving services can empower women if they are trained adequately, the scope of choices for career is often constrained by societal notions of what is “suitable” for a woman and what is not. This is what defines the role of women in India, and how limited their contribution to society will be. The boy on the other hand has no such fetters tying down his choices.

**Different investments for boys and girls**

The family invests more on the boy’s career and more on the girl’s future marriage. To build on further, children grow up to learn in 99% of the cases that women are born to get married and go to their in-laws' place. With this comes the notion of holding property and inheritance.

As the woman is to be married off to another as per societal norms, the family naturally makes it a point to make the son the heir of inheritance and not the daughter. This naturally results in the girl being conditioned to believe that she is a liability while the boy believes he has the right to stand for his claims as he will be the running the home in the long run. Even though laws have been crafted to ensure that women get their due share, the case in reality is that very few women are aware of the legislation and the need to stand for their right to security.

**Women's right to security and ownership**

Marriage and its aftermath spell a different kind of security issue for women in India. For most cases, particularly in rural and semi urban areas, the marriage is a social ceremony, at times an economic contract of sorts between families with the bride and groom having very little say in the entire affair. It isn't about them, it's about what their parents want.

There have been instances where the bride and groom have met on the very day of the marriage for the first time! After marriage the woman often has to deposit all her jewellery and assets with her in-laws as she is not permitted to possess her own bank account. There are instances where women have had to seek permission to visit the doctor.

For young girls, security again becomes the grounds on which they most often end up dropping out of school. The idea of women symbolising the honour of the family makes the distance of the school from home a
factor “threatening” the honour in terms of increasing the chances of an unsupervised interaction of girls with a wider range of men leading to chances of undesired relationships (i.e unregulated by family). Thus, the preventive measure usually taken is to:

1. Get the girls to drop out of school
2. Marry them off early so that they do not have any scope for choosing their life partner

This also ensures that their reproductive age is used exhaustively to carry forth bloodlines. The violations of basic human rights here range from simply the choice of what to do with your own body (including bodily integrity when there is violence) to the right to education.

Owning your fate and future

The role of women in Indian society is too often viewed as a kind of liability. They are seen as people who have to be maintained and taken care of at different phases of their life. This is reinforced by women surrendering to such dis-empowering notions and beliefs that govern what they are capable of and are “meant” to do.

For families that are not really well-off, this dangerous idea sometimes translates to women being subjected to neglect and other poor treatment, e.g. girls getting inadequate nutrition because they are taken as candidates meant to ultimately settle with the groom’s family. After all, those who "deserve" the best food are the boys who will have to go to school and work later on, isn’t it?

Women are taught to “not own” themselves and grow as mandated by generations of patriarchs. Denial of the self more often leads to denial of one’s true potential and this affects the state of the entire country.

Lack of awareness and exposure causes this regressive mindset to further thrive. To suggest hope brings us to the question of not just taking a closer look at the education system for youngsters but also a much needed awareness drive and peer education system for the elder generations.

With family units being a fundamental aspect of every Indian’s life, every member of the Indian household, of variable age groups has to undergo an awareness journey to break out of the long standing legacy of “socially” treating women as second class citizens in a country which promises them empowerment by law.

**Status of Indian Women began to change radically during the modern period.** Historically the period after 1750 A.D is known as the modern period.

The status of Indian women during this period can be divided into two stages:

(a) Status of women during the British rule in India,
(b) The status of women in post independent India.

(a) **Status of women During the British Rule:**

After the fall of the Mughal Empire at the decisive Battle of Plassey (1775 A.D) the British people established their complete political supremacy over the Indian people. During the British rule, a number of changes were made in the economic and social structures of our society.

Though the quality of life of women during this period remained more or less the same, some substantial progress was achieved in eliminating inequalities between men and women in education, employment, social right and so on. Some social evils such as child marriage, sati system, devadasi system, purdah system, prohibition of widow remarriage etc., which were a great hurdle in the path of women’s progress were either controlled or removed by suitable legislations.

After the lapse of several centuries for the first time some attempts were made all India basis to tackle the problems that confronted women. Social reformers with patriotic spirit on the one hand and the British Government on the other together took several measures to improve the status of women and to remove some of their disabilities.

(b) **The status of women in post independent India:**

The status of Indian women has radically changed since independence. Both the structural and cultural changes provided equality of opportunities to women in education, employment and political participation. With the help of these changes, exploitation of women, to a great extent was reduced. More freedom and better orientation were provided to the women’s organisation to pursue their interest.
The centuries of slavery were over. Today women want equality, education and recognition. The advancement of women is the most significant fact of modern India. Gandhiji once said “woman is the noblest of God’s creation, supreme in her own sphere of activity.” These words are blossoming now.

From its very inception in the 19th century, the Indian National congress included women and elected Mrs. Annie Besant as its president. One of the proudest moments of Indian womanhood was when Mrs. Vijay Lakshmi Pandit was elected as the president of the U.N. General Assembly in 1953.

In the National movement, hundreds and thousands of women shed their veils and left their sheltered homes to work side by side with the man. In free India, the status of women has under gone profound changes. Remarkable progress has been achieved in the field of administration, science and technology, sports, education, literature, music, painting and other fine arts.

It is highly significant that women in independent India have achieved great progress in all walks of life. We can confidently assert that India is the only nation among the developing countries of the modern world where so many women occupy high administrative positions quite successfully. The improvement in the status of Indian women especially after independence can be analysed in the light of the major changes that have taken place in areas such as legislation, education and employment, political participation and awareness of their rights on the part of women.

1. Constitutional provision and legislation in support of women’s cause:

The constitution of India has greatly enhanced the status of Indian women by throwing upon them all its series on equal terms with men. All the men and women of India are equity entitled for individual freedom, fundamental rights including the right to participate in social, cultural, religious, educational, economic and political activities. The constitution provides for equality of sex and offers protection to women against exploitation. It has given the voting right to women and in no way treats women as second grade citizens.

Social legislation safeguarding women’s interest:

The Government of Independent India undertook a number of legislative measures to safeguard the interests of women.

Some of them are discussed here:

(i) The Hindu Marriage Act, 1955: It prohibits polygyny, polyandry and child marriage and concedes equal rights to women to divorce and to remarry.

(ii) The Hindu succession Act, 1956: It provides the right to parental property for women.

(iii) The Hindu Adoption and Maintenance Act, 1956: The act gives a childless woman the right to adopt a child and to claim maintenance from the husband if she is divorced by him.

(iv) The special Marriage Act, 1954: It provides rights to women on par with men for inter-caste marriage, love marriage and’ registered marriage. The Act has also fixed the minimum age of marriage at 21 for males and 18 for females.

(v) The dowry prohibition Act, 1961: It declares the taking of dowry an unlawful activity and thereby prevents the exploitation of women.

(vi) Other legislations:

(a) The suppression of immoral Traffic of women and Girls Act 1956: It provides protection to women from being kidnapped or compelled to become prostitute.

(b) The Medical Termination of Pregnancy: Act 1971: It legalizes abortion conceding the right of a woman to go for abortion on ground of physical and mental health.

(c) The criminal Law Amendment Act 1983: It seeks to stop various types of crimes against women.

(d) The Family Court Act 1984: It seeks to provide justice to women who get involved in family disputes.

2. Women in the field of Education:

After Independence, women of India took to education in a relatively large number. For example in 1901, the literary level of the females in India was just 0.6%, it increased to 39.42% in 1991 and to 64.1 in 2001. Various benefits such as free-ship, scholarship, loan facility, hostel facility etc are being given to women who go for higher education in many towns and cities, educational institutions meant only for female children have been established.
The educational performance of girl students particularly at high school and college level is proving to be better than that of boys especially after 1980. We have today some universities exclusively meant for women. Example- SNDT university for women (Poonah) (ii) Padmavathi University for women (Terupati), Mother Teresa University for women (Kodai Kenal, Tamilnadu) Sri Avinashi lingam Homes Science college for Women (Deemed University, Coimbatore.) Girls’ students are getting admitted on merit basis to the prestigious engineering and medical colleges in a relatively bigger number during the recent years.

The contribution of women for developing various languages cannot be ignored. Mahadvi Verma and Subhadra Kumari chauhan are well known for Hindi writings, Amreta pritam has enriched Punjabi language with her works. Kuntala Kumari Sabat has enriched Oriya literature, many women writers have been awarded prize by the Sahitya Academy and other organisations. There are hundreds of women editors, journalists and columnists in the land who are performing meritorious services.

3. Women in Economic and Employment Fields:

In both villages and cities there has been a remarkable increase in the number of women going out of the four walls of the household and becoming workers. In the “employment market” they are successfully competition with the men folk. In every field, the number of women employees is steadily increasing since 1991, though in a smaller number, women are getting recruited into the Army force, Air force and Naval force also.

Employment has given women economic independence and the feeling of importance. They now feel that they can stand on their own and look after the entire family by themselves. This has boosted their self-pride and self confidence. Employment provision has made them to feel that they need not live as parasites on their men folk. In order to give protection to the economic interests and rights of the women folk the government has undertaken various socio economic legislations, which cover areas such as rights to property or inheritance, equal wages, working conditions, maternity benefit and job security.

Examples: (i) The Maternity Benefit Act 1961: It gives maternity benefits such as 3 months leaves with salary to the married women workers during pregnancy stage.
(iii) The Factories Amendment Act 1976: It deals with working laws, weekly rest, standards of cleanliness, ventilation, first aid facilities rest rooms etc. The legislation also provides for establishing of crèches for children of working women, separate toilets for females and lays down a maximum of 9 hours of work a day for women.
(iv) The Hindu succession Act. 1956: According to this act not only a daughter is given a right in her father’s property equal to her brothers, but a widow also gets a share from her deceased husbands’ property equal to her sons and daughters.

Women in the Political Field:

The Indian constitution has provided women two important political rights female enfranchisement and eligibility for the legislature. After the independence, the number of women voters and women representatives in Assemblies and parliament has increased sufficiently. In central cabinet and at the level of state cabinet we find some ministerial portfolios being headed by women.

The Late Raj Kumari Amit Kaur was a minister in the first central cabinet of free India. Sucheta Kripalini had successfully fulfilled her responsibilities of Uttar Pradesh so as Padmaja Naidu as the Governor of West Bengal. Smt Nadini Satpathy of Orissa state was also one of the able chief Ministers. The nation witnessed in Smt. Indira Gandhi, one of the powerful prime ministers who gave her leadership to the country for more than a decade.

Honourable president Mrs Prativa Patil, is holding the most important and dignified post of our country at present. In 1992, an amendment (73rd) was brought to the constitution according to which one-third of the seats were reserved for women at the panchayat level. There are many women Members and chairmen of local bodies and legislatures.

By their sheer ability and capacity for hard work, Indian women can now exert their influence in every sphere of human activity. They have already demonstrated that they can successfully discharge their duties as
an administrator, ministers, ambassadors and so on. However it may be noted that political awareness is present more among the upper and middle class women than the lower class women.

Women in the sports Field:

In the world of sports, Arati Saha won the swimming champion by swimming the English channels. In other items of sports also such as high jump, long-jump, running race etc. women of India take sufficient drive and initiative. P.T. Usha has achieved remarkable success in the field of sports and games.

Besides, in the sphere of science, pure and applied, women are also not lagging behind men. No one can ignore the services rendered by women in the realm of music, painting and other fine arts. So India can be reasonably proud of the success achieved by her women in every sphere of human activity.

However, it is a matter of sorry state that though the status of women has been raised under the law, in practice they continue to suffer from discrimination, harassment and humiliation. They are not taken seriously in obtaining opinions neither they treated as equals to men and nor given the same respect either at home or in the work field.

The experience shows that men’s tyrannical hegemony is overwhelming strong deep-rooted to alloy for any change in the status of women. In most of the homes, male children are still being preferred to female children. It appears that the societal approach towards women, their role and status has not radically changed. Hence, bringing about more and more legislations to ensure better opportunities to grant more rights and concessions, do not carry any meaning unless there is a basic change in the peoples attitude towards women and women’s role in society.

If we really want to see India in future as a country which is economically enriched, politically equipped, socially developed and culturally distinguished, then definitely we have to give women a leg up in all their respective spheres of activity. Dr Radhakrishnan the Late President of India, once said“ The progress of our land towards our goal of democratic socialism cannot be achieved without the active participation of our mothers, wives, sisters and daughters”.

Current Status of Women in India

According India’s constitution, women are legal citizens of the country and have equal rights with men (Indian Parliament). Because of lack of acceptance from the male dominant society, Indian women suffer immensely. Women are responsible for baring children, yet they are malnourished and in poor health. Women are also overworked in the field and complete all of the 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.

India is a society where the male is greatly revered. Therefore women, especially the young girls, get very little respect and standing in this country. The women of the household are required to prepare the meal for the men, who eat most of the food. Only after the males are finished eating, can the females eat. Typically the leftover food is meager, considering the families are poor and have little to begin with. This creates a major problem with malnutrition, especially for pregnant or nursing women. Very few women seek medical care while pregnant because it is thought of as a temporary condition. This is one main reason why India’s maternal and infant mortality rates are so high. Starting from birth, girls do not receive as much care and commitment from their parents and society as a boy would. For example a new baby girl would only be breast fed for a short period of time, barely supplying her with the nutrients she needs. This is so that the mother can get pregnant as soon as possible in hopes of a son the next time.

Even though the constitution guarantees free primary schooling to everyone up to 14 years of age (Indian Parliament), very few females attend school. Only about 39 percent of all women in India actually attend primary schools. There are several reasons why families choose not to educate their daughters. One reason is that parents get nothing in return for educating their daughters. Another reason is that all the females in a household have the responsibility of the housework. So even though education does not financially burden the family, it costs them the time she spends at school when she could be doing chores. In addition, even if a woman is educated, especially in the poorer regions, there is no hope for a job. Most jobs women perform are agricultural or domestic which do not require a formal education. Another reason girls are not educated is because families are required to supply a chaste daughter to the family of her future husband. With over two-
thirds of teachers in India being men and students predominately male, putting daughters in school, where males surround them all day could pose a possible threat to their virginity.

Because women are not educated and cannot hold a prestigious job, they take on the most physically difficult and undesirable jobs. A typical day for a woman in an agricultural position lasts from 4am to 8pm with only an hour break in the middle. Compared to a man’s day, which is from 5am to 10am and then from 3pm to 5pm. Most women are overworked with no maternity leave or special breaks for those who are pregnant. Plus women do the majority of the manual labor that uses a lot of energy compared to the men who do mostly machine operating. Even though women work twice as many hours as men, the men say that “women eat food and do nothing.” This is mainly because the work the women perform does not require a lot of skill and are smaller tasks.

Reference
A Study Of Learning Achievement In Science Of Secondary School Students In Relation To Their Metacognitive Skills

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Abstract

In the present investigation an attempt has been made to study the Learning Achievement of secondary school students in relation to their Metacognitive skills. The sample consisted of 800 students studying in 9th std secondary school students of Karnataka. The Achievement test in Science was constructed by the research investigator herself and Metacognitive skills by research investigator was used to collect the data from the sample subject. The statistical techniques used were Differential analysis, Mean, SD, correlation, T-test, ANOVA and Regression analysis. The result shows that there is a positive and significant relationship between Metacognitive skills and learning achievement in science of secondary school students of Karnataka. The students of Belgaum division have higher Metacognitive skills as compared to Bangalore Gulbarga and Mysore divisions of Karnataka. The girl and boy students of secondary school of Karnataka have similar Metacognitive skills. The urban secondary school students of Karnataka have significant higher Metacognitive skills as compared to rural students. The students of unaided schools have higher Metacognitive skills as compared to government and aided schools of Karnataka.

Key words: Metacognitive skills and Learning Achievement

Introduction:

Education in the largest sense is any act of experience that has formative effect on mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Metacognition is knowledge about knowledge and skills for organizing, guiding, regulating and controlling one’s own thinking, actions, turning point in our understanding and learning processes. It concerns the skills for task orientation (what am I to do?), goal setting (what am I to achieve?), planning (how do I reach that goal?), a systematical approach (step-by-step), monitoring oneself during task execution (am I not making mistakes, do I understand all of it?), evaluating the outcome (is the answer correct?), and reflection (what can I learn from this episode?). Students with good metacognitive skills are at the helm of their own learning process, through which they can execute a learning task more effectively.

Learning is an activity that has purpose to make a change of behaviour, attitude, knowledge, skill, habit as a result of an individual experience of interaction with the environment.

Learning achievement is a result of knowledge assessment, skill and behaviour which is showed by a mark or grade.

Objectives of the study:

1. To find out the relationship between learning achievement and Metacognitive skills among the secondary school students of Karnataka.
2. To study the difference between the secondary school students of four divisions of Karnataka (Belgaum, Bangalore, Gulbarga and Mysore) with respect to Metacognitive skills.
3. To study the difference in Metacognitive skills among the secondary school students of Karnataka with respect to gender (girls and boys).
4. To study the difference in Metacognitive skills among the secondary school students of Karnataka with respect to locality (urban and rural).
5. To study the difference in Metacognitive skills among the gifted secondary school students of Karnataka with respect to medium of instruction (English and Kannada).
6. To study the difference in Metacognitive skills among the gifted secondary school students of Karnataka with respect to type of management (government, aided and unaided).

Hypotheses:

H01: There is no significant relationship between learning achievement and Metacognitive skills among the secondary school students of Karnataka.
Ho2: There is no significant difference between the secondary school students of four divisions of Karnataka (Belgaum, Bangalore, Gulbarga and Mysore) with respect to Metacognitive skills.

Ho3: There is no significant difference between the boy and girl secondary school students of Karnataka with respect to their Metacognitive skills.

Ho4: There is no significant difference between the rural and urban secondary school students of Karnataka with respect to their Metacognitive skills.

Ho5: There is no significant difference between the govt, aided and unaided secondary school students of Karnataka with respect to their Metacognitive skills.

Ho6: There is no significant difference between the Kannada and English medium secondary school students of Karnataka with respect to their Metacognitive skills.

Variables:
Independent variables is Metacognitive skills
Dependent variable is Learning Achievement.

Limitations:
The present study was confined to 9th std secondary school students of Karnataka.

Methodology:
The study was designed to find out relationship between the learning achievement and Metacognitive skills of secondary school students of Karnataka. The study conducted on sample of 800 students of 9th std secondary school students of Karnataka. Stratified random sampling technique was employed.

Tools Used:
The Achievement test in science was constructed by the investigator herself and Metacognitive skills by research investigator was used to collect the data from the sample subject.

Statistical Techniques used:
Mean, SD, correlation; T-test and ANOVA were used for calculating and for analyzing the data.

Analysis of data:
Table-1 There is no significant relationship between learning achievement and Metacognitive skills among the secondary school students of Karnataka.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation coefficient between learning achievement scores of secondary school students with</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>r-value</td>
</tr>
<tr>
<td>Metacognitive skills</td>
<td>0.4557</td>
</tr>
</tbody>
</table>

Table-2 There is no significant difference between secondary school students of four divisions of Karnataka (Belgaum, Bangalore, Gulbarga and Mysore) with respect to Metacognitive skills.

<table>
<thead>
<tr>
<th>Divisions</th>
<th>Belgaum</th>
<th>Bangalore</th>
<th>Gulbarga</th>
<th>Mysore</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>95.7700</td>
<td>114.4800</td>
<td>109.0400</td>
<td>110.1600</td>
</tr>
<tr>
<td>Belgaum</td>
<td>P=1.0000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangalore</td>
<td>P=0.0000*</td>
<td>P=1.0000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gulbarga</td>
<td>P=0.0000*</td>
<td>P=0.0005*</td>
<td>P=1.0000</td>
<td></td>
</tr>
<tr>
<td>Mysore</td>
<td>P=0.0000*</td>
<td>P=0.0095*</td>
<td>P=0.8490</td>
<td>P=1.0000</td>
</tr>
</tbody>
</table>

* P<0.05

Table-3 There is no significant difference between the boy and girl secondary school students of Karnataka with respect to their Metacognitive skills.

<table>
<thead>
<tr>
<th>Sex</th>
<th>n</th>
<th>Mean</th>
<th>SD</th>
<th>t-value</th>
<th>P-value</th>
<th>Signi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boy</td>
<td>400</td>
<td>107.92</td>
<td>14.48</td>
<td>1.0206</td>
<td>&gt;0.05</td>
<td>NS</td>
</tr>
<tr>
<td>Girl</td>
<td>400</td>
<td>106.81</td>
<td>16.36</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table – 4 There is no significant difference between the rural and urban secondary school students of Karnataka with respect to their Metacognitive skills.

<table>
<thead>
<tr>
<th>Location</th>
<th>n</th>
<th>Mean</th>
<th>SD</th>
<th>t-value</th>
<th>P-value</th>
<th>Signi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>400</td>
<td>104.90</td>
<td>12.70</td>
<td>-4.5684</td>
<td>&lt;0.05</td>
<td>S</td>
</tr>
<tr>
<td>Urban</td>
<td>400</td>
<td>109.83</td>
<td>17.45</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table – 5 There is no significant difference between the govt, aided and unaided secondary school students of Karnataka with respect to their Metacognitive skills.

<table>
<thead>
<tr>
<th>Management</th>
<th>Government</th>
<th>Aided</th>
<th>Unaided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>100.6286</td>
<td>105.5508</td>
<td>113.2533</td>
</tr>
<tr>
<td>SD</td>
<td>13.9050</td>
<td>15.1128</td>
<td>14.5927</td>
</tr>
<tr>
<td>Government</td>
<td>P=1.0000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided</td>
<td>P=0.0010*</td>
<td>P=1.0000</td>
<td></td>
</tr>
<tr>
<td>Unaided</td>
<td>P=0.0000*</td>
<td>P=0.0000*</td>
<td>P=1.0000</td>
</tr>
</tbody>
</table>

P=<0.05

Table – 6 There is no significant difference between the Kannada and English medium secondary school students of Karnataka with respect to their Metacognitive skills

<table>
<thead>
<tr>
<th>Mediums</th>
<th>n</th>
<th>Mean</th>
<th>SD</th>
<th>t-value</th>
<th>P-value</th>
<th>Signi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannada medium</td>
<td>400</td>
<td>99.18</td>
<td>15.18</td>
<td>-17.6377</td>
<td>&lt;0.05</td>
<td>S</td>
</tr>
<tr>
<td>English medium</td>
<td>400</td>
<td>115.54</td>
<td>10.65</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the table 1, it can be seen that, the learning achievement in science and Metacognitive skills of secondary school students of Karnataka are dependent on each other.

From the table 2, it can be inferred that, the students of Belgaum division have higher Metacognitive skills as compared to Bangalore Gulbarga and Mysore divisions of Karnataka.

From the table 3, it can be inferred that, the girl and boy students of secondary school of Karnataka have similar Metacognitive skills.

From the table 4, it can be seen that, the urban secondary school students of Karnataka have significant higher Metacognitive skills as compared to rural students.

From the table 5, it can be seen that, the students of unaided schools have higher Metacognitive skills as compared to government and aided schools of Karnataka.

From the table 6, it can be seen that, the students of English medium schools have higher Metacognitive skills as compared to Kannada medium students of Karnataka.

Major findings

1. There is a positive and significant relationship between Metacognitive skills and learning achievement in science of secondary school students of Karnataka.
2. The students of Belgaum division have higher Metacognitive skills as compared to Bangalore Gulbarga and Mysore divisions of Karnataka.
3. The girl and boy students of secondary school of Karnataka have similar Metacognitive skills.
4. The urban secondary school students of Karnataka have significant higher Metacognitive skills as compared to rural students.
5. The students of unaided schools have higher Metacognitive skills as compared to government and aided schools of Karnataka.
6. The students of English medium schools have higher Metacognitive skills as compared to Kannada medium students of Karnataka.
Conclusion

There is a positive and significant relationship between Metacognitive skills and learning achievement in science of secondary school students of Karnataka. The students of Belgaum division have higher Metacognitive skills as compared to Bangalore Gulbarga and Mysore divisions of Karnataka. The girl and boy students of secondary school of Karnataka have similar Metacognitive skills. The urban secondary school students of Karnataka have significant higher Metacognitive skills as compared to rural students. The students of unaided schools have higher Metacognitive skills as compared to government and aided schools of Karnataka.

References

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A Study of Academic Performance of 9\textsuperscript{th} Standard Girls Students after Applying Self Regulated Instructional Model

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Abstract

Self Regulated Instructional Model is easy method of study in education. Self regulated instructional model increase the academic performance score of the students. In present days Women play vital role in the education fields. Women are competing in all the fields shoulder to shoulder with men. For centuries women were not treated equal to man in all fields. The empowerment for girls in education field has changed the lives of many peoples. The girls and women has become the back bone of the family economically. In present days girls are advanced compared to boys in Information Communication Technology. The empowerment for girls as reduced the discrimination between boys and girls in education and all other fields. The academic performance of girls students are high compared to boys in education. Kalpana chawala is the inspiration and set the example for women empowerment. Women have also entered in the research and business fields. Many women have started their own business for example kiran shaw majumdar in biotechnology.

Introduction

In present days Women play vital role in the education fields. Women are competing in all the fields shoulder to shoulder with men. For centuries women were not treated equal to man in all fields. In present days girls are advanced compared to men in Information Communication Technology. The academic performance of girls students are high compared to boys in education. The school and colleges have become money making institutes in present days. Education is a process to provide standard knowledge to the students. Most of education institutes concentrate only for ranking of the School and Colleges to make the reputed institutes name in the society and to get crowd students admission in their institute. Instead of focusing on the schools and colleges ranking, the institutes has to focus on each individual student’s academic performance of the students. The academic performance of the students is directly proportional to the schools and colleges ranking. Only few education institutes focus to provide standard educational knowledge to the Students for example IIT, IIM Colleges and etc. The self regulated instructional model helps to provide the educational knowledge with easy methods. It helps to understand the concepts with no doubts easily. The academic performance of the students is low before applying self regulated instructional model. The score of the students increases after applying the self regulated instructional model.

Objectives Of The Study

To find out the academic performance of the 9\textsuperscript{th} Girls students of Vijayapur city after applying self regulated instructional Model.

Hypothesis Of The Study

Hypothesis: No significant difference between control and experimental groups with respect to after model academic performance scores of 9\textsuperscript{th} standard girl students of Vijayapur city by considering the before model scores are taken as covariate.

Methodology

The sample of the study comprises 80 students of 9\textsuperscript{th} standard students of Vijayapur city.

Sample For The Study

The sample of the study consisted of 80 students of 9\textsuperscript{th} standard Vijayapur city. The investigator selected the stratified random sampling technique.

Tools Used In The Study

The tool was developed by research investigator with the help of software engineers to develop Self Regulated Instructional Model on Social Science. The research investigator Dilshad H. Nadaf constructs Academic performance test in Social Science.

Data Gathering Techniques

The research investigator collected the data by visiting P.D.J “A” Grade English Medium Higher Secondary 9\textsuperscript{th} standard school of Vijayapur city. The sample selected was 80 students of 9\textsuperscript{th} class. The research investigator used stratified random sampling technique to collect data.
Statistical Techniques Used
Analysis of covariance (ANCOVA) Test was employed for analyzing the data by research investigator.

Data Analysis And Interpretation
Table: Results of analysis of covariance between control and experimental groups with respect to after model academic performance scores of 9th standard girl students of Vijayapur city by considering the before model scores are taken as covariate.

<table>
<thead>
<tr>
<th>Groups</th>
<th>Unadjusted mean</th>
<th>Std. Dv.</th>
<th>Adjusted mean</th>
<th>F-value</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control group</td>
<td>27.60</td>
<td>4.08</td>
<td>28.04</td>
<td>100.9778</td>
<td>0.0001</td>
</tr>
<tr>
<td>Experimental</td>
<td>38.15</td>
<td>6.81</td>
<td>37.71</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Clearly observed from the results of the above table is that, a significant difference was observed between control and experimental groups with respect to after model academic performance scores of 9th standard girl students of Vijayapur city by considering the before model scores are taken as covariate (F=100.9778, p<0.05) at 5% level of significance. Hence, the H₀ is rejected and H₁ is accepted. It means that, the adjusted mean of after model academic performance scores of 9th standard girl students of Vijayapur city is significantly higher in experimental group as compared to control group.

Findings
- A significant difference was observed between control and experimental groups with respect to after model academic performance scores of 9th standard girl students of Vijayapur city by considering the before model scores are taken as covariate

Conclusion
The adjusted mean of after model academic performance scores of 9th standard girl students of Vijayapur city is significantly higher in experimental group as compared to control group. The self regulated instructional model is more effective in the education. The academic performance of the students is low before applying self regulated instructional model. After applying the self regulated instructional model the score of the students and academic performance increases. It is not only used in schools but it can also be used in colleges and universities. It is also used in competitive examinations preparation through online. Self regulated instructional model not only helps to increase the academic performance but to improve the skills of the students to get government and private jobs. Self regulated instructional model play vital role in the student’s career. It helps to understand the mistakes and difference between standard and achieved performance score of the students. Self regulated instructional model creates the active classroom learning to monitor and evaluate the performance of the student by self, before and after the education of self regulated learning. It saves the time of teachers.

Suggestion For Further Research
The study can be extended to other educational like primary to degree colleges and Universities.

References
Women Entrepreneurs And Empowerment In India

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Abstract

In recent years, there has been a heart-warming paradigm shift of demographics in the Indian corporate landscape. The country has witnessed a titanic surge in the number of women entering the economic wave. With emphatic strides, walking shoulder-to-shoulder with their male counterparts, the sheer confidence exuded by them brings about a fresh wind of change. While it has definitely been a pleasant change, it has not been one without its fair share of struggles and challenges. It is the tenacity and determination with which these women have addressed those challenges that have made them winners in their own right today.

Introduction

Women Entrepreneurship

Women entrepreneurship is the process in which women initiate a business, gather all resources, undertake risks, face challenges, provides employment to others and manages the business independently. Approximately 1/3 of the entrepreneurs in the world are women entrepreneurs.

According to definition given by Government of India – “A women entrepreneur is defined as an enterprise owned and controlled by woman having a minimum financial interest of 51% of the capital and giving at least 51% employment generated to women Entrepreneurship refers to business or organization started by a woman or group of women. There has been a change in role of women due to growth in education, urbanization, industrialization and awareness of democratic values.

Women empowerment

Women’s empowerment is the way or a social action in which women elaborate and recreate what it is to be in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. “This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making.” Empowerment is the process that creates power in individuals over their own lives, society, and in their communities. People are empowered when they are able to access the opportunities available to them without limitations and restrictions such as in education, profession and lifestyle. Feeling entitled to make your own decisions creates a sense of empowerment. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.

Industries promoted by Women Entrepreneurs

✓ Agarbatti making
✓ Papad making
✓ Embroidery
✓ Handicrafts
✓ Catering services
✓ Running restaurant, snack bars etc.
✓ Small retail shops
✓ Beauty parlors
✓ Pickle manufacturing etc.
Women entrepreneurs can be broadly categorized into five categories

♦ Affluent entrepreneurs
   These are daughters and wives of wealthy businessmen. These women have the financial aid and the necessary resources to start a new enterprise and take business risks.

♦ Pull factors
   These are educated women living in urban areas with or without work experience who take the risk of a new enterprise with the help of financial institutions and commercial banks. These women take up a new business as a challenge in order to be financially independent.

♦ Push factors
   These women take up some business activity in order to overcome financial difficulties. Generally widows and single women manage an existing family business or develop a new business due to difficult family situations.

♦ Rural entrepreneurs
   These women belong to rural areas and choose a business suiting their resources and knowledge. Business carried out involves low investment, minimum risk and does not require any special skills.

♦ Self-employed entrepreneurs
   They are uneducated women who fall below the poverty line. They choose tiny and small enterprise which are convenient to manage and adequate for the sustenance of her family.

Reasons for growth of Women Entrepreneurship

✓ Growth in Literacy level
✓ Industrial and economic growth
✓ Awareness of democratic values
✓ Organizations promoting women entrepreneurship
✓ Financial assistance and consultancy services provided by financial Institutions

Organizations Promoting Women Entrepreneurship in India

✓ National Resource Centre for Women (NRCW)
✓ Women’s India Trust (WIT)
✓ Women Development Corporation (WDC)
✓ Association of Women Entrepreneurs of Karnataka (AWAKE)
✓ Working Women’s Forum (WWF)
✓ Self-Employed Women’s Association (SEWA)

Why Women Entrepreneurship Requires A Different Perspective

Women are sometimes unaware of the potential they harbor within themselves. With the right mentoring and encouragement, they are sure to shine as confident, smart and successful businesswomen, who have the strength and capability of making a mark for themselves in the business world. The common notion of women being "better off staying indoors” or the taboo of a "working woman" that has been brought down since generations are now increasingly being done away with. People are now cognizant of the fact that, at the end of the day, it is the quality of work that the person has put in, irrespective of their caste, creed or gender. If the deliverables of the entrepreneur are impeccable and meet expectations, it is that factor that is relevant and evaluated upon, not whether it done by a man or a woman. Allow your work to speak for itself, not your gender.

Essential Ingredients for Women Entrepreneurs to Scale Successfully

Clarity of Thought and A Firm Drive

For every women entrepreneur, it is vital to be a person of mettle as well as metal. Women must be of strong intent and be decisive of the purpose of establishing her business - from the initial objective, to the
execution layout, to the end goal. It is important to carve out a definitive roadmap - whether it is a purely passion-driven pet project or with a commercial perspective to it; whether to maintain it as a small-scale boutique business or future plans of growth and expansion. All these factors need to be addressed with crystal clarity, which would then form the foundation for the framework for their business.

**Constant Investment in Learning**

Acquiring knowledge is an endless process and it is vital that women are aware of the current trends and surveys to implement newer practices into their business. Ideas and solutions are spurred from attending events, seminars, workshops as awareness is created. Peer-to-peer platforms are created for the benefit of entrepreneurs to come together and share their knowledge, struggles, problems and solutions. A little investment in terms of time and solutions. A little investment in terms of time and learning can go a long way for your business.

**Learn the Fine Art of Knowledge/Learning-Based Networking**

Women are natural networkers as they are naturally expressive, great conversationalists and a pleasure to interact with. The definition of professional networking for women should not be restricted to mere "business-oriented" benefits, but also to expand the horizons of personal knowledge and growth. At the end of the day, your company rests on your shoulders and you are the one navigating it. Networking should be with the angle of knowledge and learning factor as well, and a peer-to-peer platform is an ideal setting for such a situation.

**The Challenges Faced By Women Entrepreneurs**

The Survey, as mentioned above, is a statistical reflection of the current situation of women entrepreneurs in India. What also needs to be highlighted are the reasons for these figures and what can be done to address these challenges. A few, in my opinion, would be:

**Notion of "Glass Ceiling"**

The self-created myth of a "glass ceiling for a woman" must be busted. Women need to reaffirm to themselves that times have changed and that in the present times, women have the same opportunities and can utilize the same facilities to scale-up their businesses.

**Time Availability v/s Prioritization**

Women face an acute shortage of time as they often have to rush from work to tend to their domestic responsibilities. While there are several forums that hold weekly meetings to discuss industry-related practices and topics, these too expect a certain amount of time commitment. These are unfortunately given a miss as it is perceived as an "extra responsibility" and there is no more time to provide for it. Understanding the translation of turning a "passion" into a "profitable business": Women entrepreneurs often tend to perceive their business as an extension of their hobby/personal passion, not realizing that it also needs to sustain itself and turn into a profitable one as it progresses. There is a certain amount of neglect in making it an actual profitable and scalable business. To address this, women must learn the basic knowledge on how to scale-up their business if they have a desire to drive it to greater heights.

**How Women Entrepreneurs Can Overcome These Challenges**

**Time Management**

Women can start by allotting the right amount of time to all activities of the day, with a dedicated timeline for each. This checklist not only monitors the daily activities in an efficient manner but also serves as a motivating benchmark for accomplishing targets and can greatly impact your mental state of mind.

**Prioritizing Work And Home**

For women, prioritizing is a prime factor. It is important that women assess each activity and rank their activities in terms of priority - at work as well as at home. Ask yourself the question "In the scheme of activities, which task is of utmost importance?" Once you have your activities chalked out, delegation and execution can get much smoother and quicker. In the end, it's all about aligning your priorities to reach a synergetic level.

**Build A Support System** –

At home, work and beyond, one of the most essential arms in the arsenal of a woman entrepreneur is that of a support-system. Without this, it is difficult to get through the rough patches of business. Women need a
sounding board and positive energy to keep pushing them forward. Build a great support system at home, work and beyond. Beyond can be achieved by being part of a peer-to-peer learning/experience-sharing platform. This allows you to have an unbiased, non-judgmental, well-wishing group of like-minded entrepreneurs. ASCENT, one such peer-to-peer platform is an entrepreneurial ecosystem that encourages the convergence of entrepreneurial spirit with the backing of support and motivation. They recognize that being an entrepreneur (woman or man) can be a lonely journey and it is essential to lend support through difficult times. Women, especially, recognize this factor and encourage the support and integrity of being there for each other, as they understand better the similar challenges faced. It is a bringing together of positive energies and create an atmosphere of growth and encouragement for all.

Conclusion

"This is a very positive change for women at a time when they are increasingly making their careers an important part of their life balance." Women today are creating exceptional and ground-breaking accomplishments in every sphere of life and are optimistic about what the future holds for them. With the increased supportive initiatives by the government, management boards, peer-to-peer platforms, families and support-systems, gender-based roadblocks are now being rapidly eliminated in the entrepreneurial journey of a woman.

Reference

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The Models of Information Seeking Behaviors: An Overview

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Abstract

In this article to know the different types of ISB modals and its usefulness of end user community. Information needs and information seeking pattern are important aspects in information science. Information plays a vital role in teaching learning, research and higher education. Moreover, information is growing in every increasing volume and rate, in every field of human movement. Information is recognized as a vital sources and the basic need, for the progress of humanity and the development of a nation, as a whole. Information is necessary to be reprocessed and repackaged for different types of users so to fulfill their information needs. Information can be defined as a collection of facts organized in such a way that they have additional value beyond the value of the facts themselves. This study aim is to study of the various models and its importance to users. The technology integration has made a drastic change in society and among research scholar and teaching faculties in higher education. The models Information seeking behaviour is mainly concerned with them the way who seek varied kinds of information for varied reasons, also how information is found, evaluated and used, and how their needs can be identified and satisfied. It is a process in which the users purposefully search for information by identifying, searching, selecting, interacting and analyzing with appropriate modals, which are guide to user for their information searching activities. It's a proven fact that technology has brought in many opportunities to developing countries like India. The concept modals of information seeking behaviour in digital era are challenging. In view of this, my study is undertaken to assess users’ information needs, information seeking behavior in digital environment through the modals of information seeking behavior. The paper shows how the different factors influence the information needs of user groups. Different viewers’ opinions on various models have been analysed and at the same time the testing groups of each model have also been identified. The study concludes that each model represents a different but also an overlapping or similar approach to information-seeking behaviour research.

Keywords: modals, information, information seeking behaviour, searching techniques.

1. Introduction

Information can be defined as a collection of facts organized in such a way that they have additional value beyond the value of the facts themselves. In simple word “information” can be defined as a processed data. Information, in the most restricted technical sense; it is an ordered sequence of symbols that can be interpreted as a message. This study aims to propose an overview of the various models and to find out how models are related to each other. These will serve the information community to illustrate that a number of factors which were responsible for, and contribute to, the different forms of sustainability of digital information services. Information seeking behavior refers to those activities a person engages in when identifying his or her own need for information, searching for such information in any way and using or transferring of information. Information behavior is the totality of human behavior in relation to the sources and channels of information, including both active and passive information seeking and information use. Thus it includes face to face and online communication with others as well as the passive reception of information. Information seeking behavior involves personal reasons for seeking information, the kinds of information which are being sought and the ways and sources with which needed information is being sought. Information seeking behavior is expressed in various forms, from reading printed material to research and experimentation. Scholars, students and faculties actively seek current information from the various media available in libraries, for example encyclopedias, journals and more currently, electronic media. In this age of information, information has become vital aspects of today socio-economic development. A social and economic progress of society depends on the standard of living of that particular society this depends on research and research work is depends on available information in the country. Modals of Information Seeking Behaviour refers to process of searching, locating, retrieving, identifying, using, evaluating and implementing information and to satisfy the information needs of users.

Human being is considered as the most intelligent animal among the animal kingdom. He strives hard to make his life comfortable by acquiring knowledge through various methods like observation, experiments etc. In this process he makes use of available information by applying different methods. This paper tries to explain the concepts related to Information, Information use and Information seeking Information is a basic need of human being. Information is need by all walks of life. Information is needed for socioeconomic development. People need information for decision making. The field of Information Seeking behaviour in Information Science can broadly be defined as that which is concerned with determining user's information needs, searching behaviour and subsequent use of information. Disciplines concerned with understanding how people seek and make use of information, the channels they use to get information, and the factors that inhibit
or encourage information use include: the study of personality in psychology, consumer behaviour, innovation research, health communication studies, organizational decision-making, and information requirements in information system design. Information Seeking Behavior of user in higher academic institutions is an exhaustive and complex process. The theoretical representation of such process is very difficult to comprehend; thus the graphical or pictorial representation will make things easier to understand and the same principle forms the base of Information Seeking Models. A model may be defined as a structure for thinking about a perceived problem and may evolve into a statement of the relationships among theoretical propositions. Information seeking models diagrammatically represent the complex tasks of information seeking process. Most Information Seeking Behavior models are generally the statements, often in the form of diagrams that attempt to explicate an information-seeking activity, the causes and consequences of that activity, or the relations among stages in information Seeking Behavior (Wilson, 1999). Information seeking models aim to describe the process that a user follows to satisfy his information need and while fulfilling that need, he approaches towards formal and informal information sources or available services which finally results in success or failure to retrieve desired information. A number of models have been designed by various authors and researchers from time to time globally relevant to information needs and seeking behavior of users in various academic institutions. Some models also highlight major as well as minor factors that may directly or indirectly influence the Information Seeking Behavior of users.

2. Definition of Information Seeking Behavior
Sridhar (1995) “when any researcher is in need of information first he will be seeking the required information and this seeking preceding gathering of information. Information seeking through reading published material, communicating with colleagues etc. Information seeking is concerned with establishing relationship with the people, information and system of an order so as to obtain best results. According to Webster’s dictionary the word information is derived from Latin word ‘information’ which is derived from the verb ‘inform are’, which means ‘to give form to mind’, ‘instruct’ and ‘teach’.

2.1 Information
Information as a term has been derived from the Latin words formation and form. Which means giving shape to something and forming a pattern, respectively, information adds something new to our awareness and removes the vagueness of our ideas. The society has information on all knowledge divisions recorded in books, video, audio files, computer etc.

Generally speaking, “Information is that which is transmitted by the act or process of communication, it may be a message, a signal or a stimulus. It assumes a response in the receiving organism and therefore, possesses response potential.” (Shera 1972)

According to ALA Glossary, information means “ideas, facts and imaginative works of mind have been communicated, recorded, published and or distributed formally and informally in any format.

2.2 Information Needs
Information has become the central theme of living these days. It is treated as a commodity and traded for a price. Information economics has emerged as a subject of recent interest. The world is witnessing a phenomenon of information explosion. Consequently, the present period of human civilization is also called the information age. Everybody needs information for some purpose or the other. The information need is different from one person to another which means that it will not be the same though it might be similar. Historically, the information age is supposed to have set in since early 1970s and is expected to last for another two more century.

Taylor (1968) introduced the concept of information need as a Personal, Psychological, sometimes in expressible, Vague and Unconscious conditions.

Wilson (1981) stated the view that information need motivates. Information behaviour is an embedded assumption of the user oriented paradigm which focuses upon what people think, do and feel when they seek and use information.

According to Dervin (1983) information need implies “a state that arises within a person, suggesting some kind of a gap that requires filling. When applied to the word information, as in information need, what is suggested is a gap that can be filled by something that the needing person calls "information"

2.3 Information seeking
Information seeking is the process of collecting and receiving information by any available means like published material, recall of memory, dedication, and communication with other people. It involves asking how a user goes about his information needs. How he selects information sources? How does he carry out his search for information etc.
### 2.4 Behaviour

Behaviour is a concept and not a thing. This term behavior is used in psychology to refer to a product of learning. In the present study, behavior means a regular fixed mode by which researcher of reader gather information to fulfill their information needs.

#### 2.5 Information Behaviour

“Information behaviour can be defined by the general model of information behavior developed”, a general model of information behaviour needs to include at least the following three elements.

- **a)** An information need and its drivers, i.e., the factors that give rise to an individual’s perception of need;
- **b)** The factors that affect the individual’s response to the perception of need; and
- **c)** The processes or actions involved in that response. (Wilson 1997)

Information needs, information seeking and formation behaviour are intertwined concepts which make the concept information behaviour very complex. Case (2002) defined information behaviour as “Information behaviour encompasses information seeking as well as the totality of other unintentional or passive behaviours (such as glimpsing or encountering information) as well as purposive behaviour that do not involve seeking such as avoiding information”

#### 2.6 Information Seeking Behavior

“Information seeking behaviour involves attitudes and character traits of individuals as well as environmental determinants. Behaviour is considered to be a compromise and result of multiple forces to which individuals are subjected to” (Sridhar 1995)

The term information seeking behaviour has been used to include all activities comprising finding, accessing information sources and acquiring information. There are many ways for finding user’s behaviour in the libraries. This study find out the purpose of gathering the information, type of information required, ways and means of acquiring information, sources of information, use of library and user interaction with the librarian.

Wilson (1999) defines the term information seeking behaviour as ‘the totality of human behaviour in relation to sources and channels of information, including both active and passive information seeking and information use. Thus it includes face-to-face communication with others, as well as the passive reception of information as in, for example watching television advertisements without any intention to act on the information given.

### 3. Changing Information Seeking Behaviour in Digital Era

Information Communication Technology (ICT) is one of the important words of today’s world. It has changed the society into information society and our way of life. It has been integrated in every walk of our life and its impact has been evident in railway, air reservations, banking and insurance sectors, postal services, biotechnology, bioinformatics, biomedical sciences, media and communications teaching learning, library and information services, e-resources, digitization of documents, digital library, library trade, entertainment, etc. etc. It has penetrated in everywhere and its make our life comfortable and easy (Bhattacharjee, Bhattacharjee & Sinha, 2013). Nowadays, like books and periodicals, there are many articles which are also available on Internet only as digitized form. It has also helped in the generation of quicker as well as better information. Before the advent of IT era, information search used to take a huge amount of time. Further, large volume of information in this universe is in non-electronic or analog form. This has helped in increasing the productivity of researchers and many other authors. Moreover, authors are now in a position to provide more updated information in their publications.

### 4. Review of Literature Related to Information Seeking Model

There are several kinds of conceptual models for information seeking behaviour. Generally, these models provide guidance in setting research questions, and formulation of hypotheses.

(Jarvelin & Wilson, 2003). **Wilson (1999: 250)** noted that the concern of the models of information behaviour among theoretical propositions. This extends Järvelin's (1987) discussion on criteria for assessing conceptual models. Jarvelin's suggestions led to empirical study (Byström & Jarvelin, 1995; Bystrom, 1999) and theoretical development

(Byström, 1999; Vakkari & Kuokkanen, 1987; Vakkari, 1999), which analyzed the relationships of task complexity and information seeking. Ellis's elaboration of the different behaviours involved in information seeking consists of six features. The strength of Ellis's model is that it is based on empirical research and has been tested in subsequent studies, most recently in the context of an engineering company (Ellis & Haugan, 1997).
Ingests (1996) model is made by examined a number of other elements first within each area of his model (Borlund & Ingersen 1997; 1998; Borlund, 2000) which had developed and tested an evaluative strategy on the basis of this model and had demonstrated its value in testing interactive information retrieval systems.

Any job consists of tasks, which consist of levels of progressively smaller subtasks. Each task also has a recognisable beginning and ending, the former containing recognisable stimuli and guidelines concerning goals and/or measures to be taken (Hackman, 1969). The relationships of objective and perceived tasks have been considered in organisational psychology (Hackman, 1969; Wood, 1986; Campbell, 1988).

The literature suggests many task characteristics related to complexity: repetition, analyzability, a priori determinability (Campbell, 1988; Daft et al., 1988), the number of alternative paths of task performance, outcome novelty (Fischer, 1979), number of goals and conflicting dependencies among them (Fiske & Maddi, 1961; Hart & Rice, 1991), uncertainties between performance and goals, number of inputs (March & Simon, 1967; MacMullin & Taylor, 1984; Tiamiyu, 1992), cognitive and skill requirements, as well as the time-varying conditions of task performance (Jarvelin, 1986; Tushman, 1978; Van de Ven & Ferry, 1980; Wood, 1986; Zeffane & Gul, 1993), communication (Robson & Robinson, 2015). Also, these characteristics have been understood in many different ways in the literature (Jarvelin & Wilson, 2003).

Seleznyov and Puuronen (2003) conducted study by using continuous user authentication to detect masqueraders. A prototype of a host-based intrusion detection system was built, which detects masqueraders by comparing the current user behaviour with his/ her stored behavioural model. The model itself was represented by a number of patterns that describe sequential and temporal behavioural regularities of the users. This paper also discussed about implementation issues, and provides performance results of the prototype.

Foster (2004) constructed nonlinear model of information-seeking behaviour, which contrasted with earlier stage models of information behaviour and represents a potential cornerstone for a shift toward a perspective for understanding user information behaviour.

Bokhari (2005) carried out a study to understand the nature and strength of the relationship between system usage and user satisfaction in the information seeking (IS) research and to validate this relationship empirically as defined in Delone and McLean’s IS success model. This research found a positive correlation between system usage and user satisfaction, although not very strong but “medium” in its nature, perhaps sufficient to perpetuate the tantalizing search for a relationship between such clear-cut metrics. It provided a direction for future research to find the moderators that might affect this relationship.

Ahmadi, Dileepan & Murgai (2012) carried out a study to examine the advantages of developing a simulation model of a university library, in order to balance the available resources with demand for services. The findings of the study has shown that a simulation model of the arrivals, flow, and usage patterns of library resources by the patrons described in this research, determined that there were four critical resources.

Objectives of the Study
1. To get idea about various information behaviour models;
2. To know how the models relate one to another and make an integration between models;
3. To know the usefulness of modals for searching information’s in quality manner

Methodology of the Study
The models of Information seeking behaviour are numerous. The models that have been developed to date by information scientists are not necessarily applicable to all user groups. The present study is based on the qualitative method and the analysis of few models selected randomly applicable to information users. The data have been obtained from various journals, articles and website. Here nine models have been studied and evaluated to reach the findings.

Model of Information Seeking Behaviour
Most of the information seeking behaviour models are of variety: they are statements that attempt to describe an information-seeking activity, the causes and consequences of that activity, or the relationships among stages in information-seeking behaviour. Very few models do search advance to the stage of specifying relationships among theoretical propositions, rather, they are at a pre-theoretical stage, but may suggest relationships that might be fruitful to explore or test. Models of information behaviour, however, appear to be fewer than those devoted to information-seeking behaviour or information searching. The models have been discussed one by one.

4. Kirkela’s Model of Information Seeking
7. Leckie’s Model of Information Seeking of Professionals


The aim of Wilson’s 1981 model shown in figure 1 is to outline the various areas covered by what he proposed as ‘information-seeking behaviour’ as an alternative to ‘information needs’. Wilson suggests that information-seeking behaviour arises due to the need perceived by an information user in different stages or sequences. In order to satisfy that need, user makes demands upon formal or informal information sources or services. These demands for information result in success or failure to find relevant information. If the result becomes successful, the individual then makes use of the information found and may either fully or partially satisfy the perceived need or indeed. The model also highlights that part of the information-seeking behaviour may involve other people through information exchange and that information perceived as useful may be passed to other people, as well as being used or instead of being used by the person himself or herself.

![Fig.1: Wilson's information behaviour model](image1)


Wilson made another model which is revision to his 1981 model of information behaviour. In this model shown in figure 2, various cycles of information activities occur, arise from the information need to the phase when information is being used (information processing and use). The primary structure of Wilson’s 1996 model is based on his first one. Here the ‘intervening variables’ that fall under third group in the picture show how the information-seeking barriers evolve during the needs of information. These are psychological, demographic, role-related or interpersonal, environmental and source characteristics. The 1996 model now also identifies ‘information-seeking behaviour’ (the fifth group of concepts in the figure), namely passive attention, passive search, active search and on-going search.

![Fig.2: Wilson’s (1996) model of information behaviour](image2)
The main principle in this revised model is that if information needs are to be satisfied, ‘information processing and use’ becomes an essential part of the feedback loop shown at the bottom of the model. The 1996 model also presents four relevant criteria as information seeking behaviour to explain users’ behaviour. In the second and fourth group of concepts. These mechanisms are represented as and the stress/coping, risk/reward, social learning theory and ‘self-efficacy’. The activating mechanisms are psychological factors which are explained by these different theories and which prompt the user to proceed with the information seeking process. Thus, Wilson identified characteristics of a number of human behaviour models in his model. In this manner, the model draws attention to the interrelated nature of information behaviour theory, whether the theory is drawn from other disciplines or from the research traditions of Information Science. Wilson also incorporated Ellis’ “behavioural characteristics” of information-seeking. These characteristics describe information-seeking activities such as “active search” and “ongoing search” while Erdelez’s.


Dervin's sense-making theory has developed over a number of years, and cannot be seen simply as a model of information-seeking behavior. She indicates this theory as a set of assumptions, a theoretic perspective, a methodological approach, a set of research methods, and a practice' designed to cope with information perceived as a human tool designed for making sense of a reality assumed to be both chaotic and orderly. However, sense-making is implemented in terms of four constituent elements - a situation in which information problems arise; a gap, which identifies the difference between the contextual situation and the desired situation an outcome, that is, the consequences of the sense-making process, and a bridge, that is, some means of closing the gap between situation and outcome. To bridge this gap, individuals seek information to make new sense and use this information to help them in everyday life. The outcome represents the use of information to complete a task. This makes the sense-making experience a holistic experience Situation Gap. Dervin presents these elements in terms of a triangle factors: situation, gap/bridge, and outcome, which is represented by figure 3.
5. **Collection**
The process of information seeking, senses the right direction, information related to the focused perspective is gathered and it minimizes the ambiguity of the information.

6. **Presentation**
After the completion of the search the seeker gets new knowledge which the person can present to others and put the knowledge to use.

7. **Assessment**
When the information seeker attains the required knowledge, seeker gets a sense of accomplishment and the self awareness increases.

Kuhlthau Model (1992)

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**Leckie Et Al’s (1996) Model of the Information-Seeking of Professionals**

According to Leckie et al this model is a general model, the research scholar decided to group the model with task performance and task based models in work related contexts. Leckie et al focused on how the professional’s work roles and tasks influence his or her information seeking behaviour. The study was conducted to examine the information-seeking behaviour of librarians, academics, researchers, doctors, nurses, engineers, lawyers, and many others. She notes that these studies examine how information practices embedded within professional work, how those information-related practices function to contribute to the professional’s work, and whether or not those practices can be improved or changed for the better.

- **Leckie et al., (1996) model**
5. Conclusion

Current human information behavior models do not take the matter of human multiple information task interaction phenomena. Such models are limited to explaining the process of information access and use while carrying out a single task. In 2007, Joint carried out a study to point out those past models of information ownership may not carry over to the age of digital information (Joint, 2007). Thus, this study gives a clear picture of the overview of the various models and shows how models are related to each other. This paper will serve the information community to illustrate that a number of factors to decide the responsibility, and contribution of the different forms of sustainability of digital information services.

The models of information behaviour focus on the micro-processes in the daily lives of users within particular contexts and social settings that could potentially influence users’ information behaviour. The models developed by Ellis and Kuhlthau focus on the different activities involved in the information-seeking process. Dervin’s Sense-making approach and Cheuk Wai-Yi’s Information seeking and using process model provide for the study of the way in which individuals perceive and bridge cognitive gaps to make sense of their world. An understanding of the sense-making process is very relevant to a study of consulting engineers’ information behaviour in their quest to retrieve relevant information that could assist in problem-solving. The model of the information seeking of professionals developed by Leckie et al. is used to provide the framework for a discussion of research findings reported in the subject literature on the information needs and information-seeking behaviour of engineers. As shown above, it is a comprehensive model and when considering the research problem, it also seems to be the best model to systematise the data collected in the current empirical study of consulting engineers. As a method, Sense-making could be invaluable in identifying consulting engineers’ specific information needs that arise from their work roles and associated work tasks and in investigating their selection of information sources. Sense-making questioning, through the use of ‘micro-moment or time-line interviews’ can lead to insights that could influence information service design and delivery.

It is evident from the discussion that each model represents a different in nature but also an overlapping or similar approach to information-seeking behaviour research. Common factors existed in all the models are that information usage is a process involving multiple phases. These phases include the identification of information needs, the decision to use information, selecting an approach and Cheuk Wai-Yi’s Information making could be invaluable in identifying consulting engineers’ specific information needs that arise from their work roles and associated work tasks and in investigating their selection of information sources. Sense-making questioning, through the use of ‘micro-moment or time-line interviews’ can lead to insights that could influence information service design and delivery.

It is evident from the discussion that each model represents a different in nature but also an overlapping or similar approach to information-seeking behaviour research. Common factors existed in all the models are that information usage is a process involving multiple phases. These phases include the identification of information needs, the decision to use information, selecting and acquiring information sources, finding and gathering, interpreting and processing the information, and putting the information to use. The outcome of the information seeking process is the utilisation of the required information to complete a task.

Reference


Abstract

Literature, in its broadest sense, is any written work. Etymologically, the term derives from Latin literatura/litteratura “writing formed with letters,” although some definitions include spoken or sung texts. More restrictively, it is writing that possesses literary merit. Literature can be classified according to whether it is fiction or non-fiction and whether it is poetry or prose. It can be further distinguished according to major forms such as the novel, short story or drama, and works are often categorized according to historical periods or their adherence to certain aesthetic features or expectations (genre).

Taken to mean only written works, literature was first produced by some of the world’s earliest civilizations—those of Ancient Egypt and Sumeria—as early as the 4th millennium BC; taken to include spoken or sung texts, it originated even earlier, and some of the first written works may have been based on a pre-existing oral tradition. As urban cultures and societies developed, there was a proliferation in the forms of literature. Developments in print technology allowed for literature to be distributed and experienced on an unprecedented scale, which has culminated in the twenty-first century in electronic literature.

Indian Women writing is being recognised as major contemporary current in Literature. The likes of Salman Rushdie, Amitav Gosh and Anita Desai have won worldwide acclaim for the quality of their writing and their imagination.

History Of Literature

The history of literature is the historical development of writings in prose or poetry that attempt to provide entertainment, enlightenment, or instruction to the reader/listener/observer, as well as the development of the literary techniques used in the communication of these pieces. Not all writings constitute literature. Some recorded materials.

The very first writings from ancient Sumer by any reasonable definition do not constitute literature—the same is true of some of the early Egyptian hieroglyphics or the thousands of logs from ancient Chinese regimes. Scholars have often disagreed concerning when written record-keeping became more like "literature" than anything else; the definition is largely subjective. Moreover, given the significance of distance as a cultural isolator in earlier centuries, the historical development of literature did not occur at an even pace across the world. The problems of creating a uniform global history of literature are compounded by the fact that many texts have been lost over the millennia, either deliberately, by accident, or by the total disappearance of the originating culture. Much has been written, for example, about the destruction of the Library of Alexandria in the 1st century BC, and the innumerable key texts which are believed to have been lost forever to the flames. The deliberate suppression of texts (and often their authors) by organisations of either a spiritual or a temporal nature further shrouds the subject.

Certain primary texts, however, may be isolated which have a qualifying role as literature's first stirrings. Very early examples include Epic of Gilgamesh, in its Sumerian version predating 2000 BC, and the Egyptian Book of the Dead written down in the Papyrus of Ani in approximately 1250 BC but probably dates from about the 18th century BC. Ancient Egyptian literature was not included in early studies of the history of literature because the writings of Ancient Egypt were not translated into European languages until the 19th century when the Rosetta stone was deciphered.

Many texts handed down by oral tradition over several centuries before they were fixed in written form are difficult or impossible to date. The core of the Rigveda may date to the mid 2nd millennium BC. The Pentateuch is traditionally dated to the 15th century, although modern scholarship estimates its oldest part to date to the 10th century BC at the earliest.

Homer's Iliad and Odyssey date to the 8th century BC and mark the beginning of Classical Antiquity. They also stand in an oral tradition that stretches back to the late Bronze Age.

Indian śruti texts post-dating the Rigveda (such as the Yajurveda, the Atharvaveda and the Brahmanas), as well as the Hebrew Tanakh and the mystical collection of poems attributed to Lao Tze, the Tao te Ching,
date to the Iron Age, but their dating is difficult and controversial. The great Hindu epics were also transmitted orally, likely predating the Maurya period.

Arabic literature

Arabic literature and Literature of Morocco Ibn Tufail (Abubacer) and Ibn al-Nafis (1213–1288) were pioneers of the philosophical novel. Ibn Tufail wrote the first fictional Arabic novel Hayy ibn Yaqdhan (Philosophus Autodidactus) as a response to al-Ghazali's The Incoherence of the Philosophers, and then Ibn al-Nafis also wrote a novel Theologus Autodidactus as a response to Ibn Tufail's Philosophus Autodidactus. Both of these narratives had protagonists (Hayy in Philosophus Autodidactus and Kamil in Theologus Autodidactus) who were autodidactic feral children living in seclusion on a desert island, both being the earliest examples of a desert island story. However, while Hayy lives alone with animals on the desert island for the rest of the story in Philosophus Autodidactus, the story of Kamil extends beyond the desert island setting in Theologus Autodidactus, developing into the earliest known coming of age plot and eventually becoming the first example of a science fiction novel.

Philosophus Autodidactus deals with various science fiction elements such as spontaneous generation, futurology, the end of the world and doomsday, resurrection, and the afterlife. Rather than giving supernatural or mythological explanations for these events, Ibn al-Nafis attempted to explain these plot elements using the scientific knowledge of biology, astronomy, cosmology and geology known in his time. His main purpose behind this science fiction work was to explain Islamic religious teachings in terms of science and philosophy through the use of fiction.

A Latin translation of Ibn Tufail's work, Philosophus Autodidactus, first appeared in 1671, prepared by Edward Pococke the Younger, followed by an English translation by Simon Ockley in 1708, as well as German and Dutch translations. These translations later inspired Daniel Defoe to write Robinson Crusoe, a candidate for the title of "first novel in English."[24][25][26][27] Philosophus Autodidactus also inspired Robert Boyle to write his own philosophical novel set on an island, The Aspiring Naturalist.[28] The story also anticipated Rousseau's Emile: or, On Education in some ways, and is also similar to Mowgli's story in Rudyard Kipling's The Jungle Book as well as Tarzan's story, in that a baby is abandoned but taken care of and fed by a mother wolf.

Among other innovations in Arabic literature was Ibn Khaldun's perspective on chronicling past events—by fully rejecting supernatural explanations, Khaldun essentially invented the scientific or sociological approach to history.[citation needed]

Persian literature

Ferdowsi's Shahnameh, the national epic of Iran, is a mythical and heroic retelling of Persian history. It is the longest epic poem ever written. From Persian culture the book which would, eventually, become the most famous in the west is the Rubaiyat of Omar Khayyam. The Rubáiyát is a collection of poems by the Persian mathematician and astronomer Omar Khayyám (1048–1122). "Rubaiyat" means "quatrain": verses of four lines. Amir Arsalan was also a popular mythical Persian story, which has influenced some modern works of fantasy fiction, such as The Heroic Legend of Arslan.

Examples of early Persian proto-science fiction include Al-Farabi's Opinions of the residents of a splendid city about a utopian society, and elements such as the flying carpet.[29]

Ottoman literature

The two primary streams of Ottoman written literature are poetry and prose. Of the two, divan poetry was by far the dominant stream. Until the 19th century, Ottoman prose did not contain any examples of fiction; that is, there were no counterparts to, for instance, the European romance, short story, or novel (though analogous genres did, to some extent, exist in both the Turkish folk tradition and in divan poetry). Until the 19th century, Ottoman prose never managed to develop to the extent that contemporary divan poetry did. A large part of the reason for this was that much prose was expected to adhere to the rules of sec’ or rhymed prose,[30] a type of writing descended from the Arabic saj’ and which prescribed that between each adjective and noun in a sentence, there must be a rhyme.
Jewish literature

Medieval Jewish fiction often drew on ancient Jewish legends, and was written in a variety of languages including Hebrew and Judeo-Arabic. Liturgical Jewish poetry in Hebrew flourished in Palestine in the seventh and eighth centuries with the writings of Yose ben Yose, Yanai, and Eleazar Kalir. Later Jewish poets in Spain, Provencal, and Italy wrote both religious and secular poems in Hebrew; particularly prominent poets were the Spanish Jewish poets Solomon ibn Gabirol and Yehuda Halevi. In addition to poetry and fiction, medieval Jewish literature also includes philosophical literature, mystical (Kabbalistic) literature, ethical (musar) literature, legal (halakhic) literature, and commentaries on the Bible.

India

Early Medieval (Gupta period) literature in India sees the flowering of Sanskrit drama, classical Sanskrit poetry and the compilation of the Puranas. Sanskrit declines in the early 2nd millennium, late works such as the Kathasaritsagara dating to the 11th century, to the benefit of literature composed in Middle Indic vernaculars such as Old Bengali, Old Hindi.

China

Lyric poetry advanced far more in China than in Europe prior to 1000, as multiple new forms developed in the Han, Tang, and Song dynasties: perhaps the greatest poets of this era in Chinese literature were Li Bai and Du Fu.

Printing began in Tang Dynasty China. A copy of the Diamond Sutra, a key Buddhist text, found sealed in a cave in China in the early 20th century, is the oldest known dated printed book, with a printed date of 868. The method used was block printing.

The scientist, statesman, and general Shen Kuo (1031–1095 AD) was the author of the Dream Pool Essays (1088), a large book of scientific literature that included the oldest description of the magnetized compass. During the Song Dynasty, there was also the enormous historical work of the Zizhi Tongjian, compiled into 294 volumes of 3 million written Chinese characters by the year 1084 AD.

The true vernacular novel was developed in China during the Ming Dynasty (1368–1644 AD). Some authors feel that China originated the novel form with the Romance of the Three Kingdoms by Luo Guanzhong (in the 14th century), although others feel that this epic is distinct from the novel in key ways. Fictional novels published during the Ming period include the Water Margin and the Journey to the West, which represent two of the Four Great Classical Novels of Chinese literature.

Japan

Classical Japanese literature generally refers to literature produced during the Heian Period, what some would consider a golden era of art and literature. The Tale of Genji (early 11th century) by Murasaki Shikibu is considered the pre-eminent masterpiece of Heian fiction and an early example of a work of fiction in the form of a novel. It is sometimes called the world's first novel, the first modern novel, the first romance novel, or the first novel to still be considered a classic.

Other important works of this period include the Kokin Wakashū (905), a waka-poetry anthology, and The Pillow Book (990s), the latter written by Murasaki Shikibu's contemporary and rival, Sei Shōnagon, as an essay about the life, loves, and pastimes of nobles in the Emperor's court. The iroha poem, now one of two standard orderings for the Japanese syllabary, was also written during the early part of this period.

The 10th-century Japanese narrative, The Tale of the Bamboo Cutter, can be considered an early example of proto-science fiction. The protagonist of the story, Kaguya-hime, is a princess from the Moon who is sent to Earth for safety during a celestial war, and is found and raised by a bamboo cutter in Japan. She is later taken back to the Moon by her real extraterrestrial family. A manuscript illustration depicts a disc-shaped flying object similar to a flying saucer.

In this time the imperial court patronized the poets, most of whom were courtiers or ladies-in-waiting. Editing anthologies of poetry was a national pastime. Reflecting the aristocratic atmosphere, the poetry was elegant and sophisticated and expressed emotions in a rhetorical style.
Here is the list of some of the top women writers in India who are appreciated globally for their work:

![Image of women writers]

Indians are lauded globally for their writing, whether it is Rabindranath Tagore for 'Gitanjali' or Salman Rushdie for his book 'Midnight's Children'. The success of Indian writers has reached such an extent that women authors are also breaking into the field in a major way and making us proud with their wonderful writings.

1. Arundhati Roy:

Arundhati Roy is one of the most celebrated authors of India, best known for her novel 'The God of Small Things'. The novel talks about how small things in life can affect people. The novel won the 1997 Booker Prize for fiction and it was one of the bestselling books at that time. Roy was awarded the Sahitya Academy Award in 2006, for her collection of essays, 'The Algebra of Infinite Justice' but she refused to accept it.

2. Anita Desai:

She is one of the most reputed writers of India and was nominated for the Booker Prize at least three times. She was awarded the prestigious Sahitya Academy Award in 1978 for her novel 'Fire on the Mountain' and the Padma Bhushan in 2014 for her contribution to Indian Literature. Her stories have an exemplary implication that strikes the human heart besides being humorous at the same time. The author has also won the British Guardian Prize for her novel, 'The Village by the Sea'.

3. Jhumpa Lahiri:

Lahiri has gained international acclaim for her writing which mostly deals with NRI characters, immigrant issues and problems people face in foreign lands. Her pen touches the soul with her simple and metaphorical writing focusing on the day to day nuances and the hidden dramas in every person's life. In 2006, Mira Nair directed a film based on her first novel 'The Namesake'. Her book 'The Lowland' was a nominee for the 2013 Man Booker Prize and the National Book Award for Fiction.

4. Kiran Desai:

She is known for her book 'The Inheritance of Loss', which talks about the pain of migration and living between the two separate nations. She touches the readers' heart via her writings especially when it comes to 'Make it In America'.

5. Shashi Deshpande:

Shashi Deshpande is an award winning Indian novelist best known for her book 'That Long Silence'. She won the Sahitya Akademi Award for the novel 'That Long Silence' in 1990 and the Padma Shri award in 2009.
Eminent Urdu writer from Lucknow Ishrat Naheed who was in Bhopal for a literature event discussed the importance and presence of feminism in Urdu literature, calling woman God's partner in creativity. Citing examples of Urdu female writers and poetesses, she also discussed the role of women and female protagonists in many Urdu stories.

"When God created humans, he made men and women. Though the society that we live in is patriarchal, God gave a higher status to women by making them his partner in creativity. He did not give this ability to men. In all species, whether plants or animals, it is the female that lays eggs or gives birth, keeping God's creativity going", she said, Naheed added that the first female writers in Urdu did not write by their own names and went by suffixes like 'daughter of', 'wife of' or 'mother of', hiding behind a man's identity, living as his shadow but the scenario changed with time and women rejected this kind of identity that was dependent on a man. They came forward and started writing with their real names.

"The very first hint of feminism that we see in Urdu literature is when women gave up their titles of 'Mrs' and 'Daughter of' etc and made their own identity in the world of literature back in the early 1900s", said Naheed, adding, "With time, the fairy-tales with a male protagonist as the savior faded and gave way to penning down about the strengths of women and how they handle tough situation without depending upon a man to save them."

Urdu literature is coming to its own. Due to the Progressive Writers’ Movement, and the subsequent addition of European-like genres and styles into the literary tradition of Urdu, as it has been explored, it was only a matter of time before women would begin writing and enriching the largely male-dominated sphere of language. Just recently, in June 2017, in a mushaira held in Delhi, many women poets read their unique, innovative poems, which did not necessarily follow any traditional Urdu approach. And perhaps that is why, they will give new direction to Urdu poetry, and help it from becoming a stagnating literary tradition focussed solely on ghazals and shers of a bygone era. In this interview, Professor Rakhshanda Jalil gives an insight into the contribution of women to the Urdu literary canon, and of how the landscape is slowly, but surely, changing in their favour.

Women’s language in Urdu was often referred to as ‘Rekhti’. It was considered crude, obscene and filthy. Women weren’t permitted to use the standard Urdu of men. Could we get a brief history of this tradition, whether it exists today and if so, where; and if there have been any literary pieces that give us an example of it.

Ismat Chughtai

Ismat Chughtai was an Indian Urdu language novelist, short story writer, and filmmaker. Beginning in the 1930s, she wrote extensively on themes including female sexuality and femininity, middle-class gentility, and class conflict, often from a Marxist perspective. With a style characterised by literary realism, Chughtai established herself as a significant voice in the Urdu literature of the twentieth century, and in 1976 was awarded the Padma Shri by the Government of India.

Amrita Pritam

Amrita Pritam was an Indian novelist, essayist and poet, who wrote in Punjabi and Hindi.[1] She is considered the first prominent female Punjabi poet, novelist, essayist and the leading 20th-century poet of the Punjabi language, who is equally loved on both sides of the India–Pakistan border. With a career spanning over six decades, she produced over 100 books of poetry, fiction, biographies, essays, a collection of Punjabi folk songs and an autobiography that were all translated into several Indian and foreign languages.

She is best remembered for her poignant poem, Ajj aakhaan Waris Shah nu (Today I invoke Waris Shah – "Ode to Waris Shah"), an elegy to the 18th-century Punjabi poet, an expression of her anguish over massacres during the partition of India. As a novelist, her most noted work was Pinjar ("The Skeleton", 1950), in which she created her memorable character, Puro, an epitome of violence against women, loss of humanity and ultimate surrender to existential fate; the novel was made into an award-winning film, Pinjar (2003).
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“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

Women are not born, but made what better than India to exemplify this statement by simone beauvoir. With the whole world celebrating International women Day with great pomp and show, it would be only apt to analyse the position and space Indian women occupy today. Comparing it to the time 60 years ago when the country had just gained independence with the women participating in nationalist movements, to being pushed into the domestic household space, to their resurgence as super women today, women in our country have seen it all.

There have been innumerable debates about gender in India over the years much of it includes women’s positioning in society, their education, health condition, women’s economic position, gender equality, etc. What one can conclude from such discussions is that women have always held a certain paradoxical position in our developing country.

While on one hand, India has seen an increased percentage of literacy among women and women are now entering professional fields, the practices of female on facticide, poor health conditions and lack of education still persisting. Even the patriarchal ideology of the home being a woman’s ‘real domain’ and marriage being her ultimate destiny hasn’t changed much. The matrimonial advertisements, demanding girls of the same caste, with fair skin and slim figure, or the much criticized fair and lovely ads, are indicators of slow changing social moves. If one looks at the status of women then and now, one has to look at two sides of the coin; one side which is promising and one side which is bleak.

When our country got its independence, the participation of women nationalists was widely acknowledged. It granted equal right to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. The Sex ratio of women at this time was slightly better than what it is today, standing at 945 Females per 1000 Males. Yet the condition of women screamed a different reality.

They were relegated to the household and made submit to the male-dominated patriarchal society, as has always been prevalent in our country. Indian women, who fought as equals with men the nationalist struggle were not given that free public space anyone. They become homemakers, and were mainly meant to build a strong home to support the men who were to build newly independent country. Women were reduced to being class citizens. The national female literacy rate was an alarmingly low 8.6%. The GER (Gross Enrolment ratio) for girls was 24.8% at primary level and 4.6% at the upper level (in the 11-14 years age group). There existed insoluble social and cultural barriers to education of women and access to organized schooling.

A very few were allowed into the public space which she was expected to manage on her own, while maintaining her domestic role as a home maker. In spite of the ‘Sharda Act’ which was passed in the 1950s to raise the marital age limit for girls, child marriage particularly in North India was quite prevalent through the average age at marriage for girls (female) was increased to 18. Sprawling inequalities persisted in their access to education, health care, physical and financial resources and opportunities in political, social and cultural spheres. It was almost unthinkable for women to have choice or say in matters for marriage career or life. Rather she had no choice at all. The practice of dowry was as common as ever and since men were better educated than girls, the demand were even more. The Dowry prohibition Act was finally passed in 1961, to protect women and promising severe punishment, but the conviction rate of crime against women was, still is very low in India. Because of such in human practices which were normalized by our society, the birth of the girl child was considered inauspicious. In villages as well are cities the girl child was killed either before birth or after. Even till date practice continues. The United Nations Children’s Fund, estimated that up to 50 Million girls & women’s are missing from India’s Populate because of termination of the female fetus or high mortality of the girl child to lack of proper care.
Through a no of constitutional amendments were made for women’s social, economic & political benefits. Yet they were never effective to bring a radical change in the situation. Women had only the role of “Good Wife” to play & if a women ventured out to work she was seen as a bad women, going against Societal norms. Around 800 women were reported to die every day due to pregnancy related problem due to malnutrition & getting married before 18. It was only by 1960s that a few educational women began to see themselves inceasingly change from a mere guardian of home to a legitimate participant 1st underwater time a lot has changed since those dark ages of the 1950s for the women.

Through at some levels like dowry crimes like rape, sexual harassment at office of public places & molestation, even easing, even after over sixty years of independence women are still exploited, which is the samelfull side of our country. Women, who now represent 48.2% of the population are getting access to education & them employment. From 504 million girls enrolled at the primary level in 1950-52 to 61.1 million girls in 2004-02. At the upper primary level, the enrolment increased from 0.5 million girls to 22.7 million girls.

Dropout rates for girls have fallen fallen by 16.5% between the year 2000 & 2005. Programs like Sarva shiksha abhiyan & saakshar bharat mission for female literacy has helped increase the literacy rate from less then 10% to more than 50% today the result of this that India has world largest no of professionally qualified women in the world & has more no of doctors, surgeons, scientist & professors than the U.S.

Women in India slowly started recognizing her true potential. She has Started questioning the rule laid down for her by the society. As a result, she has started breaking barriers & earned respectable position in the world. Today Indian women have excelled in each & every field from social work to visiting space station. There is no are no, which remain unconquered by Indian women. Whether it’s Politics, Sports, Entertainment, Literature, Tech, Everywhere. Its women power all along.

Today so many women can put any other written to shame. In the field of cinema, women like Vidya balan, Rekha, Smita Patil are such names who don’t play feminized roles but have asserted themselves over this male dominated realm. Today the modern woman is so deft and self-sufficient that she can easily called a Superwomen. Juggling many fronts single handedly. Women in India are coming up in all spheres of life. they are entering into all kinds of professions. A nation’s progress & prosperity can be judged by the way it treats its women folk. There is slow & steady a ware ness regarding giving the women their dues & not mistreating them seeing them as object of possession.

Despite progress the very fact that women along with being achievers also are expected to fulfil with being achievers, their roles as wives or mother prioritizing home against anything else.

Families are required to supply chaste daughter to the family of her future husband. Also very few women are actually employed in good playing job & hence parents don’t see the pt of spending money on girls education. Statistics says that close to 245 million Indian women lack the basic capability to read & write only 13.9% women are employed in urban sector 29% in domestic & agriculture sector, where too a majority of women are exploited by the men. The sec ratio of India shows that the Indian society is still prejudiced against female 7 lot is yet to be achieved in this context.

The path towards total gender empowerment is full of potholes over the years women have made great strides in many areas with notable progress in reducing some gender gaps yet realities such 11,332 women & girls getting trafficked every years & increased practice of dowry rape & sexual harassment hit hard against all the development that has taken place. Thus if on one hand women one climbing ladder of success the violence afflicted on her by her own family members. As compared to past, but in reality they have to still travel a long way. The Indian women has to make her away through all the socialized prejudices her away through all the socialized prejudices against her & men yet have to allow & accept the women to be equal participants in the country’s way forward.
Role Of Technology In Future Education

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Abstract

Tutor must also move towards the goal of transforming the traditional paradigm of learning. However the most important development affecting the teaching – learning process in the coming decades is also may be the application of information and communication technology. This ICT encompasses all communication technologies such as Internet, wireless networks, M-Learning, Power point presentation (PPT), Concept mapping, e-learning, Computer Assisted Learning (CAL), Technology enhanced Learning (TEL), Satellite communication, digital Television etc., Hence Technology can be perceived as a big change agent for education in future days.

Technology demand more effective and challenging teachers to cope up with the demand of the future learners. In present day technology has became an important part of education system. Teaching and Learning is changing with this new context. The education system of the future will no longer be regarded as class room and book bound, but rather as interactive through technology based medium

This paper explores (1) The role of technology in present (2) New Requirements (3) New Competencies (4) Future trends of technology in Education. (5) Technology and its benefits for students and teacher.

Key words: ICT, Technology, CAL, TEL, m-learning.

Introduction:

Formal and non formal, informal and visible and invisible learning are living in an expanded education and in a virtual space through the network. At primary and secondary Education, students starts to use them in class, but the reality is that now a days almost every student goes to school with a wide range of technological skills. Modern technology trends in education include distance learning, open source, social networks, mobile devices and online learning among the other trends.

The educational system of the future will no longer be regarded as class room and book bound but rather as interactive and fun through technology based mediums. These trends furthermore ensure that most information is readily available, education over vast distance is possible and the cost of education is reduced.

Education Technology

The Technology is more than ever living in our society and it is an important part of the education. Schooling and teaching is challenging with this new context. Technology have some characteristics that make them an essential tool in our daily life and for instance, in our school. New Technologies have changed the way we communicate and the way we live and work.

New Competencies:

For teachers to be able to integrate the use of Technology into teaching various kinds of skilla need to be developed. A vast array of competencies is demanded such as

- Creativity
- Flexibility
- Logistic skills for assigning work and study places and grouping students.
- Skill for project.
- Administrative and organizational skills
- Collaborating Skills.

Scope Of Technology In Education:

- Technology as a subject (i.e., Computer studies)
- Technology as a tool to innovate teaching – learning practice
- Technology as an administrative tool (i.e., Education management information system(EMIS))
- Technology is an expanding learning opportunity (i.e., distance learning, E-learning+)
- Technology as a facilitator of higher – order thinking skills
What Does Technology Mean To Individuals And Society?

- Technology and the word of work
- Technology and skill/Wage premium
- Technology and employment Technology as a source of economic growth

Advantages Of Technology

- Convenience
- Flexibility
- Readily accessible
- Promotes research collaboration at individual and institutional level
- Less costly

Future Trends In Education Technology

**Mobile Learning**

Now advances in hardware and software are making mobile “smart phones” indispensible tools. It is likely that mobile devices with internet access and computing capabilities will soon overtake personal computers as the information appliances of choice in the classroom.

**Gaming**

The Phenomenal success of games with a focus on active participation, built in incentives and interaction suggests that current educational methods are not falling short and that education games could more effectively attract the interest and attention of learners.

**Personalized Learning**

Education system are increasingly investigating the use of Technology to better understand a student’s knowledge base from prior learning and to tailor teaching to both address learning gaps as well as learning styles.

**Tel Net**

This is very popular internet service which enables a user for log into another computer to run software there. Telnet is a program which allows a computer to establish a session with a remote host on the internet.

**e - education**

The Development of e-Education has enabled distance education to overcome the lack of interactivity inherent in earlier forms of distance based on correspondence and mass media: but it looks as if it is also pushing the cost of distance education, e-learning materials available in electronic forms.

**e-books**

E-books have revolutionized the teaching and learning process. It can be effectively utilized in the classroom to enhance the learning process. The e-books can be described that the electronic content that is transmitted and / or displayed on a device or system to be read by the viewer similar in experience to reading physical book. It ensures rapid retrieval of discrete items.

**e-library**

There are number of digital libraries containing e-copies of text books, yearbooks, encyclopedias, journals, etc., available on the net. These information are provided free as well as a nominal charge on registration.

**e-zine**

News papers and magazines on the web represent an enormous of novel and up-to-date information. Some of the electronic magazines have their own search engines and archives.

**e-Journals**

The publication of journals in electronics form is called as e-journals which have brought significant changes in the global information process.

**e-Learning**

E-learning refers to learning refers to learning and others supportive resources that are available through a computer. In on line sessions, the computer displays material in response to a learners request.
Redefinition of learning spaces:

Schools around the world are re-thinking the most appropriate learning environments to foster collaborative, cross-disciplinary, student centered learning.

Teacher – generated open content

OECD school system are increasingly empowering teachers and networks of teachers to both identify and create the learning resources that they find most effective in the classroom. Many online texts allow teachers to edit, add to, or otherwise customize material for their own purposes, so that their students receive a tailored copy that exactly suits the style and pace of the course.

Smart portfolio assessment

The collection, management, sorting and retrieving of data related to learning will help teachers to better understand learning gaps and customize content and pedagogical approaches.

Teacher managers/mentors

The role of the teacher in the classroom is being transformed from that of the font of knowledge to an instructional manager helping to guide students through individualized learning pathways.

Technology Tool In Learning

According to Dricoll (1994) the constructive conditions for learning are

- Providing complex learning environments that incorporate
- Authentic activity
- Social negotiation as an integral part of learning
- Access to multiple modes of reflection
- Student centered instruction

Technology Tool In Learning

The following activities carried out by the lectures which involves the use of Technology

- They use some important tools in communicate with their students for example e-mail, chat, routing slips, forms video conferences etc.,
- They can teach their students to use of specific computer programmes in their professional field.
- Activities gradually being implemented.
- They should required their students to use Technology in activities related to their subject.

Benefits For Teachers

- Gains in Technology literacy skills, conference and enthusiasm
- Easier planning and preparation of lessons and designing materials
- Access to up-to-date pupil and school data, anytime and anywhere.

Benefits For Students

- More focused teaching, tailored to students strengths and weakness through better analysis of attainment data.
- Improved pastoral care and behavior management through better tracking of students.
- Gains in understanding and analytical skills, including improvements in reading comprehension.

Benefits For Parents

- High quality student report – more legible, more detailed, better presented.
- Increased involvement on education for parents and in some cases, improved self-esteem.
- Increased knowledge of children’s learning and capabilities, owing to increase in learning activity being situated in the home.

Conclusion

Technology is indispensible to the functioning of modern societies; these same technologies are equally indispensible to learning institutions. Students and professors should address this change in our society as a
chance to improve our educational practices in order to achieve an education with quality. The changing role of teachers, as we saw before, is an essential part of this changing process. Their role should turn in a “guide of learning” better than in a “font of knowledge” As Technology is incorporated in education the trend of a classroom and textbook based educational system is becoming more and more outdated. It can clearly be seen that the education system should change to adapt to modern requirements and to incorporate new technologies. By incorporating these technological trends into the educational system a higher quality education can be provide at a cheaper cost and spread over a larger segment of the population.

References:
A Study of Women Emotions in Kamala Das’ Writings

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Kamala das is one of the well-known contemporary Indian women writers. In her writings she expresses of women feelings, sentiments, and emotions passing through the human consciousness. She wrote with the focal on feminine sufferings in the complex culture stresses and strains of Indian society. While glancing over the writings we come across that she brought autobiographical events in a writing and she is representative voice to the women folk, which women have a voice of their, a voice that had been muted for centuries.

This is an attempt has been made in the present paper to identify the concept of domestic relationships of women folk towards menfolk and women emotions in Das’ writings with reference to the poem like An Introduction and The Old Playhouse poems reveals that the struggles for freedom, about the miserable condition of married life, struggle for the status of their own, equality among the men and women, emotions and feelings of women, identity crisis are the vital elements of Kamala das writings.

An Introduction poem is about strong remark in patriarchal society, which can be observed today and focal on the stresses and strains, miserable married life of women, quest for women identity etc. mentioned in this poem. In this poem poetess expressed that she is not interested in politics but she claims that she can name all the people who have been in power right from the time of Nehru. Lines of poem is like this

“I don't know politics but I know the names of those in power and can repeat them like days of week or names of months, beginning with Nehru……….”

The above quoted lines describe that politics of India has always remained in the male folk. She has memorized names of all politician of her age like days of the week or the names of the month. This shows that male folk is have been ruling the country without giving such rights to the womenfolk. Further in the poem she writes

“I am Indian, very brown, born in Malabar, I speak three languages, write in Two, dream in one………”

By referring these lines, she depicted about Indianness. She also capable of speaking three languages and writing in two probably the English and Malayalam. She expresses that she dreams in one because the world of dream is common to every individual male or female, uses the same universal language. In another sense poet tries to show that she had ability in the field of education, which is not possible to the other women.

By expressing such things, she makes clear that women are equal to the men. Women also possesses equal qualities like creativeness, passion and they have emotion and their own feelings they had. Further to these words she writes

“Don't write in English they said, English is not your mother tongue, why not leave me alone, Critics, Friends, visiting cousins, Every one of you? Why not let me speak in any language I like?………”

In the above quoted poem lines, she is questioning that though she had ability to write in English her friends, critics and relatives are question to her that why you are using English? It is not your mother tongue they keep on suggesting and advising to her in this sense they want to curtail the freedom of the poet. So that she questioning them why you not allow me to speak in the other language which I like?

In this writings or poems, she further reveals that language expresses her joys, grief, and hopes. She for further depicted her miserable married life events that is

“I was child and later they told me I grew, for I become tall, my limbs swelled and on one or two places sprouted hair………”

In the above lines she stated that she was a child although the size of her body grew up means she entered the stage of puberty yet her soul was immature. Perhaps the poet not only depicted her married life but tries to express the story of every woman in her country. Her grieves and sorrows are the griefs and sorrows of
every woman of her country. Kamala Das stated that she has ‘aches’ which belong to no one but herself. She experiences worse traumatic experience of her life. Ultimately, she gains inner strength and discover her true identity.

In her another poem The Old Playhouse, reflects with the themes like women desires and aspirations, quest for identity and Indian society, menfolk or patriarchy. This poem begins with the word “You” means menfolk / patriarchy. She is the representative voice of the female that pointing towards her husband, she expresses that her husband planned to remained her as caged bird. Which means that bird may not have freedom means bird doesn't know the seasons. Which indicates that she is under the clutch and control of the men.

In further poet says that “you were pleased with my body's response………” that is her husband exploiting her body but he never cares her soul and never loved her. She described that after getting she married to him, she was reduced to a slave to his male ego. She should act according to the male desire. So that poet says that “the summer begins to pall………” means the joy of her life is going to end because her husband has killed her desires.

In continuation she criticizes that “the male scent of your breath………” that expresses that the dominant patriarchy. She depicted that the dominance of patriarchy is always there which never goes away.

The present paper reveals that we must aware and rethink of the whole issues of their own lives as women. In that way Kamala Das try to bring themes like quest for identity of women. In order to that we must strengthen women and make their life with the confidence.

Work Cited-
Women Empowerment- Social and Economic Growth

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Abstract

Education is the major part of our life. Education brings everything for life. Many agencies of education providing different type education and experience to people, among all family is one of them, Mother is the first teacher who also head of the care taker. Women can play a very important role in the development of the society. Role of women in transforming education is endless task in women life. This paper intends women empowerment- social and economic growth of persons.

1-Introduction-
“Education is the basic tool for the development of consciousness and reconstruction of society.” Mahatma Gandhi

In any society education is a reasonably good indicator of development. Spread diffusion of literacy is generally associated with essential trait of today’s civilization such as modernization, urbanization, industrialization, communication and commerce. Therefore to acquire a better quality of life, education is highly essential. The word ‘education’ implies the characteristics of both the type of knowledge, material as well as spiritual. Role of women in transforming education and women education in society plays a very vital role in the overall development of the country. It not only helps in the development of half of the human resources, but also improving the quality of life at home and outside.

2-Definitions of Education-
Rousseau -“Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is forerunner of the perfect.”

John Dewey-“Education is process of experience. Because life is growth, education means helping inner growth without being restricted by age. The growth process is the process of adjusting to each phase as well as adding in the development of one’s skill.”

Education improves position in society, eliminating superstitions, rational thinking, helps in evaluation, wide exposure, independent decision making, healthy life style: using new techniques to improve productivity, ethical values, working in a cross-cultural environment, growth of the county, lower infant mortality rate, education is responsible for all round development of the society.

3-Role of Women in transforming Education
Economic development and prosperity:
Through providing education to women, they come forward and contribution towards the development and prosperity of the country.

Economic empowerment:
So long as women remain backward and economically dependent on men, the helpless conditions of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.

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 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 in the field of female education.

Improved health:
In transforming education, educated girls and women are aware of the importance of help and hygiene.
Through health education they are empowered to lead a healthy life-style. Educated women/mothers can take better care of both herself and her baby.

**Dignity and Honour:**
Educated women are now looked upon with dignity and honour. They become a source of inspiration for millions of young girls who make them their role-models.

**Justice:**
Educated women are more informed of their rights for justice. It would eventually lead to decline in instance of violence and against women such as dowry, forced prostitution, child marriage etc.

**Choice to choose a profession of her choice:**
Educated women can prove to 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.

**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.

**4-Conclusion-**
Education is a powerful tool of social transformation. Women have significant role in transferring education to society. Transferring education is the one of the most important concerns in present situation. As a women sacrifice her life for educating the people. To reaching the aims and objectives of education through women help learners practice these in pre-primary, primary, high school under graduate, post graduate and other modes of education system.

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International Women’s Day – Its Relevance In The Indian Perspective

Nahida Anjum Bagali
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Abstract

International Women's Day (IWD) is celebrated annually on March 8. The day has occurred for well over a century, with the first IWD gathering in 1911. The day is not country, group or organization specific - and belongs to all groups collectively everywhere. Gloria Steinem, world-renowned feminist, journalist and activist once explained “The story of women’s struggle for equality belongs to no single feminist nor to any one organization but to the collective efforts of all who care about human rights”. So make International Women's Day your day and do what you can to truly make a positive difference for women. International Women's Day (March 8) is a global day celebrating the social, economic, cultural and political achievements of women. The day also marks a call to action for accelerating gender parity. No one government, NGO, charity, corporation, academic institution, women's network or media hub is solely responsible for International Women's Day. Many organizations declare an annual IWD theme that supports their specific agenda or cause, and some of these are adopted more widely with relevance than others. International Women's Day is a collective day of global celebration and a call for gender parity. International Women's Day is all about unity, celebration, reflection, advocacy and action - whatever that looks like globally at a local level. But one thing is for sure, International Women's Day has been occurring for well over a century - and continua have to grow from strength to strength.

History

The earliest Women's Day observance, called “National Woman's Day,” was held on February 28, 1909, in New York, organized by the Socialist Party of America at the suggestion of activist Theresa Malkiel. Though there have been claims that the day was commemorating a protest by women garment workers in New York on March 8, 1857, researchers have described this as a myth.

In August 1910, an International Socialist Women's Conference was organized to precede the general meeting of the Socialist Second International in Copenhagen, Denmark. Inspired in part by the American socialists, German Socialist Luise Zietz proposed the establishment of an annual Women's Day and was seconded by fellow socialist and later communist leader Clara Zetkin, supported by socialist activist Käte Duncker, although no date was specified at that conference. Delegates (100 women from 17 countries) agreed with the idea as a strategy to promote equal rights including suffrage for women.

The following year on March 19, 1911, IWD was marked for the first time, by over a million people in Austria, Denmark, Germany and Switzerland. In the Austro-Hungarian Empire alone, there were 300 demonstrations. In Vienna, women paraded on the Ringstrasse and carried banners honouring the martyrs of the Paris Commune. Women demanded that they be given the right to vote and to hold public office. They also protested against employment sex discrimination.

The Americans continued to celebrate National Women's Day on the last Sunday in February. In 1913 Russian women observed their first International Women's Day on the last Saturday in February (by the Julian calendar then used in Russia).

In 1914 International Women's Day was held on March 8 in Germany, possibly because that day was a Sunday, and now it is always held on March 8 in all countries. The 1914 observance of the Day in Germany was dedicated to women's right to vote, which German women did not win until 1918.

In London there was a march from Bow to Trafalgar Square in support of women's suffrage on March 8, 1914. Activist Sylvia Pankhurst was arrested in front of Charing Cross station on her way to speak in Trafalgar Square.
On March 8, 1917, on the Gregorian calendar, in the capital of the Russian Empire, Petrograd, women textile workers began a demonstration, covering the whole city. This marked the beginning of the February Revolution, which alongside the October Revolution made up the Russian Revolution. Women in Saint Petersburg went on strike that day for "Bread and Peace" – demanding the end of World War I, an end to Russian food shortages, and the end of czarism. Revolutionary leader Leon Trotsky wrote, "23 February (8th March) was International Woman's Day and meetings and actions were foreseen. But we did not imagine that this 'Women's Day' would inaugurate the revolution. Revolutionary actions were foreseen but without date. But in the morning, despite the orders to the contrary, textile workers left their work in several factories and sent delegates to ask for support of the strike… which led to mass strike… all went out into the streets." Seven days later, Tsar Nicholas II abdicated, and the provisional Government granted women the right to vote.

Following the October Revolution, the Bolshevik Alexandra Kollontai and Vladimir Lenin made it an official holiday in the Soviet Union, but it was a working day until 1965. On May 8, 1965, by the decree of the USSR Presidium of the Supreme Soviet International Women's Day was declared a non-working day in the USSR "in commemoration of the outstanding merits of Soviet women in communist construction, in the defense of their Fatherland during the Great Patriotic War, in their heroism and selflessness at the front and in the rear, and also marking the great contribution of women to strengthening friendship between peoples, and the struggle for peace. But still, women's day must be celebrated as are other holidays."

After its official adoption in Soviet Russia following the Revolution in 1917, the holiday was predominantly celebrated in communist countries and by the communist movement worldwide. Communist leader Dolores Ibárruri led a women's march in Madrid in 1936 on the eve of the Spanish Civil War.

It was commemorated by the communists in China from 1922. In 1927, in the Chinese city of Guangzhou, there was a march of 25,000 women and male supporters, including representatives of the Kuomintang, the YWCA, and labor organizations. After the founding of the People's Republic of China on October 1, 1949, the State Council proclaimed on December 23 that March 8 would be made an official holiday with women in China given a half-day off.

The day remained predominantly a communist holiday until about 1967 when it was taken up by second-wave feminists. The day re-emerged as a day of activism, being sometimes known in Europe as the "Women's International Day of Struggle". In the 1970s and 1980s, women's groups were joined by leftists and labor organizations in calling for equal pay, equal economic opportunity, equal legal rights, reproductive rights, subsidized child care, and the prevention of violence against women.

The United Nations began celebrating International Women's Day in the International Women's Year, 1975. In 1977, the United Nations General Assembly invited member states to proclaim March 8 as the UN Day for women's rights and world peace. International Women's Day sparked violence in Tehran, Iran on March 4, 2007, when police beat hundreds of men and women who were planning a rally. (A previous rally for the occasion was held in Tehran in 2003.) Police arrested dozens of women and some were released after several days of solitary confinement and interrogation. Shadi Sadr, Mahbubeh Abbasgholizadeh and several more community activists were released on March 19, 2007, ending a fifteen-day hunger strike.

In the twenty–first century, in the West, the day was increasingly sponsored by major corporations and used to promote feel–good messages, rather than radical social reforms. In 2009, the British marketing firm, Aurora Ventures, set up a "International Women's Day" website with corporate sponsorship. The website began to promote hashtags as themes for the day, which became used internationally. The day was commemorated by business breakfasts and social media communications that were reminiscent of Mother's Day greetings.

**National women’s day**

National Women's Day of India was observed on 13 February 2014. This day is observed on the date of birth of India’s first women governor Sarojini Naidu. Sarojini Naidu was born on 13 February 1879 and died on 2 March 1949. This was the 135th birth anniversary of Sarojini Naidu.

Her birthday has been selected to observe as a National Woman Day in recognition of the works done by her for upliftment and development of women in India. Her name and birth date was proposed to celebrate
as the National Women’s Day in India by members of Bhartiya Mahila Sangh and Akhil Bhartiya Mahila Sammelan.

**Sarojini Naidu**

- Sarojini Naidu is also known as the Nightingale of India
- She was a child prodigy, a poet and an activist during the independence of India
- From 1947 to 1949, she served as the first woman to become the governor of an Indian state of United Provinces of Agra and Oudh
- In 1925, she served as second woman to become President of the Indian National Congress and the first Indian woman to do so
- Naidu joined the Indian national movement after the partition of Bengal in 1905
- In 1928, the British Government awarded her with the medal Naidu Kaiser-i-Hind for her work during the plague epidemic in India

**Literary works of Sarojini Naidu**

- Golden Threshold published in 1905 was her first collection of poems
- The Bird of Time: Songs of Life, Death and the Spring
- Feast of Youth
- The Magic Tree
- The Wizard Mask
- Muhammad Jinnah: An Ambassador of Unity
- The Sceptred Flute: Songs of India, Allahabad: Kitabistan
- The Indian Weavers

**Women’s Rights**

**The development discourse in India neglects women**

"The development narrative homogenises women’s experiences and contexts, refuses to delve deeper into their life experiences, and is content to have counted women as participants, beneficiaries, victims, and case studies."

“The development narrative homogenises experiences and contexts, refuses to delve deeper into women’s life experiences.”

In fact, the development narrative casts its gaze evenly across a range of women, homogenises experiences and contexts, refuses to delve deeper into women’s life experiences, and is content to have counted women as participants, beneficiaries, victims, and case studies. Content to have counted her in, but not necessarily explored the complex socio-political, cultural and economic dynamics that she lives through everyday.

Three and a half decades ago, there was an overall lack of consciousness, sensitivity, and understanding of how our well-oiled structures of patriarchy functioned within families, homes, villages, cities, and society at large. Women were indeed ignored. But this very ignorance generated a counter-intuitive process of delving deep into individual experiences, and unpacking patriarchy through them. It gave birth to new perspectives, a feminist consciousness, reflections on the productive and reproductive roles of women, their practical and strategic needs, the impact of patriarchy on women’s individual and collective lives and their abilities to cope, counter, and resolve.

We believed then, as a sector, as citizens, activists, educators, and researchers that the subjective experience of each gives expression to the the experiences of many. So we delved deep into the lives of individual women, because when you are immersed in one, you are immersed in all, and can understand the collective experience of people.

Two decades later, we have 33 million women who are part of SHGs; 1.3 million women elected representatives in our panchayats. And we also have 20,000 homemakers committing suicide annually; this is a rate that is significantly higher than that of farmer suicides, which form a big part of our country’s developmental and political discourse. I am not diminishing the latter, but let us pause and think about how we balance both of these; how much mind, media, and research-space we give each.
Promoting women in grassroots governance: Strategies that work

Patriarchy rides alongside development

What we see today is not ignorance; it is a stubborn commitment to patriarchy. And at the same time, it is far more complex than just that. It has taken many decades of societal work to replace the values of patriarchy with values of empowerment, and expose the numerous fault lines in our society.

However, we have quickly moved from working on transforming gender power equations to decorating, celebrating, and embellishing the idea of women’s empowerment, devoid of its true meaning. And that is the crux of the problem. Today, touting women’s empowerment has become a way of expressing solidarity and enhancing one’s own credibility and power, of being on the ‘right side of gender’. Gender optics, is what I call it.

Let us look at some examples of how women have been excluded from the circle of development and have fallen out of the circle of well-being, self-actualisation, dignity, and self-esteem.

“What we see today is not ignorance; it is a stubborn commitment to patriarchy.”

Not long ago, I was in a remote village of Karnataka with a community called the Kadugullas. This is a community of herders, who have diversified their livelihoods. Their habitats comprised of reasonably large houses with courtyards and compound walls. Walking through the village, I noticed platforms built outside the compound walls and girls studying, sleeping or working on them. This struck me as strange; I asked one of them whether they were outside because they were menstruating. She said yes.

These girls were required to sleep there come rain or shine. And while they shared their distress quickly and quietly, they also expressed fear of invoking the wrath of their deity, if their families broke this norm. The girls showed me another spot, where pregnant women were required to stay for at least three weeks to a month. However, now things are changing and pregnant women were given shelter sometimes. Sometimes.

The category of ‘women’, or even of ‘communities’, is itself pluralistic. Thus, treating women as a homogenous group will only result in vacuous theorising. | Photo courtesy: Arjun Swaminathan

This is not a community not ‘touched by development’. Their houses are evidence of this, as is their approach to livelihood, and their aspirations. This was a region where development had encircled the community, but had not led to the well-being of its women and girls.

I have seen many such examples across the country. The Lambadas in Telangana, for instance, are an agri-pastoral community who had a system of bride price. However, their increasing upward mobility, adoption of commercial agriculture, and growing socio-economic status has also led to the introduction of massive dowries. In fact, these dowries can be far higher than in other communities.

“Even as communities climb the ladder of mainstream development, the women begin to slip down the ladder of gender justice.”

And this story repeats itself across the country. Communities who traditionally lived off the commons—forests, grasslands or otherwise—used to have more progressive and gender equal relations. In the past 15-20 years (and more starkly in the last 10), the equation has changed, as it has even with the Rabari and Raika pastoralists of Gujarat and Rajasthan. Even as many tribal, nomadic and pastoral communities get alienated from their common lands, transit into various forms of settled agriculture, and climb the ladder of mainstream development, the women begin to slip down the ladder of gender justice.

And what do we have to say of all the young girls, old mothers, and traumatised widows in Kashmir, where development has been jettisoned entirely, because of civil strife? Who is talking about the emotional and psychological experiences of individual women in Kashmir? It doesn’t even enter our development framework because there is something else happening there that is more important. Kashmir is just one such space; there are many across India.

And in rural India, where we have more than one lakh women panchayat leaders, we still see countless cases of domestic abuse and violence in village after village. These are never taken up by the panchayat, because local governance institutions do not think that violence against women falls within the domain of local governance. These issues are either relegated to the women’s mandals, or the legal system, not to the social justice committees of these local governance institutions. Here, we don’t even recognize that the well-being of women and girls is a part of governance. Development is, but not this.
The imperative for research and policy

If we were to assess our entire sector, and look at the volume of research on women’s issues, we will find that it focuses either on her reproductive role and her body, or on her economic role as a worker. The rest is eluded.

“Rather than making marginalised women objects of enquiry, shouldn’t we be ensuring that they engage as the primary agents of enquiry?”

Moreover, with research, rather than making marginalised women objects of enquiry, shouldn’t we be ensuring that they engage as the primary agents of enquiry? Often, they are our respondents. But what are their questions? What are their hypotheses of their own lives? What aspects of their experiences would they like society to understand? These are questions we must ask ourselves, as we design research and write policy. The girl I met on that platform in Karnataka told me this: “Nobody is curious as to why we are living like this.”

Research, for whom?

Women’s lives are deeply impacted by development neglect. Their experiences are often subsumed under the starker and larger neglect of the entire community. Here I am talking merely of research and policy, not programmatic interventions. If we were to listen to women not just as respondents, but also as those asking the questions, our research would become far more located in how they experience development, or the lack of it.

We need to localise the plural experiences of women

The more global our development paradigm becomes, and the more global civil society aspirations become, the more we homogenize many of our terms, and how we view women’s experiences. The category of ‘women’, or even of ‘communities’, is itself pluralistic. Thus, treating women as a homogenous group will only result in vacuous theorising.

Thus, while there is an impetus to collectivize women and often homogenise experiences for the politics of resistance and advocacy, it is equally critical to localize women’s needs, issues, strengths, and perspectives, as a necessary step to reverse this neglect. If grassroots research action and policy is inherently local, then it will be difficult to ignore individual women’s perspectives and needs.

In today’s India, which celebrates empowerment and progress, if you question development’s impact on women, you are anti-development. We don’t want to ask the really uncomfortable questions about how development impacts women’s lives, because doing so will divert the gaze from ‘development’—a show that we must celebrate to showcase our ‘citizenship’—even when it ignores, hurts, or oppresses women.

Top most Indian Women Who Changed History

Ahilyabai Holkar: Queen of Malwa / Indore (1725 - 1795)

Anasuya Sarabhai: Social Worker and Trade Union Leader (1885 - 1972)
Begum Akhtar: Classical Singer (1914 - 1974)

Chand Bibi: Warrior Monarch of Bijapur (1550 - 1599).

Indira Gandhi: Iron Lady of India (1917 - 1984)


Bibliography

The Role And Status Of Women In India

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Abstract

India’s struggle for freedom is one such instance in history where women had stepped out of their regular roles as home-makers, mothers and wives to shoulder the responsibility of sculpting the concept of a new nation amidst the conflict between the people and the colonial state.

While they were at it, they had stood shoulder to shoulder with their men-folk to rally the masses to the cause, face bullets, picket shops, and participate in propaganda making. They embodied self-sufficiency as Gandhi had first visualized through the skill of spinning using a “charkha” (spinning machine for household spinning of cloth).

Ideally taken to be a womanly occupation practiced at home, the spinning of cloth with a charkha became the guideline for understanding the resilience of the spirit. Given that India found its footing in ideals drawn from home such as the art of spinning practiced by women, one would naturally expect that the newly born nation would keep in mind the need of empowering its women to stand as an example of a just society.

The Constitution of the Republic of independent India did not disappoint this expectation and sure enough, women found their rights consolidated on paper, in laws and constitutional provisions giving them equal rights to all aspects defining a quality life.

Introduction:

Dependent women are not empowered women. If women think just that being highly educated and employed they are empowered, it is a myth. Women should understand and remember that they are also rational, intelligent and thinking human beings. India is the world’s largest democracy in the world with a population of nearly 1.25 billion. Higher and technical education of women in India plays an important role in improving living standards and prosperity of the country. As an independent group, women constitute 48% of the total population of India. Women’s constitute valuable human resource of the country

Women development and growth in the socioeconomic area also sets step for sustainable growth of economy. The principle of gender equality is protected in the Indian constitution in its preamble, fundamental rights, fundamental duties and directive principles of state policy. The constitution officially grants equality to women in India. Indian constitution also empowers the state to adopt measures of positive perception in favor of women by making various helpful laws and schemes and policies for women. Women education is milestone and breakthrough strategy of women empowerment because it allows them to respond to the challenges, to provoke their traditional role and change their life style accordance with modern society. Due to this we cannot disregard the importance of education in reference to women empowerment, role and status India is self-confident to becoming superpower, a developed country by 2020.

The role of women in India’s independence movement

India’s struggle for freedom is one such instance in history where women had stepped out of their regular roles as home-makers, mothers and wives to shoulder the responsibility of sculpting the concept of a new nation amidst the conflict between the people and the colonial state.

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The Constitution of the Republic of independent India did not disappoint this expectation and sure enough, women found their rights consolidated on paper, in laws and constitutional provisions giving them equal rights to all aspects defining a quality life.

**Gender norms: redefining the status of women in India**

Fast forward to 2016, 70 years since independence – the situation stands such that reports indicate a dwindling tendency in participation rates of women in the formal labour force and political participation of women being no more than 10%.

The National Crime Records Bureau has further recorded an alarming rise in the rate of crimes against women which serve to only complicate any chance of improving the participation rates of women in various areas of society.

This unexpected turn of events despite a promising start to a national narrative of development demands a close look at gender roles in the context of the society it is born of. Only in assessing gender roles and social attitudes to such gender roles despite progressive laws can one possibly understand what has worked for India and what hasn’t. And most importantly for that which hasn’t worked, “gender roles” can tell us “why” the situation has turned out that way. To begin the discussion, let's first start by defining what “gender” is:

“Gender” is a socio-cultural construct which provides the implicit framework that charts out the general relationships between the sexes in a society.

**The Social Framework**

In order to understand the status of women in India we have to study the problem in socio-cultural context. Our ancient holy literature, Rigveda shows evidence that, women are fully the equals of men as regards to access to and capacity for the highest knowledge, even the knowledge of the absolute Brahma. The brahmavadinis were products of educational discipline of brahmacharya, for which women were also eligible.3 The Rigveda refers to young girls completing their education as brahmacharinis and then gaining husbands, in whom they were merged like rivers in the ocean. The Yajurveda also states that a daughter who has completed her brahmacharya should be married to one who is similarly learned. 4 The Atharvaveda also refers to maidens qualifying by brahmacharya, the disciplined Life of studentship, fit for married life in the second ashram i.e. Grihastha ashram. The Upanishad also emphasizes that, the men and women were equal participants of knowledge. The custom 93 of Sati, the proscription of widow remarriage even when she is widowed as a child, the insistence on dowry rendered Hindu women a non-person. In addition prohibition of inter religious and inter-caste marriages compelled some women into prostitution or commit suicide. Islamic marriage is a contract, still it does not give equal rights to men and women, polygamy is allowed and easy divorce is granted to the husband only. The middle class Muslim Women are not allowed to participate in social activities and they are expected to observe pardah especially while moving in the streets. Most of Muslims in India are patrilineal except the Mopla Muslims in Kerala and Lakshadweep. Classical Christianity does not accept equality to women but it emphasizes monogamy and nuclear family, which ultimately results in freedom of women, and individuality. Indian Christian women are still not given equality in the religious matters and property rights. However, female culture as reflected in ballads, wedding songs and jokes, women tend to react against the discrimination of their culture by describing men as vain, faithless and childlike. All these factors help to reduce the damage to a girl’s self esteem when she realizes that she is

**The Political Context**

The status of women towards the last part of the British rule in India i.e. in the first quarter of 19th Century, some remarkable social changes took place. Law relating to Abolition of Sati in 1829, suppression of Female Infanticide etc., was the steps taken towards liberation of women. Introduction of English as a medium of education provided a gateway to the changing ideas of Western liberalization and democracy, based on the ideals of individual freedom, liberty and secularism. The social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, M.G. Ranade Dayanand Saraswati, Swami Vivekanand, Dr. Anne Besant, Sister Nivedita contributed significantly to the social reform movement in India, and aimed at liberating women by fighting against social evils like sati, purdah, child marriage, female infanticide, prevention of widow remarriage, devadasi system etc. The Indian nationalist movement under Gandhi’s leadership contributed towards a
significant change in the prevailing attitude towards women. Thousands of men and women both from rural and urban areas joined the Non-co-operation Movement in 1921 and Civil Disobedience Movement of 1930 in response to the call of Gandhiji and faced police and prisons. The All India Women Conference was formed in 1927 which was an important milestone in the march of women towards equality. A series of laws like Child marriage Restraint Act, Hindu Women’s Right to Property, Widow Remarriage Act and several other laws regulating the fixation of working hours and working conditions were passed. This provided an opportunity for the women to participate in politics and several other fields. 8 The charter of the United Nations signed in San Francisco in 1945, was the first international agreement to proclaim gender equality as a fundamental human right. “Since then the organization has helped to create a historic legacy of internationally agreed strategies, standards and programmes and goals to advance the status of women worldwide”.

Understanding the gender role of women in India

In India, where religious myths and traditional attitudes define virtues and vices( relative to interpretation) , and these in turn condition popular imagination to form the social culture, the ideal and permissible cultural role of a woman becomes a contentious issue that can barely be assessed in uniform terms.

However, a careful observation validates the fact that patriarchy has had an upper hand in general in most traditional norms across the country. In this context, India with its sub-continental geographical expanse and its unique patchwork of regionally diverse cultures becomes a template for a special kind of gendered discrimination.

This discrimination brings together the different oppressive practices from different traditional communities to write out a common low position for women which often go unquestioned due to selective “scripture-based” justification for retaining order in communities. This form of discrimination has over time acquired the status of a norm, permeating the overall cultural attitude towards determining claims of women at multiple levels, besides limits already being imposed on production entitlements owing to the forces of globalization.

Under the guise of prosperity backed by a steady growth in economic parameters thus, gendered discrimination serves to adversely affect human development of a significant section of the population, rendering them vulnerable to poverty and related security issues.

Culture defining the priorities and status of women in India

The Human Development Report 2015, published by the UNDP (United Nations Development Programme) recorded that women across the world undertake most of the unpaid housework and care giving work in their homes and communities.

Due to a disproportionate workload in terms of care giving duties, women most often have less time for other activities such as paid work and education. In a sample of 62 countries, it is interesting to note that on an average 4.5 hours a day were devoted by men to social life and leisure while for women, the number of hours was reduced to 3.9 in India.

Besides the lack of time faced by women after care giving activities to pursue income generating skills and active careers, they also find themselves often subjected to a family imposed ideal of priority skill sets to work on which in turn shapes them to cater to the requirements of a chauvinistic marriage market rather than a job market.

Cultural indoctrination and social pressure

Interestingly, educated married women in urban areas have been found to be socially “wired” to bend to the pressures of their in-laws and drop out of the labour force after marriage to give priority to their care giving duties at home. There are also instances of women willingly leaving their jobs as they are conditioned to believe that housekeeping, child bearing are their primary duties and roles.

This issue is as much a matter or cultural indoctrination as it is of cultural pressure. There is also a noted differentiation in establishing culturally accepted priorities for men and women. For women, the disproportionate pressure to sustain the marriage, manage the household, bear and bring up children alongside careers naturally push them to often compromise with their work life aspirations.
Given that society is hostile to women who break the mould and rewrite their priorities on their own, conforming to the code becomes the easier and thus the more frequently opted choice. It's often vital for those who want to maintain a relationship with their own parents and family.

Work culture in India also adopts the same attitude and would rather fire young mothers or women with conservative social norms than invest in arrangements such as:

- Assisting them with more flexible work hours
- Allowances for travelling or facilities for pick up and drop off
- Building crèches or day care facilities for their employees' children

**Fighting poverty: challenging the status of women in India**

When thrown in a situation where she has to take important decisions affecting the well-being of her family, she is thus extremely vulnerable to exploitative people. Besides this aspect, in terms of the prospect to take up employment somewhere to earn for the family in dire situations, her lack of adequate skill set throws her into the clutches of the informal sector which further fuels poverty in India.

The informal sector being largely unregulated, her quality of life and level of income vary according to the whims and fancies of her employer. There have been instances where women have been lured by promises of work to the lairs of traffickers and sold off. Instances of sexual abuse and cruel work conditions are also as much a reality for women trapped in the poverty chains.

To fight sexual violence and human trafficking, the government must do everything it can to promote women entrepreneurship in India and help them join the formal sector so as to enjoy the legal protection that comes with real employment contracts.

**Gender issues at all levels of society**

Life for the upper class women, educated women is different but no better. Despite their qualifications, what acts against them is a threat to their security while working outside their homes, travelling to universities and colleges.

Right from jilted lovers seeking to teach their beloved a lesson for rejecting them through extreme means like acid attacks and rape, to men on the streets treating women with contempt through harassment and molestation for stepping out and holding equal positions – the story follows a similar narrative almost everywhere across the length and breadth of the country.

Why are women's gender issues so persistent?

**Different investments for boys and girls**

The family invests more on the boy’s career and more on the girl’s future marriage. To build on further, children grow up to learn in 99% of the cases that women are born to get married and go to their in-laws' place. With this comes the notion of holding property and inheritance.

As the woman is to be married off to another as per societal norms, the family naturally makes it a point to make the son the heir of inheritance and not the daughter. This naturally results in the girl being conditioned to believe that she is a liability while the boy believes he has the right to stand for his claims as he will be the running the home in the long run. Even though laws have been crafted to ensure that women get their due share, the case in reality is that very few women are aware of the legislation and the need to stand for their right to security.

**Women's right to security and ownership**

Marriage and its aftermath spell a different kind of security issue for women in India. For most cases, particularly in rural and semi-urban areas, the marriage is a social ceremony, at times an economic contract of sorts between families with the bride and groom having very little say in the entire affair. It isn't about them; it's about what their parents want.

There have been instances where the bride and groom have met on the very day of the marriage for the first time! After marriage the woman often has to deposit all her jewellery and assets with her in-laws as she is **not permitted to possess her own bank account.** There are instances where women have had to seek permission to visit the doctor.

For young girls, security again becomes the grounds on which they most often end up dropping out of school. The idea of women symbolizing the honor of the family makes the distance of the school from home a
factor “threatening” the honor in terms of increasing the chances of an unsupervised interaction of girls with a wider range of men leading to chances of undesired relationships (i.e unregulated by family). Thus, the preventive measure usually taken is to:

1. Get the girls to drop out of school
2. Marry them off early so that they do not have any scope for choosing their life partner

This also ensures that their reproductive age is used exhaustively to carry forth bloodlines. The violations of basic human rights here range from simply the choice of what to do with your own body (including bodily integrity when there is violence) to the right to education.

**Owing your fate and future**

The role of women in Indian society is too often viewed as a kind of liability. They are seen as people who have to be maintained and taken care of at different phase’s notions and beliefs that govern what they are capable of and are “meant” to do.

For families that are not really well-off, this dangerous idea sometimes translates to women being subjected to neglect and other poor treatment, e.g. girls getting inadequate nutrition because they are taken as candidates meant to ultimately settle with the groom’s family. After all, those who "deserve" the best food are the boys who will have to go to school and work later on, isn’t it?

Women are taught to “not own” themselves and grow as mandated by generations of patriarchs. Denial of the self more often leads to denial of one’s true potential and this affects the state of the entire country.

Lack of awareness and exposure causes this regressive mindset to further thrive. To suggest hope brings us to the question of not just taking a closer look at the education system for youngsters but also a much needed awareness drive and peer education system for the elder generations.

With family units being a fundamental aspect of every Indian’s life, every member of the Indian household, of variable age groups has to undergo an awareness journey to break out of the long standing legacy of “socially” treating women as second class citizens in a country which promises them empowerment by law.

**Conclusion**

The role of women in Indian society is too often viewed as a kind of liability. They are seen as people who have to be maintained and taken care of at different phase’s notions and beliefs that govern what they are capable of and are “meant” to do. Women have been successful in improving their status in India. Social workers and political and legal environment enabled them to prove themselves as an equal partner in promoting social economic and political development of the society.

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Women Empowerment Through Education In Hyderabad - Karnata

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Abstract:

The paper examines the issue of women education in India can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. The growth of women’s education in rural areas is very slow. Drawing on existing literature and various statistics concerning women’s education, the paper provides an overview of the education with respect to women and highlights some of the issues and barriers to women’s education. Only education can help women to understand the Indian’s constitutional and legislative provisions that are made to strengthen them. Female literacy rate India e.g. 7.9% in 1951 and 54% in 2001 and 65.46% in 2011. Female literacy rate had an of 68.13% in Karnataka basis in 2011 while comparing literacy rate of female 11.26% increase in 2011 census is increase from 56.87 to 68.13. Based on an analysis of emergent issues, some recommendations and suggestions are offered towards improving women's access to education.

Keywords: Education, Female Literacy Rate, Women Empowerment.

1. Introduction:

Free and compulsory education to all children between the ages of 6 and 14 is a fundamental right of citizens under the 86th Amendment to the Constitution of India. Although the government, through its various initiatives such as the Sarva Shiksha Abhiyan (SSA), RMSA, Beti Bhachayo- Beti Padayo and so on.. aimed at providing primary education especially to girl children from disadvantaged rural areas and also attempts to improve the education of women, the barrier to educating women is not always monetary and within the purview of the state.

Post independence there has been a concerted attempt to improve literacy levels of the population in India. Many schemes have been introduced to increase the access, expand coverage and improve the quality of education. Special attention has been given to the education of women in all of the schemes. However, despite the varied attempts of the government and various NGOs operating in the field of education, the statistics for women's education leaves a lot to be desired.

2. Women's Empowerment:

"Women's empowerment is defined as the process in which their spiritual, political, social or economic status is raised". This also includes the right to raise their level of confidence regarding their own capabilities. Empowerment includes the following aspects.

1. The ability to take their own decisions.
2. To take information and have other facilities at their disposal which would enable them to take proper decisions.
3. To have wide choices (Only ‘Yes/No’ and not ‘If/ Else’ choices).
4. Firmness while taking collective decisions.
5. Possessing positive way of thinking regarding the ability to bring about transformation.
6. The ability to bring about improvement in one's own capabilities.
7. The competence to modify other's attitudes in a democratic manner.
8. To participate in continuous and self-propagated development process and to take active participation in the transformation process.
9. To control on negative factors and build up a positive image of oneself.

3. Women empowerment through education:

The concept of women empowerment was introduced at the international women conference Nairobi in 1985. Education is milestone of women empowerment because it enables them to responds the challenges, to confront their traditional role and change their life. The 2001 census report indicates that literacy among the women as only 54%, it is virtually disheartening to observe the literacy rate of women in India is even much lower to national average that is 65.38%. The growth of women’s education in rural areas is very slow. This
obliviously means that still large women folk of our country are illiterate, the weak, backward and exploited. Moreover education is also not available to all equally. Gender inequality is reinforced in education which is proved by the fact that the literacy rate for the women is only 65.46% against 82.14% of men as per 2011 census.

Table 1: Literacy rate in India

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5.3</td>
<td>9.8</td>
<td>0.7</td>
</tr>
<tr>
<td>1911</td>
<td>5.9</td>
<td>10.6</td>
<td>1.1</td>
</tr>
<tr>
<td>1921</td>
<td>7.2</td>
<td>12.2</td>
<td>1.8</td>
</tr>
<tr>
<td>1931</td>
<td>9.5</td>
<td>15.6</td>
<td>2.9</td>
</tr>
<tr>
<td>1941</td>
<td>16.1</td>
<td>24.9</td>
<td>7.3</td>
</tr>
<tr>
<td>1951</td>
<td>16.7</td>
<td>24.9</td>
<td>7.3</td>
</tr>
<tr>
<td>1961</td>
<td>24.0</td>
<td>34.4</td>
<td>13.0</td>
</tr>
<tr>
<td>1971</td>
<td>29.5</td>
<td>39.5</td>
<td>18.7</td>
</tr>
<tr>
<td>1981</td>
<td>36.2</td>
<td>46.9</td>
<td>24.8</td>
</tr>
<tr>
<td>1991</td>
<td>52.1</td>
<td>63.9</td>
<td>39.2</td>
</tr>
<tr>
<td>2001</td>
<td>65.38</td>
<td>76.0</td>
<td>54.0</td>
</tr>
<tr>
<td>2011</td>
<td>74.04</td>
<td>82.14</td>
<td>65.46</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

According to the above table-1, the pre-independence time literacy rate for women had a poor spurt in comparison to literacy rate of men. This witnessed from the fact that literacy rate of women has risen from 0.7% to 7.3% whereas the literacy rate of men has risen from 9.8% to 24.9% during these decades. After the independence literacy rate has shown a substantial increase in general. However the literacy rate of male has almost tripled over a period that is 25% in 1951 and 76% in 2001. Surprisingly the female literacy rate has increased at faster pace than male literacy during decade 1991-2001. The growth is almost 6 times that is 7.9% in 1951 to 54% in 2001 and 65.46% in 2011.

As a result of higher participation of women in literacy campaigns the gender gap in literacy level is gradually getting reduced. Even more significant is the fact that disparity in enrolment of boys and girls in neo-literate households is much lowered compared to the non-literate householders.

Table 2: State wise percentage of female literacy in India 2011

<table>
<thead>
<tr>
<th>Sl no</th>
<th>Name of the State</th>
<th>Female literacy rate in Percentage</th>
<th>Sl no</th>
<th>Name of the State</th>
<th>Female literacy rate in Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andhra Pradesh</td>
<td>59.7</td>
<td>16</td>
<td>Maharashtra</td>
<td>75.5</td>
</tr>
<tr>
<td>2</td>
<td>Arunachal Pradesh</td>
<td>59.6</td>
<td>17</td>
<td>Manipur</td>
<td>73.2</td>
</tr>
<tr>
<td>3</td>
<td>Assam</td>
<td>67.3</td>
<td>18</td>
<td>Meghalaya</td>
<td>73.8</td>
</tr>
<tr>
<td>4</td>
<td>Bihar</td>
<td>53.3</td>
<td>19</td>
<td>Mizoram</td>
<td>89.4</td>
</tr>
<tr>
<td>5</td>
<td>Chhattisgarh</td>
<td>60.6</td>
<td>20</td>
<td>Nagaland</td>
<td>76.7</td>
</tr>
<tr>
<td>6</td>
<td>Delhi</td>
<td>80.9</td>
<td>21</td>
<td>Orissa</td>
<td>64.4</td>
</tr>
<tr>
<td>7</td>
<td>Goa</td>
<td>81.8</td>
<td>22</td>
<td>Punjab</td>
<td>71.3</td>
</tr>
<tr>
<td>8</td>
<td>Gujarat</td>
<td>70.7</td>
<td>23</td>
<td>Rajasthan</td>
<td>52.7</td>
</tr>
<tr>
<td>9</td>
<td>Haryana</td>
<td>66.8</td>
<td>24</td>
<td>Sikkim</td>
<td>76.4</td>
</tr>
<tr>
<td>10</td>
<td>Himachal Pradesh</td>
<td>76.6</td>
<td>25</td>
<td>Tamil Nadu</td>
<td>73.9</td>
</tr>
<tr>
<td>11</td>
<td>Jammu &amp; Kashmir</td>
<td>58.0</td>
<td>26</td>
<td>Tripura</td>
<td>83.1</td>
</tr>
<tr>
<td>12</td>
<td>Jharkhand</td>
<td>56.2</td>
<td>27</td>
<td>Uttar Pradesh</td>
<td>59.3</td>
</tr>
<tr>
<td>13</td>
<td>Karnataka</td>
<td>68.1</td>
<td>28</td>
<td>Uttarakhand</td>
<td>70.7</td>
</tr>
<tr>
<td>14</td>
<td>Kerala</td>
<td>92.0</td>
<td>29</td>
<td>West Bengal</td>
<td>71.2</td>
</tr>
<tr>
<td>15</td>
<td>Madhya Pradesh</td>
<td>60.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Union Territories</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>All India</td>
<td>65.46</td>
</tr>
</tbody>
</table>

Source: Census of India 2011
According to the above table-2, the state wise female literacy rate an average of 65.46% in all India as per 2011 census, the high literacy rate is 92.0% in Kerala and least literacy rate is 52.7% in Rajasthan as per 2011 census while comparing literacy rate of female 11% increased in 2011 census is increased from 54.16% to 65.46%. Women’s are growing well in the last 10 years. Government of India has been taken various steps and plans for women in every movement.

4. Female Literacy rate in Karnataka-specifically Hyderabad Karnataka:

   Education is recognized as a fundamental human right, along with other necessities, such as food, shelter and water in The Universal Declaration on Human Rights (1948). Education empowers people to make informed choices about their lives and about their rights as citizens in a democracy. Education is valued, quite simply, for itself and the avenues of knowledge and awareness that it opens for us.

   Achievements in education in Karnataka have been quite remarkable, and the state is moving towards universal literacy at a steady pace. The literacy rate increased from 56.04 per cent in 1991 to 66.64 per cent in 2001, with the female literacy rate increasing more swiftly than the male literacy rate. Overall, the gender disparity in literacy is declining rather perceptibly and the decline is much more evident in the less economically developed districts of the state.

   Karnataka has taken steps to recruit women teachers, whose numbers went up to 54 per cent in 2003-04. At present there exists an extensive high school network in the state and the midday meal scheme covers nearly 66 lakhs children in classes I to VII, in both government and aided schools. As many as 1,088 high schools have computer-aided learning centres, thereby bringing information technology within the reach of rural students. The constraints and challenges will have to be confronted head-on.

   Overall, the mean years of schooling have improved only marginally over a four-year period, from 1999-2000 to 2003-04. The high levels of regional, caste and gender disparities imply that not all the children in the state have equal access to education. The dropout rate in south Karnataka districts in 2003-04 was lower than the state average as well as north Karnataka’s average for boys and girls.

   In terms of infrastructure in primary schools, Hyderabad Karnataka performs poorly while south Karnataka has better infrastructure than other regions. More than 3 per cent schools do not have teachers and 19 per cent function with single teachers (Seventh All-India School Education Survey, Provisional Statistics, 2002). The percentage of girls’ and boys’ enrolment in secondary education in the state still shows marked differentials (boys: 6,86,893 and girls: 5,97,244 in 2003-04) despite a steady improvement over the years. The quality of instruction and instructional material will have to improve considerably to ensure better retention of students.

   Despite this, the share of primary and secondary education in the state income and in the education budget has been more or less static. In Karnataka, as in other southern states, not enough investment is being directed towards capital expenditure. The non-salary component is low and the expenditure on school infrastructure, curriculum development, instructional material, in-service teachers’ training in short, all the elements that contribute to improving the quality of education is inadequate.

Table 3: Literacy rate in Karnataka 2011

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>20.60</td>
<td>12.7</td>
<td>7.9</td>
</tr>
<tr>
<td>1961</td>
<td>25.40</td>
<td>36.20</td>
<td>14.20</td>
</tr>
<tr>
<td>1971</td>
<td>31.50</td>
<td>41.60</td>
<td>21.00</td>
</tr>
<tr>
<td>1981</td>
<td>38.50</td>
<td>48.80</td>
<td>27.70</td>
</tr>
<tr>
<td>1991</td>
<td>56.0</td>
<td>67.30</td>
<td>44.30</td>
</tr>
<tr>
<td>2001</td>
<td>66.64</td>
<td>76.10</td>
<td>56.87</td>
</tr>
<tr>
<td>2011</td>
<td>75.60</td>
<td>82.85</td>
<td>68.13</td>
</tr>
</tbody>
</table>

Source: Census of Karnataka 2011

According to the table-3, female literacy rate had an of 68.13% in Karnataka basis in 2011 census. 2011 census while comparing literacy rate of female 11.26% increased in 2011 census is increased from 56.87 to 68.13.
Karnataka has been divided into four revenue divisions, 49 sub-divisions, 30 districts, 175 talukas, 745 hoblies/revenue circles and 29406 villages. The state has recorded 6,11,30,704 population against 5,28,50,562 in 2001 that is an addition of 82,80,142 during the decade 2001 to 2011. This makes 15.66% growth rate during 2001 to 2011. The same was 17.5% during 1991 to 2001. This shows reduction in growth rate by 1.84% points.

Table 4: District percentage of female literacy in Hydrabad Karnataka- 2011

<table>
<thead>
<tr>
<th>Name of the district</th>
<th>Female literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bidar</td>
<td>61.66</td>
</tr>
<tr>
<td>2 Bellary</td>
<td>58.28</td>
</tr>
<tr>
<td>3 Gulbarga</td>
<td>55.87</td>
</tr>
<tr>
<td>4 Raichur</td>
<td>49.56</td>
</tr>
<tr>
<td>5 Koppal</td>
<td>56.22</td>
</tr>
<tr>
<td>6 Yadgir</td>
<td>41.31</td>
</tr>
</tbody>
</table>

Source: Census of Karnataka 2011

According to the above table-4, the Hydrabad Karnataka jurisdiction districts wise female literacy rate is very poor. Government of Karnataka has been taken various steps and plans especially for women in every movement.

5. Conclusions:

Education of Women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. Only literacy can help women to understand the Indians constitutional and legislative provisions that are made to strengthen them. To bring more girls, especially from marginalized families of BPL, in main stream education, the government is providing a package of concessions in the form of providing free books, uniforms, boarding lodging, clothing for the hostilities, midday meals, scholarship, free cycles etc. Female literacy rate in India 7.9% in 1951 and 68.13 in 2011, female literacy rate had an of 68.13 in Karnataka basis in 2011 while comparing literacy rate of female 11.23% increased 2011 census is increased from 56.87 to 68.13.

Taking an overview of all the above aspects, we come to know that the transformation is very much needed, accepting at the same time that its pace may be less than the desired pace. For giving this process a momentum, education is indispensable. Hence, if women’s empowerment is to be effected, it can be carried out only through the medium of education. Hence, it is of foremost importance to raise the level of education amongst women.

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Present Status Of Women In India

Dr. Roopa .K. Nayakodi
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Introduction
“You can tell the condition of a nation by looking at the status of its women.”

This is a famous quote by Jawaharlal Nehru on women. The status of women depicts the social, economic and mental condition in a nation. Women have been regarded as a symbol of spirituality in our scriptures. Yet, they have been treated badly and unequally to men. Social evils such as dowry, sati-system, child marriage, and female infanticide were widely prevalent in the early ages. The spread of education and self-consciousness among women has led to their progress over the period. Women of today are empowered. Also, women are gaining advancements and success in each and every field.

Women in India in Ancient age
Women, in the early ages, were very educated but suffered from the evils of society. Some open-minded citizens like Raja Ram Mohan Roy, Swami Vivekananda, Ishwar Chandra Vidyanagar, and others worked for the wellbeing of women. Thus, the practices of sati, child marriage, and others were abolished. Various acts such as the Child Marriage Restraint Act were passed in this direction. Mahatma Gandhi also emphasized on the abolition of child marriages.

Women were also provided training in martial arts. Moreover, women acquired a significant position in politics. Sarojini Naidu was a key figure in this context. She was the first Indian woman to become a President of Indian National Congress and the governor of a state in India.

Women today are eager to take up professions and work. Thus, they enjoy equal respect and dignity in the family. Women in free India also enjoy equal pay for equal work in comparison to men. Also, there are provisions of maternity leave for them. Furthermore, females are provided equality of opportunity under Article 16.

The modern day woman
Women have completely transformed in the modern day, the urban woman especially has changed from being a mere homemaker to the modern day multitasking woman, handling responsibilities without fear. She has taken on the world with confidence. Women of today handle their duties and chores at home, manage a career outside their homes, nurture their children and balance their family lives with their professions. This is the scene in most of the urban households today. The modern day woman is independent, takes right decisions boldly, stands up for her rights and walks a path of success. Kalpana Chawla, Indra Nooyi, Sushma Swaraj, Aishwarya Rai and many more are women achievers in their chosen fields.

This is the scene in the developing economy of today. Women are well educated, they have crossed horizons, and their presence can be felt in many male dominated areas. Women have been sent on many space missions. We see women rise as journalists, politicians, doctors, engineers, lawyers, actors and in many other professional spheres. Women of today choose the right career paths that determine their future and thus we see them excelling in every walk of life.

Socio-economic participation of women
We have women who are bus drivers, metro rail drivers, conductors, post masters, flight squadrons, pilots, scientists, etc. Women have proved to the world that there is literally nothing that is unconquerable by them. They have taken over male bastions and proved successful in their own ways. Women today are law makers; we have had many presidents and prime ministers in our nation who were women. Women ruled the country on many important occasions and proved to be the best decision makers in times of emergency. Women in power steal the limelight and make men respect their decisions.

Educational Status
Education for women was a far cry even in the urban society till about the first quarter of last century; though of course, there had been very learned women during the ancient times like Gargi and Maitreyi — but
these were exceptions not. The maximum figure of female politicians in the world is from India. Women have occupied significant positions i.e. of President, Prime Minister, Speaker of the Lok Sabha and other high offices. “Indira Gandhi”, is the first female who held the office of the Prime Minister for 15 years rules. Education is one of the most critical areas of empowerment for women, as both the Cairo and Beijing conferences affirmed. It is also an area that offers some of the clearest examples of discrimination women suffer. Among children not attending school there are twice as many girls as boys, and among illiterate adults there are twice as many women as men. Offering girls basic education is one sure way of giving them much greater power of enabling them to make genuine choices over the kinds of lives they wish to lead. Mostly, home had been treated as the rightful place for women in the Indian Society and the four walls of their house as an area of their functioning. The kitchen and the maternity room had remained their sole priority and prerogative — to which they seemed to have been designed and destined. The girls in urban areas are almost at par in education with the boys. But there is a less educated female population in rural areas. This has also affected the social and economic development of rural India.

Women and Politics

Indian women are intelligent, hard-working, courageous and full of love, and compassion. With these qualities of head and heart they are quite competent in breaking all the bondage that binds them in traditional subordination and slavery. Endowed with the qualities of beauty, love, strength, tolerance, sacrifice, and creativity, etc. they can do wonders for themselves and for others. The maximum figure of female politicians in the world is from India. Women have occupied significant positions i.e. of President, Prime Minister, Speaker of the Lok Sabha and other high offices. “Indira Gandhi”, is the first female who held the office of the Prime Minister for 15 years.

Conclusion

There has been a steady transformation in the status of the women in comparison to earlier periods. Women of today take part completely in areas such as politics, status, military sectors, economic, service, and technology sectors. Moreover, they have contributed wholly in sports too. Thus, they have occupied a dignified position in family and society. Indian women are intelligent, hard-working, courageous and full of love, and compassion. Education is one of the most critical areas of empowerment for women, as both the Cairo and Beijing conferences affirmed. Women of today handle their duties and chores at home, manage a career outside their homes, nurture their children and balance their family lives with their professions.
Tradition And Modernity In Shashi Despande’s Novels

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Deshpande’ s novels are about women in self-quest to posit the view that women in these novels have established themselves as autonomous beings. Free from the restriction imposed by societal cultures, from their own fears and guilt that women have reached a stage of understanding the fundamental truth: “you have to find yourself.” Deshpande’s major concern is to depict the anguish and conflict of the modern women who are caught between tradition and modernity. She portrays women with their fears, anxieties, and agonies within the married frame work. The past plays a vital role in shaping the present. Their search for freedom, self-identity within marriage is a recurring theme in most of her novels. The protagonists are shown to be in a state of confusion at the beginning. Slowly as the novel unfolds they go through a process of introspection, self-realization and self-analysis. At the end they finally emerge as more confident, more in control of themselves and significantly more hopeful about life.

Feminist perspective in her novels reveals her sincerity and ability in voicing the concerns of the urban educated middle class women trapped between tradition and modernity, her sensitive heroines are fully conscious of being victims of gross gender discrimination prevalent in a conservative male dominated society.

Women writers, can understand the problems of women in society more than men and can champion the cause of their own sex and project a new vision of ‘modern womanhood’ and in this process, they try to emancipate women from the well-established traditional shackles that have stunted the natural growth of and development of their personalities.

The political scope of feminism has been broadened by the impact of Marxist ideology that has made feminists challenge sexism along with capitalism for both encouraged the patriarchal set-up.

Shashi Deshpande's women characters keeping in mind the various types and phases of the women characters expressed in her six novels are studied here and it tries to link these novels with the various phases of feminism.

Feminism is, indeed, a serious attempt to analyze, comprehend and clarify how and why is feminity or the feminine sensibility is different from masculinity or the masculine experience. Feminism brings into perspective the points of difference that characterize the 'feminine identity' or 'feminine psyche' or 'feminity' of woman.

As The Study Attempts to Study Shashi Deshpande’s women characters, her portrayal of women needs to be studied from a feminist angle. As an author of the '70s and 80's, she mirrors a realistic picture of the contemporary middle-class, educated, urban Indian woman. Her novels portray the miserable plight of the contemporary middle-class, urban Indian woman and also analyze how their lot has not changed much even in the twentieth century.

Shashi Deshpande has made bold attempts at giving a voice to the disappointments and frustrations of women despite her vehement denial of being a feminist. A look at her novels will reveal her treatment of major women characters and will show how the themes in them are related to women's problems.

Shashi Deshpande has exposed the gross gender discrimination and its fall-out in a male dominated society in her first novel Roots and Shadows. In the novel, she depicts the agony and suffocation experienced by the protagonist Indu in a male-dominated and tradition bound society. She refuses to play the straitjacketed role of a wife imposed upon by society. Her quest for identity is tellingly expressed in the novel.

The Dark Holds No Terrors, her second novel, is about the traumatic experience the protagonist Saru undergoes as her husband refuses to play a second-fiddle role. Saru undergoes great 199 humiliation and neglect as a child and, after marriage, as a wife.
Deshpande discusses the blatant gender discrimination shown by parents towards their daughters and their desire to have a male child. After her marriage, as she gains a greater social status than her husband Manohar, all begins to fall apart.

Her husband's sense of inferiority complex and the humiliation he feels as a result of society's reaction to Saru's superior position develops sadism in him. Her husband Mann vents his frustration on Saru in the form of sexual sadism, which has been vividly portrayed by Deshpande.

That Long Silence, the third novel, is about Jaya who, despite having played the role of a wife and mother to perfection, finds herself lonely and estranged. Jaya realizes that she has been unjust to herself and her career as a writer, as she is afraid of inviting any displeasure from her husband. Her fear even discourages her from acknowledging her friendship with another man.

These three novels belong to her early phase and portray a mild form of feminism. The Binding Vine, her fourth novel, deals with the personal tragedy of the protagonist Urmi to focus attention on the victims like Kalpana and Mira. Urmi narrates 34 the pathetic tale of Mira, her mother-in-law, who is a victim of marital rape. Mira, in the solitude of her unhappy marriage, would write poems, which were posthumously translated and published by Urmi.

Urmi also narrates the tale of her acquaintance Shakutai, who had been deserted by her husband for another woman. The worst part of her tale is that Shakutai's elder daughter Kalpana is brutally raped by Prabhakar, her sister Sulu's husband. Urmi takes up cudgels on Kalpana's behalf and brings the culprit to book.

In A Matter of Time, her fifth novel, 200 Shashi Deshpande for the first time enters into the metaphysical world of philosophy. Basically, it is about three women from three generations of the same family and tells how they cope with the tragedies in their lives. Sumi is deserted by her husband Gopal, and she faces her humiliation with great courage and stoicism.

Deep inside, she is struck with immense grief, and tries to keep herself composed for the sake of her daughters. Sumi's mother Kalyani was married off to her maternal uncle Shripati. When their four-year-old son gets lost at a railway station, Shripati sends Kalyani back to her parents' house with their two daughters. On his mother-in-law Manorama's request, when Shripati returns he maintains a stony silence for the rest of his life.

Kalyani's mother Manorama fails to beget a male heir to her husband, and fears lest he should take another wife for the same purpose. Manorama, to avoid the property getting passed on to another family, gets Kalyani married to her brother Shripati.

Thus, Deshpande has revealed to our gaze the fears, frustrations and compulsions of three women from three generations of the same family. Small Remedies, her latest novel, is about Savitribai Indorekar, the ageing doyenne of Hindustani music, who avoids marriage and a home to pursue her musical genius. She has led the most unconventional of lives, and undergoes great mental trauma due to the opposition by a society that practices double standards — one for men and the other for women.

Even as a child she was a victim of gross gender discrimination. Besides, Madhu the writer of her biography narrates her own life story and also those of her aunt Leela and Savitribai's daughter, Munni.

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Dimensions Of Women Empowerment

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Abstract:
Women's empowerment is the way or a social action in which women elaborate and recreate what it is to be in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. "This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making." This paper describes the various dimensions of women empowerment which gives a broader definition to women empowerment.

Introduction:
India is a country of integrated life styles, in which the women sector is a major part of integrity in terms of gender integration. In Indian social system women are worshiped in a holistic belief, but their recognitions were confined to home only. Many peoples and philosophers says that women are empowered but there are many dimensions of women empowerment to be empower.

What is Empowerment?
The literal meaning of the term “empowerment” is “becoming powerful”. The concept of empowerment was introduced at the International women’s conference held in 1985 at Nairobi. The conference defined empowerment as “A redistribution of social power and control of resources in favor of women” Empowerment refers to a social process which challenges the fundamental imbalances of power distribution and relations. It is a process of redistribution of power within and between families, societies, through disempowering some structures, systems and institutions.

Concept of Empowerment
The term “empowerment” is a broader concept and it has been defined by different social scientists in their own perspectives in a different connotation. The “em” is prefixed to the noun “power” to create a verb. In Webster’s New World Dictionary (1982), the prefix “em” is used as verb which means ‘to make’, ‘cause to be’. Thus ‘to empower’ is to make or cause power.

The Social Work Dictionary (Barker, 1991) defines the term “empowerment” as the process of helping a group or community to achieve political influence or relevant legal authority

Dimensions of Women Empowerment
It is extremely difficult to define the concept of empowerment, as it reflects various aspects of people, which are conditional upon the context in which they live.

Empowerment can be broadly categorized into (a) Educational (b) Economic (c) Psychological (d) Social and (e) Political empowerment where the women are used as a strategy to achieve the above dimensions.

Educational Empowerment
Education is the prime avenue for empowering women. This process of empowering entails much more than awareness of alternatives, women’s rights and the nature of the requirements. It involves the breakdown of powerful sex stereotyping, which prevented women from demanding their rights from men in position of authority. For women, the process of empowerment entails breaking away from the cycle of learned and taught submission to discrimination, learned from one generation of women and passed on to the rest (Katarina, 1993). Thus, educational empowerment indicators stand as the right to learn, gender sensitization, legal understanding, health education, etc.

With more education, women have greater access to employment opportunities and increase the ability to secure their own economic resources. Legislation, which protected women from discrimination and promoted gender equality, also needed to be enacted by governments (Ashford, 1995).
Economic Empowerment

Economic empowerment endorses women’s sense of work, the right to determine choices, the power to control their own lives within and outside home and their ability to influence the direction of social change and to create a just, social and economic order nationally and internationally (Noeleen, UNIFEM). When the right to earning and savings, entrepreneurship skills, marketing ability, managerial capacity and ownership of assets were experienced by women, it could be accepted that they were on the process of empowerment.

Economically empowered women contributed to the wealth and wellbeing not only of their families, but also of their nations. Employment programmes must satisfy at least three conditions: they have access to, as well as have control over income; and they need to increase women’s access to nonkin support, information and outside contacts (Mahmud, 1994). Women were empowered through an increasing control of economic resources, especially income, and through education (Blumberg, 1995). According to a study, improvement in women’s economic position may not only increase their happiness, but also enhance their status (Sharma, 2000)

Psychological Empowerment

Psychological empowerment signifies confidence-building, acquisition of a sense of efficacy and the ability to overcome the feeling of helplessness (Sharma, 2000). The definitions of knowledge, self-respect and other elements related to human beings may be culture-specific. However, invariable of society the concepts of strong determination, assertive nature, motivation, etc. revealed the psychological empowerment of the individual. Often their self-confidence is expressed in their courage to meet the officials without any fear and to represent their problems and difficulties.

Social Empowerment

Empowerment as a social process challenges the fundamental imbalances of power distribution and relations. It is a process of redistribution of power within and between families, societies, through disempowering some structures, systems and institutions. Social empowerment promotes sustainable rural structure, dissemination of knowledge about health, nutrition, literacy, education, freedom and opportunities for realizing women’s potentialities and adoption of new agricultural practices. The social empowerment scale employs indicators such as gender discrimination, female infanticide, dowry, marriage, poverty, caste and social justice to assess the level of empowerment of women

Political Empowerment

Political process is central to the empowerment process (Karl, 1995). In this process adequate information and resources have to be made available for women to make their own autonomous decision-making. Empowerment is used to describe a process by which women become conscious of their own situation and organize collectively to gain greater access to public services. The political empowerment indicators consider their basic political rights, role in decision-making bodies of the state and the central governments, representation in policy-making, participation in political-campaigning, leadership quality and ability to politicize their problems.

Conclusion:

Empowerment term can be defined in other dimensions also, especially the women empowerment is a necessary term for overall empowerment of the nation. Women should be mainstreamed to recognize in national integrity.

Bibliography:

Introduction:
A marriage ceremony is the most important of all celebrations. The Aqd-i-Nikah or the marriage contract is the culmination of a long process of several stages.

Betrothals are generally arranged through the agency of Mushatas or match makers. They will be on the look-out for young girls and boys and propose possible eligible marriage partners to the families and initiate arrangements to the meeting and selection, leading to the betrothals and finally weddings. These Mushatas are very artful and tactful. When they describe a girl to the boy’s family, they exaggerate her beauty, charm, gracefulness, elegance and present her like a beauty queen. Thus the Mushata sets the ball rolling in the two interested families, arranges meetings for the selection of the boy as well as the girl, and settles matter of material “give and take”. The women of the families enjoy extra privileges in these matters. The wedding is fixed after approval of both families, while the approval of the contracting parties, the boy and the girl is in the background; each party takes the consent of the son or daughter by arranging the informal meeting or glances. When matters are settled, a formal engagement, mangani or Rasm, is made before the marriage usually with pomp and splendor. A feast is held to celebrate and announce the settlement of the marriage, in fact, the booking of the boy and the girl. The match maker benefits financially and materially from both parties.

At the appointed time, Aqd-i-Nikah is performed by a Qazi and after the vakils or the attorneys of the bride take her consent, the prepares the paper “Shijil”, stating the Mehr, promise of money to the bride by the bridegroom, and takes signature of the bridegroom, of attorneys of the bride, witness and read the Khutba-i-Nikah (sermon of marriage) finalizing the wedding procedure according to Muslim law (Sharia). The bridegroom is made to promise full support to his wife and to undertake perform every conceivable kind of service to her and live happily as each other life partners.

After the legal formalities are over, the feast is celebrated. And before the bride is taken away by the bridegroom, the two are allowed to have in the jalva ceremony. They are supposed to see their faces in a mirror kept below between them and above the Holy Quran. But before seeing her face, he has to recite the Sura Ikhtlas from the Holy Quran. The bride keeps her eyes closed. After much cajolery, she opens her eyes for a moment gives one glance into the mirror and shuts them again.

Finally, the bridegroom takes the bride to his house in a grand wedding procession with music, kettledrum, bands and lights.

The next day of wedding or the day after, a walima, thanks giving dinner, is hosted by the bridegroom. For five consecutive Fridays after the wedding, festivities, Jummagi, are held at the bride’s and bridegroom’s places, alternatively. After this, the couple is permitted to move about freely¹.

Marriages of Adil Shahis:
The Adil Shahis of Bijapur were established their matrimonial relations between their neighbour Sultanates of the Deccan. In case of Sultan Ali Adil Shah-I the matrimonial alliances were designed to establish mutual affinity between Bijapur and Ahmednagar and to avoid the possibility of future disharmony². Sultan Hussain Nizam Shah, be prevailed upon to give the hand of his daughter, Chand Bibi to Ali Adil Shah-I and Ali Adil Shah-I should, in return, give Hadiya Sultana, his sister in marriage to Murtuza Nizam Shah Son of Hussain Nizam Shah.

After the acceptance of the conditions between both parties then both sides got busy to celebrate the marriage with pomp and splendor. On this occasion both the cities were profusely decorated. Mirza Ibrahim Zubairi has given a detailed account of the arrangements made on this happy occasion in his chronicle entitled Basatin-us-Salatin. He states that “Both parties made elaborate arrangements to celebrate the marriages. The capitals of the both kingdoms were illuminated on the same date. All the bazaars and streets were decorated. All the citizens, young and old, men and children, entered into life of gaiety and amusement. Alms were profusely
distributed. Rich and poor alike were awarded robes of honour. The streets were full of dancers and singers and their melodiouos voices gave a thrill of happiness to all those around. Zohra a singer was particularly conspicuous for her lovely and enchanting voice. In fact all the citizens were given wealthy and gold beyond estimation so as to enhance the splendor of the occasion. These festivities went on for full three months. The jewel of the Sultan’s crown, the star of the Sultanate, Sultana Chand Bibi arrived at Bijapur, and the gem of splendor Bibi Khudija Sultana, illuminated Ahmednagar with her presence.3

Expenditure on Marriages:

The expenditure on marriages was far greater. The historian Mir Alam recorded the account of the marriage of Sultan Muhammad Adil Shah with the sister of Sultan Abdullah Qutub Shah of Golconda which gives a detailed account of the ceremony. It was the custom among the Muslims that the proposal for the marriage used to come from the boys side. After this terms and conditions of the marriage were settled. For this purpose influential Sardars and Nobles were sent from the bridegroom’s side to the bride’s parents. In this particular marriage the famous Murari Pundit of Adil Shahi Court and other nobles were dispatched to Golconda. They were given a royal reception and presented with several gifts which included horses, elephants, robes of honour and other rare articles. They returned after the settlement of the terms. It appears that the physical presence of the bridegroom was not required for the performance of the marriage, particularly in the case of Sultans. For Sultan Muhammad Adil Shah it was his sister, and not the Sultan himself, who went with her party of specially honoured women and ladies. This fact also indicates that the ladies also used to accompany the marriage party.4

The articles which were brought by the sister of Sultan Muhammad Adil Shah for this marriage required 2,000 trays for displaying them. “The Qazi of the city tied the princess with the Sultan in the knot of marriage in the presence of the learned and great men. A Mehr of Rs. 30 lakhs of huns was presented”5. On the palace, festivities were held for one week among the ladies Adil Shah’s sister was richly honoured with the royal robes and other valuable articles. After this the bride was sent in a palanquin, escorted, by distinguished nobles and Sardars to the bridegroom’s party. With her were also sent twenty special and fifty other palanquins of maid servants. “The royal property, mountain-bodied elephants, Turkey, Arabian and other horses, sturdy camels and strong carts, and innumerable coolies, full of load, accompanied the palanquin”6. The nobles of the marriage party also received valuable presents. The musicians of Bijapur Sultanate were given an award of 5,000 huns and 10,000 rupees. Innumerable jewels and unlimited presents were given to the sister of Sultan Muhammad Adil Shah and robes and jewels were also presented to the other ladies accompanying her. It is recorded that a dowry amounting to five lakhs of huns was given in this marriage and 50,000 huns were spent on feasts and presents etc. the marriage ceremony lasted for one month and fifteen days.7

It appears that the custom of presenting betel-leaves as a mark of special honour and consideration was prevalent in the society among both Hindus and Muslims. Murari pundit, who was the chief noble, accompanying the marriage party, while taking leave of the newlywed queen on way to Bijapur, was honoured by the bride with a special robe of honour and betel-leaves before he departed. Other nobles of the Adil Shahi Sultanate who came out of Bijapur city to welcome the queen were also honoured by gifts and robes of honour. Sultan Muhammad Adil Shah also came out to welcome the queen and ‘made a gift of plenty of jewels and pearls’ to her and performed the custom of ‘jalva’8, which was well known in the Deccan. The nobles and chief courtiers of Qutub Shahi Sultanate who had accompanied the bride remained in Bijapur for one month after which they were given presents and robes and allowed to return to Golconda. The marriage festivities thus lasted for about two months and fifteen days i.e, one month fifteen days at the bride’s place and one month in Bijapur.

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Mughal Emperor Shahjahan’s dearest wife Mumtaz Mahal by name of Arjumand Banu also called Arjumand Banu Begum. She was born in 1594, Agra to a family of Persian nobility. She was the daughter of Itimad-Ud-Daulah son, Asaf Khan a wealthy Persian noble who held high office in the Mughal empire. Khurram was 16 years old means 15 year 8 month and 7 days Lunar and 15 year 2 month 14 days solar Mughal emperor Jahangir was happily engagement to Khurram with Arjumand Bano Begum. However after 4 month Khurram engage with princess Khandhari Begum, the daughter of a great grandson of Shah Ismail I of Persia with whom he had a daughter, his first child.

Suddenly why was Jahangir did his son second engagement? Its main cause explained by Dr. Banarsiprasad Saksena that 30 march 1607 Sher Afgan was murdered in Bardwan (Bengal). His wife Mehrunissa called and at the service in kingmother ‘Salima Beg’ but after seen her beauty Jahangir fell in her love. But Mehrunissa was not ready for that so, Jahangir threats her if you will not accept my love I will ruined her nice life. Thus he suddenly engagement of Shahjahan with Safvi princes But at the last he was not successful in his plan so he had been wedding Khurram with her in 29 October. After 5 years later Khurram and Arjumand Bano Bgum wedding happen successfully in 1612, Friday 10 May (9 Rabi 1021 Hijri) That time Khurram was 20 year old. and she was 19 year 8 month and 9 days Lunar and 19 year 1 month and 6 day solar means near by 20 years old.

This wedding ceremony celebrate in expensively luxury style. Khurram Marriage was very successfully. Khurram’s third marriage was a very famous noble Abdul Rahim Khanekhana his grand daughter Ej-Un-Nissa Begum. Her father name was Shahnawaz Khan. When Khurram was in Deccan that time he was married with her in 23 August 1617. This wedding main cause the problem of Deccan because in the Deccan era were full control of Mohammad Khanekhana. Its main purpose to take the help of him in Deccan. Shahajahan another two wife but Mumtaj Mahal never any complaint against them to Shahjahan. Mumtaj Mahal not only understood to Shahjahan but also always support to him. She loved Shahjahan and he also too. Their love reach ahead of Noorjahan and Jahangir love. Mumtaj Mahal always with Shahjahan in his ups and down. Like a wife and partner her support like shadow. When Khurram revolt against his father Jahangir. That time he wondered in Deccan to Orissa, Bengal and Bihar but she didn’t care of trouble.

Shahjahan had three wife’s but his beloved and dearest wife was Mumtaj Mahal. So, he give her honour Malika-E-zahan/ Zamani. Shahjahan always keep her in his company because she was very beautiful, well-culture, honesty and very religious. She was very generous and kind-hearted. Mumtaj Mahal was always follow Shahjahan will and wish. So, she was really very ideal wife. Her kindness nature, she favoured many matter of poor peoples and solve the problem’s. Many punishment were cancelled by her favour. For the subjects welfare her maid of honour Satiunnisa Khanam always help for special suggestion and also help to human-being work. Satiunnisa was the sister of Famous poet in Jahangir Kingdom. Mumtaj Mahal always arrange the dowry for poor girls marriage. She helped orphan and widow’s with money.

Death Of Mumtaz Mahal :-

When the shahi mughal army destroyed Ahmadnagar in Deccan that time the capital of Burhanpur in Khandesh happy a incident. Malika-A-Jahan means Mumtaz Mahal was pregnant and suddenly 17 January Wednesday midnight 18 January gave a birth of baby girl her name was GauharAara Begum. And Mumtaz Mahal was no more she died at the age of 38 but the writer of Padshahnama ‘Abdul Hameed Lahory’ said her age was 40 years. But in famous Muslim historian Tabari’s opinion, her date of birth 1594 and death was 17 January 1631 midnight. Thus her age between 37 to 38 Death of Mumtaz Mahal description are following:

Shahjahan and Mumtaz Mahal 19 years married life was so happy and enjoyable. Both of them so loved each other and real friends. After coronation Shahjahan become a Badshaha after two year later Khane Jahan Lodi revolt against Shahjahan and run away to Deccan. So, destroy his revolt Shahjahan come to Deccan in Burhanpur December 1629 with Mumtaz Mahal and his son Darashikoh and daughter Jahahara also with family (1 March 1630 to 6 March 1632) this two years they stayed in Deccan. In this period Mumtaz Mahal in 7 June 1631 Wednesday midnight gave a birth of baby girl ( Gauhar Aara) But unbearable pain of delivery to came near death. Her pain was so terrible so she called Shahjahan by the help of her daughter Jahanaara Begum that time Shahjahan come there very fast and sit near Mumtaz Mahal and she replied, all children came out in the Venter with crying but our newly daughter cry under the stomach. So, it’s a very dangerous for my health, you take care of my children’s and my mother. It was last word of Mumtaz Mahal. After the end her words of her last berating she was suddenly died at midnight of 17 June 1631. All this happen within a moment so Shahjahan crying and his tears flow very fast.

Shahjahan wore white dress in very sad condition. That time his best poet, Kalim Kasha describe the condition like “ Flow tear’s became his dress white, white is sad colour in Hind. Shahjahan was terrible sad of his beloved Mumtaz Mahal death. Within a one week he didn’t Zharokha appearance to subjects. Till two year’s he didn’t use any fascinating things. Firstly only 20 more than less hair were white but within that period all hair were white. Eye’s view slow down. I Feel life is very boring only due to God’s duty I do my work of administration. Otherwise all my children distribute the Kingdome and would be free. His beloved wife Mumtaz Mahal death of sorrow Shahjahan wore white dress and prince and princess wore black dress. Her dead body buried near the Burhanpur in Tapti river edge of Zainabad Garden. In the ninth day Thursday, 16 June 1631 Shahjahan first time came out the palace and went to Mumtaz Mahal tomb. When he lived in Burhanpur that time he went their in each Thursday Jamadi-ul-Awwal Friday 2 December 1631 Badshaha brought her dead body to Agra with very excitement and sent price Shuja with them on the street rout he distribute Meal, Money, Asharfi, Stamp in huge contity among poor and mendicant monk or holy man. Jamadi-us-Sani Thursday, 29 December 1631 her dead body reach to Agra. This hilly land already belong to King Mansingh so Shahjahan gave him another place to Raja Jaising the grandson of Raja Jaising the grandson of Raja Mansingh. But he was ready to give it free with his pleasure but Shahjahan was not ready for that so, he return his place to him. Shahjahan made a very beautiful and heightened monument for his beloved Mumtaz Mahal. It’s a unique and beautiful example and it cost was 40 lakh. It’s a unique example of beautiful architecture. Its expenditure he decided 4 lakh yearly. In the sorrow of his wife till 2 years he didn’t used perfume or attar. Not used colour dress, not heard music. When the happy day’s occasion of Eid all women’s gather together in place that time he was crying to remember of his wife Mumtaz Mahals. She was death to left ornaments more than 1 cror gold and silver ornaments money and coins so, Shahjahan distribute it to ourchilor like half part given to Jahanhara begum and also half part given to other prince and princes his dearest daughter Jahanara begum give a honour of begum sahiba after few days gave her big mohar called Mohak Uzak to used befor by her mother mumtaz mahal. But after Mumtaz Mahal death only for Roshanaara refer it gave to her uncle and princess Jahanara from that time she used it. On the occasion of yearly anniversary 40 thousand tola gold used for used for cage it’s cost was 5 lakh. Its used on the mousk. Badshaha Shahjahan lived 35 years alive on the memories of Mumtaz Mahal. He said that in the emparilism and kingship not for me any sweetness and pleasure. This couple’s love memory is unique monument in Agra that’s called, “Taj Mahal” It’s built for his beloved wife Mumtaz Mahal for the symbol of their life love.

**Conclusion :-**

In the flowers garden best flower was Mumtaz mahal. In this mughal empire used only shabab, kabab and wine flow like river their how many days fascinated one women deadbody ? But only for Mumtaz were uncommon virtue. These virtue and quality Shahjahan was very impress and connected to her. Mumtaz Mahal had many great qualities and good skill and was feeling of kindness. She had great humanity all those quality anybody easily felt respect to her. She had won her husband love by her loving and understanding nature. For her husband not a great medicine better than his wife Mumtaz Mahal also too much invoked in Shahjahan for that she kept her children outside. Only their real love were responsibl to live 19 years happy married life. Mumtaz Mahal built him in love. In this way Mumtaz Mahal the wife of Shahjahan was very religious and
lively holy life worship and doing fast all this things she belived and a followers of Islam religion. Shahjahan tolerance view of Christainity and Hindu religion because of Mumtaz Mahal. In Indian history only another queen who had given lot’s of love by her husband. Like mumtaz Mahal. Today in 21st century also the symbol of Mumtaz Mahal love the importance of Taj Mahal.

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Influence Of Mental Health On Academic Performance Of Adolescent Girls In Relation To Locality

Abstract:

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. The quality of the education will be measured by the academic performance of a child. There are many things which influence on academic achievement; mental health is one among them.

This paper speaks about the influence of mental health on academic achievement of adolescent girls. In the present study researcher aimed to study the influence of mental health of adolescent girls of Vijayapur district on their academic achievement. The study was conducted on 500 samples from both rural and urban arias, and the research reveals that there is a significant influence of mental health on academic performance of adolescent girls in both urban and rural arias.

Introduction:

Good health depends on the state of both body and mind. Each exerts a direct influence on the other. A healthy person is not only physically healthy but also mentally healthy. Healthy means that both body and mind are working efficiently and harmoniously. Mental health is a basic factor that contributes to the maintenance of physical health as well as social effectiveness. If a person is well adjusted, he has good physical health and desirable social and moral values; his mental health is likely to be good. Good mental health is indicated in such person as are happy, healthy, hopeful and have harmonious personality.

Indian concept of Mental Health: Indian concept of mental health is available in the “Atharvaveda” which provides detailed information on mental disorders and their treatment. According ToAtharva Veda-Human personality on the physical side has three components or “Gunas” called “Vata” Pitta and Kapha. The mental personality also contributes three Gunas or characteristics Sattav, Rajas and Tamas. The imbalance of three gunas cause mental disorders. These gunas are in “Manas” (mind), since birth but they keep a certain equilibrium in normal person. Thus normal mental health means living in Rajas and Tamas to certain degree. According to Lewkan’s View:-“Mentally healthy person is one who is happy lives peacefully with his neighbors, makes his children healthy citizens and after fulfilling such basic responsibilities is still empowered with sufficient strength to serve the cause of the society in any way”.

Characteristics

Some of the important characteristics reflecting the concept of mental health are as under:-

1. Mental health is a positive state and not mere absence of mental disorder.
2. Mental health is dynamic concept.
3. Good physical health is essential for achieving an optimum level of mental health.
4. There is nothing to be called perfect mental health. It is better to talk of optimum mental health rather than perfect mental health.
5. Mental health differs from ethical standards, Morality does not guarantee for the mental health. A morally sound person may suffer from severe abnormalities like sex perversions, frustration and anxieties.
6. Mental health and sociability is not the same thing. It is not essential that a sociable person will be mentally healthy.
7. Mental health is not the same thing as efficiency. An efficient person may not be a mentally healthy person.

Mazzer, Kelly Rwas conducted study on “Teachers' Role Breadth and Perceived Efficacy in Supporting Student Mental Health” and the aim of this study was to investigate teachers’ perceived role breadth and perceived self-
efficacy in supporting students' mental health. Interviews were conducted with 21 teachers from Canberra, Australia. Teachers viewed supporting student mental health as part of their role, though perceived a lack of knowledge and skills in mental health-related areas. They clearly emphasized the need to work within a well-coordinated pastoral care system. Additional training in mental health and clear role delineation within the school may assist teachers to feel better prepared to effectively and appropriately support student mental health. Bohnenkamp also studied on mental health entitled Supporting Student Mental Health: The Role of the School Nurse in Coordinated School Mental Health Care. This study reviews school nurse mental health expertise, models of mental health service provision, and current mental health practices as reported by national stakeholders. In addition, it highlights school nurse barriers and additional training needs related to student mental health care and provides concrete recommendations for building strong collaborations between school nurses and other education and mental health professionals to support student mental health.

**Objectives:**

1. To find out the Relationship between mental health and academic performance of rural adolescent girls in Vijayapur district.
2. To find out the Relationship between mental health and academic performance of urban adolescent girls in Vijayapur district.

**Hypothesis:**

1. There is no significant Relationship between mental health and academic performance of adolescent girls in Vijayapur district.
2. There is no significant Relationship between mental health and academic performance of rural adolescent girls in Vijayapur district.
3. There is no significant Relationship between mental health and academic performance of urban adolescent girls in Vijayapur district.

**Analysis:**

<table>
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<tr>
<td></td>
<td>High mental health</td>
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Chi-square= 24.2030, p<0.001

Out of a total of 500 adolescent girls in Vijayapur district, in which 253 (50.60%) of adolescent girls have low level of mental health as compared to 247 (49.40%) have high level of mental health. In a total of 253 of adolescent girls with low level of mental health, the majority of 154 (61.60%) are rural adolescent girls and 99 (39.60%) are urban adolescent girls. However, in a total of 247 of adolescent girls with high level of mental health, the majority of 151 (60.40%) are urban adolescent girls and 96 (38.40%) are rural adolescent girls. The association between location and levels of mental health of adolescent girls is found to be statistically significant (Chi-square= 24.2030, p<0.001). Therefore, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the urban adolescent girls have significant higher in high mental health as compared to rural adolescent girls.

**Findings:**

- A significant and positive relationship was observed between school performance and mental health of adolescent girls in Vijayapur district
- A significant and positive relationship was observed between school performance and mental health of rural adolescent girls in Vijayapur district
• A significant and positive relationship was observed between school performance and mental health of urban adolescent girls in Vijayapur district
• A significant difference is observed between the rural and urban adolescent girls school performance influenced by mental health, and the urban girls school performance is significantly higher than rural girls.

Conclusion:

Above findings reveals that there is a positive relation between mental health and academic performance irrespective of the locality. Mental health influence on academic performance of both rural and urban students and the urban girls school performance is significantly higher than rural girls.

Reference:

The worth civilization can be judged by the place given to women in the greatness of India’s ancient culture, which was the highest place granted to women. The Muslim influence on India caused considerable deterioration in the status of the women. They deprived of their rights of equality with men. According to a ancient Hindu scriptures no religious rite can be performed with perfection by a man without the participation of his wife. Wife’s participation is essential to any religious rite married men along with their wives are allowed to perform sacred rites on the occasion of various important festivals. Wives are thus befitting called ‘Ardhangani’ (better half). They are given not only important but equal position with men, in home, Havana and yoga etc.

As a result of their newly gained freedom Indian woman have distinguished themselves in various spheres of life as politicians, orators, lawyers, doctors, administrators and diplomats. They are not only entrusted with work of responsibility but also they perform their duties very honestly and sincerely. There is hardly any sphere of life in which Indian women have not taken part and shown their worth. Women exercise their right to vote, contest for Parliament and Assembly, seek appointment in public office and compete in other spheres of life with men. This shows that women in India enjoy today more liberty and equality than before. They have acquired more liberty to participate in the affairs of the country. They have been given equality with men in shaping their future and sharing responsibilities for themselves, their family and their country.

It is a fact that women are intelligent, hard-working and efficient in work. They put heart and soul together in whatever they undertake. As typists and clerks they are now competing successfully with men. There are many women working in the Central Secretariat. They are striving very hard to reach highest efficiency and perfection in the administrative work. Their integrity of character is probably better than men. Generally it was found that women are less susceptible to corruption in form of bribery and favouritism. They are not only sweet tongued but also honest, efficient and punctual in their jobs as receptionists, air-hostesses and booking clerks at railway reservation counters. As a matter of fact they are gradually monopolizing the jobs of receptionists and air-hostesses.

Another job in which Indian women are doing so well is that of teachers. In country like India where millions are groping in the darkness of illiteracy and ignorance efficient teaching to the children is most urgently needed. By virtue of their love and affection for the children the women have proved the best teachers in the primary and kindergarten schools. They can better understand the psychology of a child than the male teachers. Small children in the kindergarten schools get motherly affection from the lady teachers. It is probably significant that the Montessori system of education is being conducted mostly by the women in this country.

Women have been serving India admirably as doctors and nurses. Lady doctors have been found to perform efficient surgery by virtue of their soft and accurate fingers. They have monopolized as nurses in the hospitals and nursing homes. Very few men have been able to compete with them in this sphere because the women have natural tendency to serve and clean. It is thus natural tendency found in women which motivated Florence Nightingale to make nursing popular among the women of the upper classes in England and in Europe. She showed the way to women kind how nobly they can serve humanity in the hours of sufferings and agonies.

Women's contributions in politics and social services have also been quite significant. We cannot fail to mention the name of Indira Gandhi who shone so brilliantly and radiantly in the firmament of India's politics. She ruled this country for more than a decade and took India victorious out of Pakistan-war which resulted in the historic creation of a new country, Bangladesh.

When our country got its independence, the participation of women nationalists was widely acknowledged it granted equal right to women, considering them legal Citizen of the country and as an equal to
men in terms of freedom and opportunity. The Sex ratio of women at this time was slightly better than what it is today, standing at 945 Females per 1000 Males Yet the condition of women screamed a different reality.

They were relegated to the household and made submit to the male-dominated patriarchal society, as has always been prevalent in our country. Indian women, who fought as equals with men the nationalist struggle were not given that free public space anyone. They become homemakers, and were mainly meant to build a strong home to support the or men who were to build a newly independent country. Women were reduced to being class citizens. The national female literacy rate was an alarmingly low 8.6%. The GER (Gross Enrolment ratio) for girls was 24.8% at primary level and 4.6% at the upper level (in the 11-14 years age group). There existed insoluble social and cultural barriers to education of women and access to organized schooling.

In the wake of Raja Ram Mohan Roy’s movement against women’s subjugation to men & British in influence on Indian culture & civilization the position of women had once again undergone a change it is a fact once that women are intelligent hard working & sufficient in their work. They put heart & soul together in whatever they undertake As typist & clerks they are now competing successfully with are now. Now a days there many women working in the central secretariat.
Helen Cixous’s The Laugh Of The Medusa: A Rise To Feminine Voice Through Feminine Writing

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Helen Caxias’s The laugh of the Medusa was written by Helene Cixous. It was originally written in French and later translated into English by Keith Cohen and Paula Cohen. The essay highlights about women’s writing. “L’écriture feminine” is a term coined by Helene Cixous, in The Laugh of the Medusa (1976), meaning literally “feminine writing”. Helene develops an entirely new concept with the aim of giving rise to “feminist voice”. Throughout the essay Helene urges every woman to write. In the beginning of the essay only she expresses her views about women’s writing like this:

“I shall speak about women’s writing: about what it will do. Woman must write herself: must write about women and bring women to writing, from which they have been driven away as violently as from their bodies’- for the same reasons, by the same law, with the same fatal goal. Woman must put herself into text – as into the world and into history - by her own movement.”

Helen is very clear in saying that women must write her life’s experiences, and she is much confident about the progressive changes of that writing. Even she too wrote this essay as woman and for the sake of the women. She wrote this essay as a woman, toward women. “Woman, she was speaking of woman in her inevitable struggle against conventional man; and of a universal woman subject who must bring women to their senses and to their meaning in history. Helen directly targets and comments the society which was ruled all these years by Men. She suggests women to change the mentality of the male dominating society by writing:

“Write! Writing is for you, you are for you; your body is yours, take it. I know why you haven’t written. And why I didn’t write before the age of twenty – seven. Because writing is at once too high, too great for you, it is reserved for the great – that is, for “great men”; and it’s silly. Beside, you’ve written a little, but in secret. And it wasn’t good, because you didn’t it was in secret, and because you punished yourself for writing, because you didn’t go all the way; or because you wrote, irresistibly, as when we would masturbate in secret, not to go further, but to attenuate the tension a bit, just enough to take the edge off. And then as soon as we come, we go and make ourselves feel guilty - so as to be forgiven; or to forget, to bury it until the next time.”

The frustration and anger at the exclusion of women from political institutions became apparent. Helen tried to change the field to literary production which is part of cultural system. This way of feminine writing should become starting point for a female consciousness as well as a means of subverting the system of patriarchy in society. Men committed the greatest crime against women; they led them to hate women, to be their own enemies, to mobilize their immense strength against themselves. They made women ant narcissism. They created and constructed the infamous logic of antilove for women.

To come out that darkness and suppression, women have to play an important role in writing herself and presenting her life into text. She must write herself, because this is the invention of a new insurgent writing which, when the moment of her liberation has come, will allow her carry out the indispensable ruptures and transformations in her history.

Helen allows the women readers to know the power of feminine writing. How writing helps every woman to grow “individually”. By writing herself, woman will return to the body which has been more than confiscated from her, which has been suffered all these years. Writing will give her back- her goods, her pleasures, her organs, her immense bodily territories which have been kept under seal; it will tear away from the superegoized structure in which she has always occupied the place reserved for the guilty. Guilty of everything, guilty at every turn for having desires, for not having any; for being frigid, for being too hot; for having children and for not having any; for nursing and for not nursing…. These are the true reasons how women has become the victim of the society under the pressure of the male victimizer. So being woman and true follower
of post-structuralism Helen forces every woman to write, by writing she urges to come over the problem of suppression.

It is very difficult and strange to imagine the world without women. Women is playing vital role in every man’s life as mother, sister, wife and etc. Though woman has become the integral part of every house. She has to face many problems mentally and psychologically. In women’s speech, as in their writing, that element which never stops resonating, which once have been permeated by it, profoundly touched by it, retains the power of moving from voice to voice. Because no woman stock piles as many defenses for countering the drives as does a man. Women don’t build walls around her, she don’t forego pleasure as wisely as Man. Even if phallic mystification has generally contaminated good relationships, a woman is never far from being “mother”. She is always within her at least a little of that good “mother’s milk”. Which means woman usually very concerned and soft. That’s why Helen beautifies the woman writer who writes in “white ink” with motherly concern.

Helen also expresses the role of woman for women - in women there is always more or less of the mother who makes everything all right, who nourishes, and who stands up against separation: a force that will not be cut off but will knock the wind out of the codes. Helen believes that the women are closer to imagination and fantasies and far from reality and stability. Hence the women would manifest themselves through poetry than the prose which contains ordinary and coded language. In her point of view, the language of poetry is nearer to the unconscious because it holds double meanings and accordingly very closer to the women sexuality.

Helen argues and initiates in her essay that the utter history of writing has been one of “phallocentric tradition” which has contributed to hamper women to think, create, and innovate. She urges the women to shatter the traditional masculine oppressing discourse which governed literature for ages and create a new genre of writing called “L’écriture féminine” or “feminine writing” by using their bodies as ways of communication and a means to assure themselves into text, world and history.

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Physical Education and sports play an important role in personality development process. Physical education contributes a lot in the development of all aspects of personality like health, mental status and social adjustment etc. As it is a famous saying that “first impression is the last impression”. First impression is basically judges 'by your fitness level. So physical appearance matters a lot when we highlight the characteristics of personality. Government’s role is very critical in this regard as policy should be constructed in such a way that physical education will become necessary subject from primary level and is being adopted by majority of population.

Every nation in this world is deeply concerned about the fitness of their men, women and children recognizing that physical fitness is the fundamental and contributed to happy and useful living. Aristotle said” the body is the temple of soul and to reach harmony of the body mind and spirit, the body must be physically fit”. Nixon and Jowett wrote” a sound mind in the sound body is a short but full description of a happy state in this world; he that has these two, has little more to wish for”. As physical education helps in development of total personality of individual, no one can deny its importance in the development of basic skill, essential for daily life activity of human beings and social proficiency needed for good citizen. According to Edim (2011), sports can be termed as well organized and institutionalized physical activities with structured programmers’ governed with rules and regulations. He also stressed that a good sports programme must be geared towards developing an ‘over all’ which mean developing physically, socially skill fully, mentally, emotionally and morally individual (that is known as personality development) that is acceptable in the community and with good health. Sports if properly connected can achieve about fifty percent (50%) or more educational target of the society. It is a well known fact that sports and recreation have been basic part of the curricular of institutions throughout history.

A physically active way of life has a profound influence on individuals’ health. Meta-analytic studies show that regular participation in physical activity across the lifetime is linked with a 20–40% reduction in risk of all-cause death. Sports are biological cum motor activities which smooth the progress of an individual to develop and control his physique. It can also be described as activities involving physical effort and skill in which an individual or team competes against each another for the intention of entertainment.

1.1 Concept of personality

To social scientists, personality is the sum total of behaviours, attitudes, viewpoint, and beliefs that are characteristic of an individual. Our personality traits decide how we adjust with our society and how we react in particular situations. No two individuals have the same personalities. Each individual has his or her own way of interconnect with other people and with his or her social environment. The term personality reflects the distinctive nature of a person and how he thinks about other and about himself. Personality is a set of physical and mental characteristics that reflect how a person looks, thinks, acts, and feels. Actually a personality is a way of life of a person and his tendency to behave with relation to the environment and surrounding, and his outlet of emotion.

Modern science and technology is trying day by day top make our life easier. Now the whole world appears to be living a more and physically inactive life. Even the children are using their leisure not by playing games and sports rather they are watching cartoons, or learning computer. We are riding instead of walking; we sit instead of standing, watching instead of participation. Thus there is an urgent need to bring about positive changes in the present day life-styles by participating in Yoga sports and physical education programmes. The Bhagavad Gita points out three aspects of Gyana, Bhakti and Karma, based on the facilities of man, intellect, emotion and physique. Yoga education as a way of life can prove society useful in a variety of ways. As a method of education it conceives of man as whole providers for total integrated education of physical, mental and spiritual. The word ‘yoga’ was originated in India from Sanskrit word “yuj” that means ‘union between
Yoga, body, mind and spirit”. It was developed in India over 2000 years ago. Almost two decades ago, the fitness industry rediscovered this ancient form of physical activity and a new category called mind-body exercise was created. It includes ethical discipline, physical postures, breathing control and meditation. Yoga is not only stretching. There are eight limbs of yoga physical postures are called ‘Asana’ are just one of the eight limbs of yoga. Ultimately, the goal of yoga is purely psychological. As defined in the yoga sutras of Patanjali, one of the authoritative texts in yoga, yoga is the control of the mental fluctuations and energies. In Ashtanga, the purpose of working the body out is to burn the six poisons of the heart - desire, anger, delusion, greed, envy and sloth (The Practice, 2009). Simply speaking, the goal is to live a peaceful life free from hatred and negatives. Yoga has become a universal language of spiritual exercise in the United States, crossing many lines of religion, cultures. Everyday millions of people practice Yoga to improve their health and overall well-being.

Yoga is a science by which the individual approaches truth. The aim of all yoga practices is to achieve truth where the individual soul identifies itself with supreme soul or God. We all know that yoga is very beneficial for human beings. Practice of yoga can control our body, mind, strength and make us active both physically and mentally. Regular practice of yoga can decrease our various types of disease. In today's unhealthy era stroke and heart diseases are very dangerous diseases for us. But regular practice of yoga can control our blood pressure and heart disease and keep our body healthy. In a recent survey by W.H.O, heart diseases and stroke are world's largest causes of death claiming 17.3 million lives every year. By 2020 Cardio-Vascular diseases will be the largest cause of disability and death in India. The purpose of the paper is to explore the attitudes of present teacher-students who are the future torch-bearers of the society towards yoga education that can give us a physically strong, mentally fit body and by which we can achieve the total development of the body, mind and spirit.

References
Anita Desai’s Voices In The City Unforgettable Story

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Anita Desai was born on June 24, 1937 at Mussoorie of Bengali-German parentage. Very little is known of the life of this Indian English fiction writer who published 14 novels. A keenly observant writer, she cannot be faulted on the specifics. In Voices in the City she has captured the spirit and the essence of Calcutta (Anita, 1999). Anita Desai’s second novel, Voices in the City, which was published in 1965 and which won Sahitya Akedami Award in 1978 has received adequate critical response (Anita and Raj, 1988). The title of the novel made critics to debate on the point whether Nirode or the city of Calcutta may be called the hero of the novel. Anita Desai’s skilful handling invests the city with a character. Nirode’s sketch on the other hand is rather insipid (Anita, 2000).

It is true that the city of Calcutta is the locale for most of the actions of the novel and serves as a background and it influences and affects all the major characters in the novel. But the novel itself is primarily a family drama around which the story revolves. Even the blurb of the novel says that the novel describes the corrosive effects of the city life upon the Indian family. It is this city that affects the protagonist and forces to go out of the city and to find a good place to live on. The situations and circumstances in the city make a rapid change in the life of the many characters in this novel. Thus Anita Desai took a gentle effort to exemplify the surroundings of the city and makes the reader to understand how a society can change the human life (Margaret, 1980).

Nirode and Amla feel the pressure of the city. He is rather afraid and is threatened by the deserted look of it. “On all sides the city pressed down, alight, aglow and stirring with its own marsh-bred, monster life that, like ogre, kept one eye open through sleep and waking [...] the city was as much atmosphere as odour, as much a haunting ghost of the past as a frenzied passage towards early death”. It seems, he is morally afraid of the city of the odors of „open gutters” and „tuberose garland”. Monisha’s reaction is similar. She feels trapped in her husband’s house.

In fact, Voices in the City is “the unforgettable story of a Bohemian brother and his two sisters caught in the cross currents of changing social values”. It is a feudal family of Kalimpong dominated by the mother with an inferior father who is most of the time drunk; there are four children, two sons and two daughters-Arun, Nirode, Monisha and Amla. Father is no more now, mother leads a lonely life because all the children are outside Kalimpong; she gets company of her neighbour, one retired Major Chaddha with whom seemingly she is also having an affair which is much resented by Nirode. What perturbs him is his dislike for Calcutta, the dirty city. The sordidness, brutality and the sheer dreariness of the physical world are the unwanted things. Desai’s characters of this novel rebel against the dirty or ugly reality which also hidden in materialism. It never appeals to their sensitivity. In this sense, the outward dirtiness which is enshrined in the buildings, ugly gutters, street hawkers, beggars, and the narrow and filthy roads is personified here. It is rather repulsive. In fact, Calcutta plays an important role as a dirty character against which these voices are raised (Jussawalla and Reed, 1992). Though he has reminiscences of his childhood and of his mother at Kalimpong, he recalls with destruction his mother’s attraction for their neighbor, which he believes has deprived him of his mother’s love towards him. When he reads the letter from his mother, he expresses such resentment about his mother mentioning Major Chaddha’s name “how unashamedly she wrote the hideous name, so like a cooking pot full of yellow food or a rag of dirty underwear. How helpful was this Chaddha, providing her with male company and admiration”. Nirode found that the whole world runs behind material success and fame.

On the other hand, Voices in the City depicts how the corrosive effects of city life on an Indian family caught in the cross current of changing social values and norms make them to suffer a lot. Disillusionment and frustration are their lot in the city. Nirode doesn’t voluntarily leave his city and come to another city which is
unfamiliar to him. Nirode is employed as an “anonymous, shabby clerk on a newspaper, calling himself a journalist” while his real job is cutting out “long strips of newspaper and paste and file them, occasionally venturing out to verify a dull fat in some airless office room. “ He is not happy with his lot in the city and desperately wants to escape. All that he desires are three drinks a night and a room of his own-three drinks for inspiration and a room in which to write- so that he can devote himself to creative pursuits. He leaves his room at YMCA and starts living with his friend Sonny Ghosh, scion of an aristocratic family fallen on bad days. He starts a magazine, Voice, which is not much of a success. He is full of contempt for people like Jit Nair because he is lucratively employed in a British tea firm as a box-wallah, which means ti is place to live people and leads a high-society life with his wife, Sarla, who has her own string of admirers and who eventually elopes with an Englishman to Malaya. Nirode wants to pack up and escape from Calcutta, but he can’t (as David does) because he is doomed to failure. Nirode is appalled at the vulgarity of the high society and remembers that his own mother had been a part of it during her Calcutta days. The lower strata are equally repulsive to him and he feels like “a leper” amid his squalid surrounding living in a tin-top room in one of the old buildings. His sense of loneliness is heightened when David leaves for Sikkim to become a Buddhist monk. There is “a familiar disgust “ that envelops him in spite of his sessions of heavy drinking with Jit, Sonny and Bose, who are stuck in rot and cannot get away even though they occasionally desire to do so. He becomes impatient, peevish and aggressive during his three years of working at the Voice, but knows that there is no way out for him. Finally he falls sick and is alone and is looked after by his sister. Now he is experiencing poverty. From this we can understand how a man, Nirode, has been suffering because of money. Till the very end, he can’t able to stand on his own legs. From this we can understand the materialistic world in which people give more respect only to money and not to humanity.

His elder sister Monish, on the other hand, has been married for three years to a bureaucrat Jiban. She lives in an iron-barred large house with her husband’s extended family in Bow Bazaar in central Calcutta. Like Nirode, Monisha too is stifled by her surroundings and the tradition-bound household in which “feet before faces” syndrome rules. Since she has not born a child because her fallopian tubes are blocked, she is consigned to an obscure room on top of the house and is merely tolerated by Jiban’s mother and Kalyanidi. The sights, smells and sounds of the household rebel her. “Through the thick iron bars I look out on other walls, other windows-other bars,” she writes in her diary. The once healthy and lively daughter of the hills leads the life of a recluse. Monisha immerses herself in the household chores: “I am glad they give so much work to do. I am glad to be occupied in cutting vegetables, serving food, brushing small children’s hair. Only I wish I were given some tasks I could do alone, in privacy, away from the aunts and uncles, the cousins and nieces and nephews. Alone, I could work better, and I should feel more-whole”. Monisha’s restlessness is simply because of her circumstances. She has been considered as a bare woman who can’t able to bear a child. This shows that a woman in this society is considered as a machine which is producing babies.

Conclusion
If the people, particularly his mother and the society had not affected Nirode, he would not have left the city. If the family of Monisha had not behaved rudely, she could have led a peaceful life. If the mother had been good, both of them, when suffering in life, would have gone to the mother. From the mother, who is poor and seeks money through ill-manner, Anita Desai portrays how people, especially poor, are forced to lose their moral values because of money which is indispensable to lead the life. Thus the society makes a lot of sudden changes.

Anita Desai’s second novel, Voices in the City, which was published in 1965 and which won Sahitya Academy Award in 1978 has received adequate critical response, while Anita Desai magnum novel Voices in the City is based on the life of the middle class intellectuals of Calcutta. It is an unforgettable story of a Bohemian brother and his two sisters caught in the crosscurrents of changing social values. In many ways the story reflects a vivid picture of India's social transition - a phase in which the older elements are not altogether dead, and the emergent ones not fully evolved. The novel describes the bitter effects of the urban living upon an Indian family. Brought up in luxury and magnificence by an over indulgent mother, Nirode settles down in Calcutta and becomes engrossed in its bohemian life, while his elder sister, Monisha lives out a servile existence within the rigid and stiff confines of a traditional Hindu family. Amla sees the city as a monster,
Nirode sacrifices everything for his career, and Monisha cannot bear her stifling existence in the household of a wealthy old Calcutta family. This research paper mainly focuses socio-political consciousness in the characters of Anita Desai’s Voices in the city, how the characters are faces their problems in the social-political context.

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Women Entrepreneurs And Empowerment

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Introduction

One of the key factor in determining the success and development of the country is the status position of women in the society. This means that the neglect of women in the development process of any country constitutes a human resource waste. The last before government is to involve the women efforts in true development of country. The true development constitutes development at individual social and economic level. Women empowerment has gained considerable importance globally.

In the olden society the women role was limited to family, but now they are strongly empowered by education, urbanization and technology. They found an effective way to contribute for the welfare of family and society by moving out of home and earning money.

From the data we can see that in the last two decade the employment opportunities have been gradually shrank and it had become hard for men and women to find acceptable job. This can be a factor that leads to women entry into self-business.

Empowerment

Empowerment can be perceived as the process of shift of from powerless or disempowered to greater control over resources and decision making. Empowerment can be defined as nurturing and energizing the powerless.

The full participation and partnership of both women and men is must for productive life. In modern world women are empowered to overcome the threats and actively participate in the competitive world, by the factors like Education, family and their self motives. In all parts of world, women are facing threats to their lives, health and well-being as a result of being over burdened with work.

The Census provided a positively indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001-2011 decadal period. Which means the gender gap appears to be narrowing in India. As the literacy rate of women is increasing the employment rate also indicates positive growth, but the thing to consider is that there is gender wage gap.

There are 74.6 million women in the civilian labor force. Almost 47 percent of US workers are women. More than 39 percent of women work in occupations where women make up at least three quarters of the workforce.

Women Entrepreneurs In India

Since time in memorial women are contributing a great deal to the development of any nation across the world. It goes without saying that Indian women entrepreneurs have significantly contributed to the industrial development of India. Apart from giving good citizens to nation, women have also given good organizations to the nation. Obviously, what man can do, women can do better through their dedication and commitment.

The industries have made a rapid progress under the leadership and efforts of women. The business and management styles followed women entrepreneurs worth replicating across the world. Women were expected to be fit only on some stereotyped posts. But now women have shown that they are fit not only for few but for many jobs. They work as a successful entrepreneur who is providing jobs to many.

Entrepreneurship plays an imperative role in the growth of any society. Development of entrepreneurship culture and qualitative business development services are the major requirements for industrial growth. Entrepreneurship emerges from an individual’s creative spirit into long-term business ownership, employment creation, capital formation and economic security. Entrepreneurial skills are essential for industrialization and for alleviation of mass unemployment and poverty.
According to Medha Dubhashi Vinze, a woman entrepreneur is a person who is an enterprising individual with an eye for opportunities and an uncanny vision, commercial acumen, with tremendous perseverance and above all a person who is willing to take risks with the unknown because of the adventurous spirit she possesses.

There is a saying, where women are respected, dwells God. Similarly where women are there in the industry dwells progress and prosperity. The women entrepreneurs who made mark in their chosen business are Chandra Kochchar- deputy managing director of ICICI, Indra Nooyi-president & chief financial officer of PEPSI Co, Dr. Kiran-CEO of Biocon, Shyjala Firodia Motwani joint managing director of kinetic engineering, Preetha Reddy managing director of Apollo Hospitals group, Shika Sharma CEO of ICICI prudential Life Insurance and many others made a mark able contribution to the Indian Economy.

Women entrepreneurs still have a lot of opportunity in future. They can get involved in all sides of their business because the internet makes it possible to do so. There is no such field left where the women is not there women can be more dedicated and committed towards work than man. According to Brady Anderson J., “Even though women’s contributions to business are one of the major engines of global economic growth, too often, women do not have access to basic business education, commercial credit and marketing opportunities.”

The future of entrepreneurship should involve high-performing entrepreneurs rather than people working for huge, faceless organizations. The internet and especially social media tools makes it possible to turning passion into a thriving business and anyone can create a personal brand and leverage it worldwide through technology. “Emancipation of women is an essential prerequisite for economic development and social progress of the nations”

Further that entrepreneurs need to get up to speed with the latest innovations in business. Managers, entrepreneurs and other business-driven people simply cannot compete in today’s market if they do not adopt the right tools. Anyone, wherever that person is located, can build a successful business if online tools are properly optimized. As the internet revolution advances so does entrepreneurship.

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Strategy for Woman Mainstreaming

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Introduction:

It is not only the responsibility of specific individuals working in certain areas or units. While specific structures should be established and persons responsible appointed, the responsibility for implementing gender mainstreaming should be with the entire staff of public institutions, under the leadership of the management. Woman mainstreaming has been embraced internationally as a strategy towards realizing gender equality. It involves the integration of a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, regulatory measures and spending programmes, with a view to promoting equality between women and men, and combating discrimination.

Importance:

Gender mainstreaming ensures that policy-making and legislative work is of higher quality and has a greater relevance for society, because it makes policies respond more effectively to the needs of all citizens – women and men, girls and boys. Gender mainstreaming makes public interventions more effective and ensures that inequalities are not perpetuated. Women mainstreaming does not only aim to avoid the creation or reinforcement of inequalities, which can have adverse effects on both women and men. It also implies analyzing the existing situation, with the purpose of identifying inequalities, and developing policies which aim to redress these inequalities and undo the mechanisms that caused them.

Dimensions of Woman mainstreaming:

Gender mainstreaming requires both integrating a gender perspective to the content of the different policies, and addressing the issue of representation of women and men in the given policy area. Mainstreaming gender issues in the structural and the personnel dimension of an organization is a precondition for a gender-sensitive output and outcome. Woman mainstreaming in the dimension of output means that the working results and “products” of an organization visibly and measurably contribute to gender equality. Both dimensions – gender representation and gender responsive content - need to be taken into consideration in all phases of the policy-making process.

1) Equal Representation Of Male And Female:

It should be simple; half the population are women, so half of our legislators should be women, too. Anyone easily recognize that across the world, proportional voting systems tend to be better at electing women, and that an appointed. But WE also know electoral reform may never happen – and everyone is losing out in the meantime on the progress a more diverse Parliament could achieve. Therefore WE will put Parliament into “special measures” for two elections. Women should make up at least 66% of new MPs and 75% of new Peers for the next two elections. Women are much less likely than men to start their own business, and this reduces the dynamism and diversity of our economy. Too many aspiring female entrepreneurs are held back by gender stereotypes, a lack of role models and a lack of access to finance and childcare. The very networks designed to support new businesses – Local Enterprise Partnerships (LEPs) – are shockingly unrepresentative, with women making up just 15% of board members. As a result, women’s specific needs are often sidelined in local growth initiatives. Researcher will invest in the support structures women need to take the leap as an entrepreneur.

2) Gender perspective in the context of policies:

Why it is important to apply a gender perspective? And what are the likely consequences of gender blind policies? A gender perspective is important for the very simple reason that all policies impact on men and women’s lives in one way or another. Because of economic and social differences between men and women, policy consequences, intended and unintended, often vary along gender lines. It is only through a gender analysis of policy that these differences become apparent, and solutions devised. Public policy has the capacity to either perpetuate or eliminate discrimination and gender inequality. It is only by making gender a central consideration in the development and implementation of public policy that we can hope to advance gender equality and
women’s human rights. The risk in failing to do so is that public policy responses will not only perpetuate existing forms of oppression against women and limit women’s and men’s autonomy, but will also create new forms of gender oppression and undermine broader efforts to achieve equality.

**Woman responsive content of the policies:**

Although numbers are important, it is pertinent to also consider how gender relates to the content of policy measures, to gain a better understanding of how women and men would benefit from them. A gender responsive policy ensures that the needs of all citizens, women and men, are equally addressed. Traditionally, government policy and legislation have been viewed as gender-neutral instruments, on the assumption that a public policy benefits all members of the public equally. However, structural gender inequalities are still embedded in our society. Even if the laws treat women and men as equals, women still do not have equal access to and control over resources and assets. Policies focused on the general public often impact women and men differently. If these different gender impacts are not taken into account, the policy will be gender-blind. To avoid this, it is necessary to take into account the different needs and interests of women and men, to identify gender inequalities in access to and control of resources, to consider the impact of gender based stereotypes and traditional gender roles, to anticipate different effects on women and men, and to ensure gender equality. There have been huge changes for women in terms of employment in the past decades, with women moving into paid employment outside the home in ways that their grandmothers and even their mothers could only dream of. As individual workers they experienced both the liberating or the “empowering” impact of earning a regular wage, and of having increased autonomy over their economic lives; at the same time many were also well aware of the fact that their work was low paid, both in comparison with male workers but also with women workers employed in industrialized countries.

**Woman representation in policy areas:**

Addressing the issue of representation means looking at the representation of women and men as policy beneficiaries, as well as their representation in the labour force and in the decision making processes. Women are beneficiaries’ policies to the same extent as men. Yet, compared to men, they are significantly underrepresented in decision-making positions. By collecting information on the representation of both sexes as users/beneficiaries, the policy measures can be better targeted and their effects on different groups better estimated. The representation of women and men working in different policy areas varies across policy sectors and according to the type of work or functions. For instance, women are underrepresented in the renewable energy sector. They are generally employed in lower-skilled jobs (primarily in administration and communication), while more skilled and better paid jobs are primarily held by men. In the field of education, women are overrepresented as teachers at the levels of primary and lower secondary education, but their representation within decision-making positions is rather low, especially in tertiary education. When there is an unbalanced participation of women and men in the planning and decision-making processes on policy actions, this may affect the outcomes that impact both women and men. Policies benefit from diverse perspectives: a more balanced representation of both sexes would bring in different experiences that may improve the decision-making process and overall results.

**Woman Mainstreaming Strategy:**

1. **Political Commitment**

Integrating the gender perspective in a policy means that equality between women and men, as the overarching principle, should be taken into consideration in all decisions, in each phase of the policy-making process, by all the actors involved. The policy process is understood as a multi-stage cycle, including defining, planning, implementing and checking (monitoring and evaluating). In many cases, these stages are turned into a cycle, with each step being repeated as changes occur. For example, when a policy is evaluated, it may reveal new problems that need to be addressed for re-programming. The gender mainstreaming cycle presented here can be adjusted to different public policy/programming processes. The specific stages of the cycle and the necessary elements that need to be given attention within each stage. Specific gender mainstreaming methods and tools that should be used within each of the cycle stages are also included. Some methods and tools, such as consulting with stakeholders or providing gender equality training to the actors involved, can be useful in more than one stage. Moreover, it is important to remember that when dealing with data they should be sex-
disaggregated. Gender Statistics Database is a useful tool that can be used to find reliable, comparable and up-to-date information on equality between women and men. Good practices should also be consulted as it contains examples of proven approaches, policies and practices that have been effective in the implementation of gender mainstreaming strategies.

References:-
2 Nicholas Kristof and Sheryl WuDunn, Half the Sky, September 2009
3 Mindy Kaling, Why Not Me?, United States, 2015
Construction and Validation of a Self Esteem Rating Scale for Woman

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Dr.S. S. M. Pratishthan’s
College Of Education, Ahmedpur
Dist. Latur

Introduction:
In Indian context, women were facing problems like child marriage, sati pratha, pardapratha, restriction to widow remarriage, widow exploitation, devadasi system, etc. Almost all the old traditional problems have been disappeared from the society but other issues like gender stereotype, gender mainstreaming still remains women were neglected so need of woman empowerment be crucial. Boys are taught in schools and at home to consider themselves to be special, to only focus on their aim. Girls imitation as boys, but girls may focus on their positive traits. Many studies shows that self esteem among women are less than men. Also some studies point out employed woman possesses more self esteem than unemployed woman. So Positive self image is key to a happy and successful life. Albert Bandura is the most cited author about the self-efficacy. He defines self-efficacy as individual’s beliefs about their capacity to influence the events in their own lives (Bandura, 1977, 1994). Self Esteem is based on a person’s beliefs and consciousness which is vital for survival and normal, healthy development.

Need And Importance Of Research :
First step for gender mainstreaming is to have a diagnosis of the existing situation of gender disparity. The main tool for this assessment is gender analysis, which involves both quantitative and qualitative research into gender relation. Through gender mainstreaming we may achieve empowerment of woman. Women are continuously facing many problems even after having employment. They are facing problems in their daily our Constitution (Constitution of India) given equal rights and opportunities like men. So current status about self esteem of woman this study may be milestone in WID and WAD. Once we got current status we may eliminate barriers through action programmes. So this subject is important.

Objectives Of Study:
1. To construct self esteem rating scale.
2. To standardize self esteem rating scale.

Assumption:
1. Every woman have self esteem.

Delimitation :
1. This study is related to women about self esteem.
2. This study is limited for the academic year 2019-2020.

Limitaton
Response of the Women.

Related Literature :-

Suggested Measures For Improving Women’s Socio-Economic Status :-
Since the obstacles in the way of working women’s progress and improved status and in the way of their contributing commendably to the process of economic development of the country are found to be mainly at two levels –attitudinal level and situational or environmental level – there will have to be two-fold approach to the problem of improving their socio-economic status.

At the attitudinal level. At the attitudinal side, the attitudes of men, women, and society towards women’s, particularly towards working women’s position in society – home and at work have to be changed through the socialization process, educational system, and effective mass media. Since most of the obstacles to
women’s effective work participation seem to be of a “cultural nature” or due to the outdated social attitudes, conceptions, and most urgent need is to promote fresh mental approach by means of making community, as a whole, more widely informed about the demographic, technical, and cultural events, as well as about they should be made to understand that equality of rights between men and women also implies equality of privileges as concerns the development of any and every capacity (cf. International Seminar, Final Report, Employment of Women,1970 pp.55-6)

Related Research:

- Shrivastav S.S., Construction And Standardization of an extroversion introversion Test on the basis of Catell’s Personality Factor and Allied studies

Objective: To construct, adapt standardize an extroversion-introversion test with a multidimensional measuring device on the basis of Catell’s contact personality factor.

Methodology: A sample of 6288 subjects was drawn from a varied and massive population covering male and female students.

Finding: There was no impact of age difference on extroversion scores within the range of 16 to 35 years.

Kakkar, Ved, A Study of job satisfaction in relation to Attitudes, Job Values and Vocational interests of Women, Ph.D. Edu., Bhopal U., 1983

Objective: The study investigated the impact of vocational Attitudes, Interests and work values on the job satisfaction of women employees who had entered the world of work after initial vocational training. The sample consisted of 800 women employees drawn from various establishments of Bharat Heavy Electricals Limited, Bhopal. For comparative study. A sample of 113 girl students studying vocational subjects at higher secondary + 2 level) and polytechnic levels were included. A stratified random quota sampling technique was employed for selecting the sample. The age of women employees varied between 19 and 49 years.

Major conclusions of the study were: 1. Women employees of the four vocations differed significantly in their job satisfaction. 2. Job satisfaction and the occupational level of the employees were positively related. 3. Women employees of the four vocations were found to have different patterns of vocational interest. 4. Vocational interest patterns of women employees of four vocations did not differ significantly from those of the vocational girl students.

Research Tool:

A critical standard for good measure is that it produces meaningful information. In this study researcher developed five point Self Esteem scale among woman by Likert Method.

1. Comprehensiveness: Researcher construct five point Self Esteem scale by Likert method. Firstly statement are collected from employed and unemployed women, also consult secondary sources.

2. Validity: Face Validity is high to the extent that a variable apparently measures what it is supposed to measure. As respondent rate it honestly.

3. Objectivity: In Self Esteem scale Half of them classified as positive and negative. First and second try out taken. Difficulty level and discrimination index checked.

Reliability: Reliability for consistence result, Reliability is examined by split half and test retest methods. Reliability shown in below table 1.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Method</th>
<th>Reliability coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Split Half</td>
<td>0.83</td>
</tr>
<tr>
<td>2</td>
<td>Test-Retest 3 Month</td>
<td>0.77</td>
</tr>
<tr>
<td>3</td>
<td>Test-Retest 6 Month</td>
<td>0.71</td>
</tr>
</tbody>
</table>

4. Practicability: Researcher decided 20 statements in final draft, so in first phase researcher collect 60 statements. Women are expected to respond to all statements. As per the intellectual capacity, Woman
should attempt all statements. While Administration researcher explains meaning of word like strongly agree to strongly disagree. Also explain sample statement on very first page with suitable example.

5. Norms :- Self Esteem scale is distributed, and explain rating of that scale. Respondent are expected to respond to all statements. Sometimes women choose undecided rating but it affects accuracy. So in order to avoid unpredictability, researcher explains meaning of word like strongly agree to strongly disagree. Data collected from employed and unemployed women through first and second administration. After administration, collected raw data are tabulated. Mean, standard deviation, t test calculated. Compare total score of Self Esteem scale with table 2.

### Table No. 2

<table>
<thead>
<tr>
<th>Score</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>00 to 16</td>
<td>Negative Self Esteem</td>
</tr>
<tr>
<td>17 to 32</td>
<td>Ordinary Self Esteem</td>
</tr>
<tr>
<td>33 to 48</td>
<td>Average Self Esteem</td>
</tr>
<tr>
<td>49 to 64</td>
<td>Good Self Esteem</td>
</tr>
<tr>
<td>65 to 80</td>
<td>Positive Self Esteem</td>
</tr>
</tbody>
</table>

6. Degree Of Differences :- Item analysis done to find out discriminating power of each item. Rejection and Selection of statements done on the basis of item analysis. A statement lies between 0.20 up to 0.80 chose for final draft.

### Conclusion:-

Self Esteem scale developed and standardized by researcher. This scale useful for study current status of employed and unemployed woman. We easily identifying gaps in gender equality through this scale, developing strategies to close these gaps. Women’s priorities and needs will be effectively taken into consideration. Validity and Reliability of Self Esteem scale have been checked, Mean, standard deviation, t test calculated.

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6. कदम चा.प. ब चौधरी बा.आ. (1996) शैक्षणिक मुद्यमापन पुिे : नुतन प्रकाशन
मीडिया विज्ञापन में नारी चेतना

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भारतीय समाज में साठ साल से नारी मुक्ति की चेतना उत्थान विकास की दशा में अग्रसर हुई। स्वाधीनता प्राप्ति से वह अपने वंश से अपना जीवन व्यतीत करने पर बल दे रही है। वह शिक्षा प्राप्तकर अपने स्वाधीन व्यक्तित्व के विकास पर बल दे रही है और स्व अस्तित्व के बल पर उभरती प्रवृत्तियाँ का व्यक्त कर रही है। नारी जीवन में परिवर्तन हुआ है। आधुनिकतम ज्ञान-विज्ञान की शिक्षा से लेकर सार्वजनिक एवं प्रशासनिक जीवन में भाग लेनेवाली नारी का अस्तित्व साहित्य में दृष्टि गोचर होता है। समाज में विवाह-विज्ञापनों द्वारा विवाह, विवाह योग्य उपर में वृद्धि, स्त्री तथा पुरुष की एक दूसरे में सहमति से विवाह करने की प्रवृत्ति, विवाह पूर्व लड़के-लड़कियों में विचारों का आदान-प्रदान, लड़की का नौकरी करना आदि भी बदलता दिखाई देता है, भारतीय जीवन में विकास की विभिन्न स्थितियाँ निरंतर उत्पन्न होती गई।

भारत में नारी का व्यक्तित्व स्वातंत्र्य प्राप्ति के बाद नारी का पुरुष के समान अर्थ से संबंध जुड़ा है। उससे पूर्व नारी आधिकारिक दृष्टि से पराधीन है। क्योंकि अर्थव्यवस्था का दावेदार पुरुष पर रहता है। भारत में नारियों को शिक्षा और आर्थिक पराधीनता अभी भी बनी हुई है। जो नारियाँ शिक्षित हुई है उनके व्यक्तित्व में परिवर्तन हुआ है और संबंधों की परिधि भी व्यापक हुई है।

मीडिया तथा विज्ञापन में नारी :-

नारी के मन में भी आज कुछ कर दिखाने की ललक जाग रही है, और फिर इससे कर दिखाने के साते में परंपरागत मान्यताएँ है उसे वह जीवन रूप देना चाहती है। नारी आज जीवन के हर क्षेत्र के प्रति राजस्व होती हुई दिखाई देती है। वह समाज को दिखा देना चाहती है कि उसमें भी कुछ दिखाने की शक्ति है।

आधुनिक युग में पारंपरिक, उद्योग, शोषण अन्याय, रूढियों, कुप्पनियाँ आदि के विरुद्ध चलनेवाले सामाजिक, राजनीतिक एवं आर्थिक आंदोलनों ने नारी को भी सार्वजनिक मंथों पर लाकर खड़ा कर दिया है। उसके समस्त जीवन यापन के नैसर्गिक संदर्भ प्रस्तुत किए। इसी नैसर्गिक संदर्भों के अपनाने के फलस्वरूप आप नारी को समाज के प्रति, घर-परिवार के प्रति धर्म के प्रति, जीवन के समस्त क्षेत्रों के प्रति और कभी-कभी मानवता के प्रति भी मान्यताएँ बदली हुई नज़र आती है।
International Multi-Disciplinary Seminar on "Role and Status of Women in India"
Organizer: Deccan Studies & Historical Research Association, Bijapur Collaboration with Shaheen Independent College, Vijayapur

Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue -63 )
Peer Reviewed Journal        www.aiirjournal.com        Mob. 8999250451

स्त्री समाज एक ऐसा समाज है जो वर्ग, नर्ल, गृह आदि संकुचित सीमाओं के अंदर बंद न होकर समस्त विश्व स्तर पर एक दूसरे से जुड़ जाता है। आज जहाँ कहीं जाति-धर्म गृह की विशेष विश्व स्तर पर महिलाएं एक दूसरे के दर्शन एवं सूचना से परिचित हो रही है। उस सूचना और दर्शन में वे समस्त भी हो रही है। विदेश में महिलाओं की स्थिति उन्नति प्रस्तुत है क्योंकि वे आत्म निर्भर हैं। न अर्थभाव से ग्रस्त है, न ही एक दूसरे के अत्याचार का विरोध है।

पिछले दो-तीन दशकों से भारतीय नारी अपनी कार्य क्षमता को लेकर सजी हुई है। जीवन के लगभग हर एक दृश्य में अपनी प्रतिभा का दर्शन कर वह साबीत कर रही है कि महिलाएं किसी भी दृष्टि से पुरुषों से कम नहीं होती। समाज व गृह के आधुनिक आयामों का कोणा आज स्त्री के स्वर्ण से अल्प नहीं है। अब नारी परंपरागत रूपों से संतुष्ट न होकर ज्ञान-विज्ञान के नए श्रेणियों में पूरे दुर्गम के साथ उतर रही है।

आज नारी हर क्षेत्र में पूरी निर्भरता के साथ काम करती हुई नजर आती है। घर से लेकर अंतरिक्ष तक कठिन कार्य आज नारी साहस एवं धैर्य के साथ कर रही है। स्त्री को उसने एवं लज्जापुर रहने पर पुरुषों को उस पर अधिकार जताने में सुविधा होती है। समाज में कुछ ही लोग होंगे जो निर्भरक और लज्जाहीन स्त्री को बुरा नहीं कहते हैं। स्त्री को दुर्बल कौन कह सकते हैं?

दुनिया में तेजी से चुप दिखाएं एवं विस्तार से संचार क्रांति संभावित हुई है। सूचनाओं के अनुसार वैश्विकता की अवधारणा बदल गई है। लेकिन इस भूमिकायों का आधार संवेदनशीलता न होकर बाजारवादी भोगवादी है। जहाँ पूर्व विश्व एक बाजार के रूप में तबाह हो रहा है, इसके बावजूद सूचनाओं के अनुसार सारे विश्व के लोग एप्स पर नजर देते हैं। स्त्रियों के बारे में भी पूर्व विश्व, समुदाय बिंदु पर है। मीडिया संस्कृति ने सीनुएर प्रतियोगिताओं, ग्राम शो, बालीवुड की फिल्मों के कामोत्तेजक दृश्यों तथा विज्ञापन में नारी के देह का नंगा प्रदर्शन एवं प्रसारण करते नारी जाती को कृत्सित प्रवृत्तियों की ओर आग्रह किया है तथा पुरुष जाती में भी विकसित सोच पैदा की है। वर्सि नारी का समाज के प्रति सकारात्मक सोच पर आधारित न होकर उसकी कामयाबी को उभारते हुए पैसे कमाने का एक यंत्र तक ही बना सकता है। प्रदर्शन एवं चलचित्रों के माध्यम से कामरूप हिस्सा की प्रवृत्ति बढ़ायी जा रही है। जो तरह-तरह के नए रूपों से स्त्री हिस्सा को बढाना दे रहे हैं। बच्चों के समक्ष रोजाना काम और हिस्सा ढेर सारे प्रदर्शन के द्वारा उन्हें ऐसा बना दिया जा रहा है कि वे नए दिनों के बाद वह समझ कर पायेंगे कि कामयाब हिस्सा भी चीज भी होती है। विज्ञापनों की दुनिया में स्त्री से संबंध प्राप्त दो रूपों में प्रस्तुत होते हैं। पहला स्त्री के कामीय रूप
का प्रदर्शन, दूसरा परंपरागत रूपों के अनुरूप स्त्री कि छवि निर्मित करना जहाँ कपड़े धोने, साज-श्रंगार करने तथा खाना बनाना, जैसे कार्य को स्त्री की पहचान के रूप में निरूपित किया जाता है। आजकल इन माध्यमों पर नारी की कामुक छवि का भस्मूर इतिहास हो रहा है।

पाश्चात्यललित के क्षेत्र में एक सबसे महत्वपूर्ण बात है कि यह व्यंग्य लड़कियों का बड़ी संख्या में इस क्षेत्र में आता है। कम से कम दिल्ली जैसे शहर में काफी संख्या में लड़कियाँ इस क्षेत्र में आ रही हैं। एक जमाना था पत्रकारिता में लड़कियों का प्रवेश वर्तमान सा था। लेकिन आज ऐसा नहीं है। आज दिल्ली के कई संस्थाओं “हिन्दूस्तान टाइम्स” “टाइम्स ऑफ इंडिया” , “ईडियन एक्सप्रेस” आदि में बड़ी संख्या में लड़कियाँ काम कर रही हैं। इसीलिए उनकी दैनिक जरूरतों को प्रबंधित और दूतवाणी दोनों स्तर पर समाज पाना आवश्यक है।

निष्कर्ष :- पद दिलानेवाली नारी की प्रतिभा को समाज ने जमा लिया। मीडिया से स्त्री की साहसी बनाया है। इस प्रकार साहित्य में नारी चेतना की परंपरा विभिन्न आयामों में सौंदर्य विशद किया गया है। अतः हम कह सकते हैं कि मीडिया में नारी स्थान स्वरूपार्थ है। नारीवादियों की मात्राभवना पर सभी लोगों को क्रूरता पूर्ण रहना परम परम्परा है।
हमारे मातृभाषाओं से वरिष्ठ होकर निष्कर्ष भी है।

भारत में बुद्धि जीवि महिलाएँ जिनकी संख्या के किसी देश में नहीं है। मगर सारी महिलाएँ पहले माँ, बहन, बेटी, पत्नी है और फिर इंजिनियर, डॉक्टर, लेखिका, पाइलट और मंत्री है, जिन औरों का विवाहित जीवन सुखमय नहीं समाज उन्हें आदर की दृष्टि से नहीं देखता, भले ही पद का कारण तमाम रहना मजबूरी हो। इन साथ साथ में महिलाओं की संख्या उन क्षेत्र में बढ़ रही है। मानसिकता और दृष्टिकोण में बदलाव आ गया है।
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Jan. 2020

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Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451

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Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 6.293 (Special Issue - 63)

Peer Reviewed Journal www.aiirjournal.com Mob. 8999250451
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Mob. 8999250451

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• कुछ समस्याओं के लिए दृष्टि तो लाए जाएगी किसी अभ्यास का अवसर कुछ नए विषयों का नया
  लेख लिखने का अवसर उदाहरण देता है। नए विषयों के लिए दृष्टि तो
  लाए जाएगी किसी अभ्यास का अवसर।

• दौड़ते हुए गुप्तें विदेशों में आई एवं गुप्तें विदेशों में आई एवं
  गुप्तें विदेशों में आई एवं गुप्तें विदेशों में आई एवं

• जवाब में अपने गुप्ते विदेशों में आई एवं गुप्ते विदेशों में
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