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**PROCEEDING**

*National Conference*

# **“Women in 21<sup>st</sup> Century: Concerns & Issues”**

*Inspiring the hidden strength...*

**11<sup>th</sup>-12<sup>th</sup> April, 2015**

**SUPPORTED BY WPL PROJECT**

*Organized By*



**S. N. PATEL INSTITUTE OF TECHNOLOGY & RESEARCH CENTRE**

(A Vidyabharti Trust Institution)

Vidyabharti Campus, At & Po UmraKh, Ta: Bardoli, Dist.: Surat,

Gujarat, India, Pin: 394345

Ph.: +91-2622-224581, 220581, Fax: +91-2622-225458

Web site: [www.snpitrc.ac.in](http://www.snpitrc.ac.in)

**“A woman is the full circle. Within her is the power to create, nurture and transform.” - Diane Mariechild**



# SNPIT & RC CAMPUS



*National Conference*

# “Women in 21<sup>st</sup> Century: Concerns & Issues”

under the banner of ISTE लघुगणने  
घठलहन वेदरदुठुठलहन तदुठुठु



11<sup>th</sup> -12<sup>th</sup> April, 2015

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S. N. Patel Institute of Technology & Research Centre,  
Umrakh  
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**Smt. Pratibha Devisingh Patil  
Former President of India**



**'Raigad' Bungalow,  
Pashan Road,  
Pune - 411 008**

Dated:-3<sup>rd</sup> March,2015

**MESSAGE**

I am happy to know that Sitarambhai Naranji Patel Institute of Technology and Research Centre is organising a National Conference on 'Women in 21<sup>st</sup> Century: Concerns and Issues ' on Saturday the 11<sup>th</sup> March, 2015 at Umrakh, Surat.

Our women folk inspired by Mahatma Gandhi came out of their houses to take part in the freedom struggle. Beginning with their determined efforts in the days before our freedom.today our women continue to strive to transform the social order into a more just and equal one. Women can play an important role in the elimination of social evils such as violence against women and dowry. Hence empowerment of women is an important tool as it leads to the empowerment of the nation. It is the most effective tool for development as well as poverty alleviation.

On this occasion, I extend my greetings and felicitations to the Organisers and wish Conference all success.

*Pratibha Patil*  
(Pratibha Devisingh Patil)

## MANAGING TRUSTEE'S MESSAGE

It gives me immense pleasure to welcome you to the National conference on 'Women in 21<sup>st</sup> Century: Concerns & Issues' on 11<sup>th</sup> April, 2015 to be organized at the S. N. Patel Institute of Technology and Research Centre.



There should be no doubt that on the basis of their equal dignity with men "women have a full right to become actively involved in all areas of public life, and this right must be affirmed and guaranteed. In truth, in some societies, women have taken great strides in this direction, being involved in a more decisive way, not without overcoming many obstacles, in cultural, social, economic and political life. This is a positive and hopeful development which such conference can help to consolidate, in particular by calling on all authors to overcome situations which prevent women from being acknowledged, respected and appreciated in their dignity and competence. Insightful changes are needed in the attitudes and organization of society in order to facilitate the participation of women in public life, while at the same time providing for the special obligations of men and women with regard to their families.

I congratulate the organizing committee for accepting the challenges of hosting the National Conference on WCI.

**JAGDISHCHANDRA N. PATEL**

Managing Trustee,  
Vidyabharti Trust.

## DIRECTOR'S MESSAGE

Women have changed in the 21<sup>st</sup> century. They are no more confined to doing the routine domestic works and looking after their kids and family. With a steady increase in the level of education accomplishment there has been a marked increase in the participation of women in various spheres of activities.



Women continue to play an escalating role in our workplaces, homes, economy, families and community. It is an important indicator to understand global well-being. Yet, despite many successes in empowering women, numerous issues still exist in all areas of life, ranging from gender equity; cultural, political freedom and health care are the most pressing challenges women face around the world.

With a view to “Inspiring the hidden strength” ISTE Manini (Women Development Cell) of S.N. Patel Institute of Technology & Research Centre has organized a National Conference “ Women in 21<sup>st</sup> Century : Concern and Issues ”. This will facilitate to create a new conscious woman (MANINI) emerging in the society; mindful, hardworking, busy and responsible.

**Dr. H. R. PATEL**

Director,

S.N.P.I.T & R.C, Umrakh.

## CAMPUS DIRECTOR'S MESSAGE

Our country India consists of almost half a billion women. The majority of women still fight for a place in this patriarchal & conservative Indian Society where the other half, men exercise undefeatable influence. Despite of different types of odds the women have left an indelible mark. The history of 21<sup>st</sup> century India is incomplete without taking note of the contributions of women in almost every field.



Women are at the front position of social movements. They hold important political positions and have given a boost to the corporate sector too with their endeavours. Today women in India and abroad have reached new heights of success, by being in leadership positions in various corporations and charting their own entrepreneurial path.

This conference will surely ignite the minds of the concerned persons for the genuine women empowerment.

I thank all authors for their notable contributions and also to all persons involved with the conference, for their effort put in the splendid accomplishment of the event.

**DR. JAYESH A. SHAH**

Campus Director,

Vidyabharti Campus, Umrah.

## PRINCIPAL'S MESSAGE

It is my privilege and honour to extend a very warm welcome to all delegates of the National Conference on Women in 21<sup>st</sup> Century: Concerns & Issues.



I am proud to inform you that S. N. Patel Institute of Technology & Research Centre, Umrakh, Bardoli has established a Women Development Cell under the banner of Indian Society for Technical Education, New Delhi. The women cell seeks to empower women faculty and girl students. Also it educates them on gender related issues, showcasing their talent and boosting their confidence, identifies their strength areas and motivates them for having their individuality and identity with their career advancement.

I am sure the conference would provide a unique platform for the development of all female stakeholders, by providing them opportunities to contribute towards the betterment of the society.

I also extend my gratitude to all "MANINI" of WCI 2015. The enthusiastic response from all over has left no doubt that the conference would be a great success. I am sure all the participants would benefit immensely by attending this event.

**DR. YOGESH C. ROTLIWALA**

Principal,

S.N.P.I.T & R.C, Umrakh.

## KEYNOTE ADDRESS

### 21<sup>st</sup> Century Women: Concerns and Issues

Namaste, Its' really pleasure and pain to speak about 21st Century Women: Concerns and Issues. Its pleasure as the topic really concerns to me and innumerable women like me. Pleasure with a hope that such talks, intellectual discussions may bring positive change in days to come, so one may keep on talking for hours unending. And at the same time its pain, as since centuries, not decades, we have been discussing the same issues but not much visible or I may correct expected change, in the society around us is seen. Then also, as we-mortals mankind, live with moral hopes, with the same undying hope I start my 'key note' address.



Not taking much time I shall discuss few issues and concerns with the hope that at the end of the day the institute will succeed in enlisting few recommendations, making them reach to the decision makers or policy makers, resulting in some obvious change in the coming days.

First issue that we observe in the society is that women themselves are not aware of their victimization. We need to make women sensitive about their own victimization at various levels. As Margaret Atwood, the famous Canadian novelist devised the model of the Basic Victim Positions with four levels model. On first position in the model the woman denies the fact that she is a victim. On the second position she acknowledges the fact that she is a victim, but explains this as an act of fate, the will of God, the dictates of Biology, the necessity decreed by History or Economics, or the unconscious or any other large general power idea. The third position makes the woman acknowledge the fact that she is a victim but refuses to accept the assumption that the role is inevitable. And on the fourth and last position the woman is a creative non-victim. So first of all we, as responsible citizens or human beings, need to take the responsibility that women enter in to the fourth position of the Model by Atwood.

As most of us here are educationists, it is very important for us that we make our syllabus-course content as well as institutional structure gender sensitive. The detailed research at

international level guides on how to make syllabus gender sensitive. In our text books, generally one would find ‘Meena vade chhe ne Chandu Doodh pive chhe’ (Meena is sweeping and Chandu is drinking milk.) Thus, since childhood, we have been injecting this discrimination at such a way that it becomes easier to justify at certain level. So syllabus should be gender sensitive. Even use of patriarchal ‘he’ should be avoided in the content development.

Institutes should have separate toilets/rest rooms, sensitive towards their needs like disposal of menstrual waste, privacy, cloth hooks and they should be secure enough from any external intrusion. Institutes should have special mentors- teachers to attend the specific requirements of the girl students and a separate staff room for the female faculties. Today we see more working women in the society. The economic change at global level is more to be thankful for than social structures for making women move from the four walls of the home. (Even the great contribution of Mahatma Gandhi who motivated women to move from the four walls of the home participating in the freedom movement, can also not be ignored, especially in India). The growing economy has forced us to involve women also in the paid working structure. (I say here as ‘paid working’ - as women have been working since centuries, but were not paid for the work she used to do- or rather she has been doing at home). Do we have equal wages today for men and women? On what humanitarian ground women should be paid less than men? The researches have proved that women have more EQ and SQ, than on what ground the society would keep on justifying the myth that men are better managers than women? They are better performers than women? At workplace also the discrimination continues for the appointments as well as promotions. A male would not prefer the female boss as it hurts his ego. The work places are also not gender sensitive. How many work places have baby-sitting facilities though the staff might be consisting of 50% women? How many work places have flexi shifts? How many organizations provide maternity leaves? How many have separate rest room for women? Unfortunately many existing work places do not have separate toilets also for men and women. The women are being harassed at work place but that is being taken for granted with the justification for her tolerance that that is the only way for her survival at work place. There are certain international standards of work environment that

indicate and support healthy work environment for women to which workplace should adhere to.

We do have strong laws favouring women, no doubt about it, but they have not resulted in the expected social change. There are mainly two reasons for that. The first and foremost is the ignorance or lack of awareness of women for such laws. Women are not aware about the laws that favour them. There has to be incessant campaigns and orientation programs for 'Laws for Women'. It is the responsibility of families, educational institutes, NGOs and other organizations that are parts of the society to create such awareness programs. The second and more important reason is the social structure that since centuries we have created. The social structure in its very core is much patriarchal. The society is patriarchal so the law makers and users are mainly male. When we hear or read about history of Indian freedom struggle. A long list of martyrs comes in front of us. Most of the lists are full of male freedom fighters. The people who witnessed the freedom struggle have oft quoted that even there were great women too that played significant role in freedom struggle in the front row too. The reason rare women freedom fighters are remembered today is- the history is written by mostly men. As 'HISTORY' is the story of males in the world as it is 'HIS-STORY'. The story told by the men and about the men and so obviously it has to be of men. Thus the moment the laws are made their escape windows are introduced and utilized by men. In such a strong patriarchal structure women do not have courage to go to court. Here also the fault is not of those grown up women with no courage to raise voice against injustice done to them, as school or college going girls they are taught how to cook, how to look beautiful or attractive, how 'to get settled' in life. Unfortunately they are never taught how to develop courage, how to raise voice against injustice. So who will teach them all these things? It is our responsibility.

The media plays vital role in making change in the society. Media plays significant role from two points of view. First how it raises voice against discrimination in the society and the other is what kind of picture it portrays of women. For the responsible media the rape in the society is not simply 'breaking news'. For the responsible media the women are not means to entertain or more TRP for certain programs and serials. The media that attracts and entertains by the portrayal of women as seducing beautiful lovers, quarrelsome

mother-in-law, suspicious wife or all deified idol of sacrifice who simply exist for the happiness of the others-harms the status of the women in the society. Why not to portray them as human beings with equal feelings, hopes, desires, ambitions in life and their own wishes and decisions. The objectification of women has harmed the status of women a lot. By television serials-programs, films and cheap and popular literature the objectification of women is done very successfully. What is more to be worried about is women are more concerned for their outer beauty rather than using fullest potential within her. That is the reason that today also the finishing schools- training women to be more humble-sophisticated- beautiful are earning well. The reason is they judge themselves by the criteria and parameter that men of the society have made for their judgement. It is their lives, why to give steering of their lives in the hands of the others.

Women of today should make their own decisions. In every family the mothers, daughters, wives and daughter-in-laws should be provided enough space for their talent, their subjects and life of their own interest. A young daughter should be taught to take her own decisions. As aware parents we should very consciously know the accountability of letting their kids take their own decisions. As every kid should be guided for values like what is right and what is wrong but at the same time let them have freedom to take their decision. The worst thing that has happened is, the women have bargained their freedom for security. Till the time they will not leave their comfort zone, new horizons of success and happiness would never open. The women have (I don't say- should have- as they do have-they neither realize-nor use them) freedom to choose the clothes they wish to wear, place they wish to go, education they wish to attain, etc. They have freedom to choose their life-partner and have freedom over their reproductive system too. The society that disapproves women wearing certain clothes has failed to provide equal space with security to the choice making freedom to women. In many parts of the world tribal women wear very less clothes (in certain parts of Africa and India too), but there they are not being raped simply because of the clothes they wear. Why don't we accept that the social structure and mass mentality is the issue that we need to change? Again here, I, as an individual do not support exposure of women as again if it is for any materialistic of patriarchal point of view- does not support the uprising of the status of the women. Today also the society

thinks that certain educational faculties or courses are meant for boys and certain for women. Why to encourage such myth when scientifically such beliefs have no logical support?

The deep rooted social and cultural conditioning has played significant role in driving the women to the periphery. Unfortunately the conditioning which is responsible for derogation of women of not only male but women too who think that men should do certain work and women should do certain, parenting is the responsibility of mothers more and fathers' less. Not only this, but many more like these are reflection of such conditioning. I was really surprised when in a conversation with one of my colleagues, who was equally qualified like me, I referred an editorial in the newspaper of the day. With all positive shock he asked me if, being a woman also I read newspaper. I would like to draw attention his question was not if I could read newspaper (if the time permitted me to read), his question was if I read the newspaper. Now this is reflection of the conditioning of the society where we think that women never read newspapers, are never interested in reading newspaper, they do not know anything in the politics; they cannot have logical arguments in the national –international economic policy.

Do we agree that this is again a great issue that today in 21st century we bless our daughters to be like Sita and Savitri. With all due respect for them I disagree. If we mean to say the strength, truthfulness and confidence of Sita and Savitri, it's absolutely fine but when general people say so, they mean to be woman sacrificing her own happiness for the family, accepting every word of husband without asking any question, and ready to martyr her own life for the husband. Now this is like reducing the identity of an individual to simply a wife or mother of somebody. After such conditioning how can one expect full blossoming of potential of an individual?

There is lot of uproar and commotion for the reservation for women. Even as an individual I am not in favour of any kind of reservation- be it be based on caste, creed or gender. But again the question in front of us is that- Why are we forced to think for reservation today? If equality does not come automatically as a value or ethic imbibed in us, it has to be injected through the policies and laws. Its shame for us that on one hand India's Mars Satellite successfully enters orbit and on the other hand an educated doctor

detects a baby girl in the womb helping a throbbing life to come to an end. Isn't it a great issue? The darker side of it is that research says more educated urban parents go for more abortions of the girl child in the womb than the uneducated rural parents.

Women should be economically independent. When we talk about financial independence of women, the reason behind is that after industrialization and capitalism the importance of bread earner has increased. The value and the worth of the human being are decided by his/her earning capacity. In such circumstance to earn equal respect and significance in the social order it has become important for women to be financially independent.

Economic independence is important so if women wish to work they should be allowed and provided space for the same but at the time one should never ignore her wish and will to work. We know that biologically, psychologically women are different from men basically. In the time of materialistic life it is equally important for women that the virtues that they are blessed with like compassion, tolerance and capacity to love they should not sack of. The shape of the world tomorrow depends a lot on the women of today and the role they play. Even an environmentalist and activist Vandana Shiva rightly declares favouring ecofeminism that if agriculture would be dominated by more involvement of women, the field would witness more sustainable development. The women have better aesthetic sense even. They should not bargain the aesthetics of the life they are born and blessed with for the survival race. The women are wonderful at performing, visual and fine arts. They should use such unparalleled arts to demonstrate their strength, to bring positive change in the world. Many a time's women, on being asked what they do, reply- they are 'Just Housewives'. Now this again reflects the social structure and their conditioning. Being 'house wife' is never 'just'. All of us know that being wife or mother or may be a woman in any role, requires lot of concern and innumerable duties and tasks. Till the time women do not value their own worth or their contribution to the society, they neither can expect nor will get the due respect what they really deserve.

Women in the society sometimes compete with men in the society. They should understand and accept that they are created differently as different individuals. It is of no use to compare and compete with others. Their duty, not only towards society or the

creator of them, but also towards themselves is to give their best to the society without getting involved in the business of comparison and competition. The women with lot of potential and possibilities within have strong responsibility to return to the society, what they have achieved from the society. It is the responsibility of the educated women with certain understanding, knowledge, status, designation and power to bring visible change in the society, especially in the status and condition of the women around. The concern of the women should get reflected in the concrete contribution they make to the society.

Let us wait for the day when no more such conferences would be organized discussing issues related to women, surely concerns may continue but in absence of issues. Let all of us pray to the Almighty for the future where men or women will exist only as human beings cherishing all the rights meant of women. They would be aware about their responsibility towards society contributing for the same going beyond the gender differences.

It is rightly said, “A woman is the full circle. Within her is the power to create, nurture and transform.

**Prof. AMI UPADHYAY**

Director,

S.H & S.S. Babasaheb Ambedkar Open University.

## COORDINATOR'S MESSAGE

The 21<sup>st</sup> century women have stepped into a new era of awareness, independence and social responsibilities. Today the women are seen as the potential catalysts of social development inside and outside the four walls of homes. The women's movements have gained a huge momentum across the globe for the struggles for autonomy, democracy and secure livelihoods.



Today 21<sup>st</sup> century India is emerging as a global power but half of its population- the women across the country, still struggle to live a life with dignity. Women are facing problems in every sphere of life whether employment, access to health care or property rights. There is no apt attention being paid to the issues and concerns of women. Women empowerment in India is still a distant dream. There still exists a wide gap between the goals enunciated in the constitution, legislation, policies, plans, programs and related mechanisms on the one hand and the situational reality of the status of women in India. On the other hand India is fast developing but women in India continue to be discriminated.

The aim of WCI “Inspiring the hidden strength” and ISTE **Manini (Women Development Cell)** of S.N. Patel Institute of Technology & Research Centre to organize a National Conference “Women in 21<sup>st</sup> Century: Concern and Issues” is to provide a platform to all women to come together and capture their hidden capabilities. Let me assure you that the 21<sup>st</sup> century is the century of the ‘feminine’. If you don’t believe me now, you soon will.....

**Prof. PRATIMA SHAH**

Coordinator & Head,

A.S.H. Department,

S.N.P.I.T & R.C, Umrakh.

## **ABOUT VIDYABHARTI TRUST**

The Vidyabharti Trust was registered as Public Education Trust under the Bombay Public Trust Act, 1950 on 18/09/1980 under the registration no. E-1852- Surat with a pious aim to impart quality education and training to the terminal of technical education and allied research; and has now evolved as a symbol of quality of education dedicated to nurture the talents and aspirations for the bright future of our nation.

## **About S.N. Patel Institute of Technology & Research Centre,**

The Institute is approved by the All India Council for Technical Education (AICTE), New Delhi and affiliated with Gujarat Technological University (GTU), Gujarat. S.N.P.I.T & R.C. is an institution imparting technical education offering various courses for under graduation in six engineering branches and post graduate programme under three branches of Engineering & Technology.

The Institute has established an Environmental Research Laboratory and Civil Material Testing Laboratory accredited by NABL (National Accreditation Board for Testing and Calibration Laboratories) for testing 97 chemical and mechanical parameters. It is also certified and approved by Gujarat pollution Control Board as Scheduled – 1 Environmental auditor and certified by ISO.

The Institute has also received the Centre of Excellence for Electrical, Computer, Electronics & Communication engineering for better training of students and to have a practical field problem solving experience along with academics.

The Institute is also awarded by 'Education Excellence Award' for being a globally competitive and emerging institute of Gujarat by Brand Academy.

## ABOUT ISTE MANINI (WOMEN DEVELOPMENT CELL)

For centuries women were not treated equal to men in many ways. They were not allowed to vote, to own property, they did not have a share in the property of their parents and they had no right to take decision concerning their own lives. Now that we have come out of those dark days of subjugation of women there is a need for strong movement for the empowerment of women. The present conference has been planned with a view to discuss the various issues concerning to the empowerment of women and to suggest measures for achieving this end.

With the changing time it has become very significant to have equal space and contribution from women in each and every field to have over all development of the society. In the field of science, engineering and technology also it is a need of the time that girls/women step-into. ISTE MANINI (WOMEN Development CELL) is dedicated to promote technical and scientific education amongst the girls around the world. Not only this but ISTE MANINI (WOMEN Development CELL) with girls in Technical Education strives to show concern for the women around empowering them. The women should be in the position of taking control of and responsibility for their lives and situation with all human rights. The empowerment of women is increasingly being taken in the agendas of international development organizations, perhaps more as a means to achieve gender equality than as an end in itself. The empowerment of women includes empowerment at individual level, at group level and at last at community or societal level and at the same time interaction amongst all these. In the present time empowerment of women has become one of the most important concerns at global level. The initiatives and efforts by the Government to ensure gender equality are noteworthy but society must act proactively towards contribution for the creation of society where women have a better world to live in as equal human being.

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## ISSUE-1 WOMEN EMPOWERMENT

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI101	Concept of Women Empowerment through SHG's: education, income generation, vocational training	Rosily Victor	5
2	15WCI102	Women Entrepreneurship in 21 <sup>st</sup> Century	Mrs. Devangi Jain Mrs. Prachi Gor Prof. D.K. Parmar Dr. S. K. Dave	18
3	15WCI103	Women Entrepreneurship accelerates growth of Nation	Prof. Bhavna S. Patel	26
4	15WCI104	Higher Education in India: pathways towards Women's Empowerment	Prof. Shahera S. Patel Prof. Reshma L. Patel	36
5	15WCI105	Role of Education in Empowering Women for reducing corruption and improving the work efficiency	Prof. Kuldeep Patel Prof. Himani B. Patel	49
6	15WCI106	Paradigm shift towards Women Empowerment and safety	Prof. Rachana Gyanchandani Prof. Namrata Gianchandani Prof. Rukmani Gianchandani	56

7	15WCI107	Concept of Women Empowerment	Prof. S.I. Waikhom Prof. Nanaobi D. Waikhom Prof. Vipinkumar G Yadav	64
8	15WCI108	Women in higher Education and Gandhian ideology	Dr. Jayshri Jambusia	78
9	15WCI109	Women entrepreneurship attitude in India: opportunities and challenges	Dr. S.K. Dave D. K. Parmar Ashokkumar A. Parmar	83
10	15WCI110	Women Empowerment in 21 <sup>st</sup> Century: why &how?	Prof. Mansi Zaveri Prof. Nisarg P. Shah	93
11	15WCI111	Gandhian ideology and Women Empowerment	Prof. Himani Bhatt Prof. Pranita R. Dhote Prof. Dhanisha N. Kapadia	101
12	15WCI112	The role of Economy in Women Empowerment	Prof. Priti Suthar	109
13	15WCI113	Concept of Women Empowerment	Prof. Sneha Maroliya	117

14	15WCI114	Hurdles in achieving Women Empowerment	Prof. Pranita Dhote Prof. Sneha G. Patel Prof. Himani S. Bhatt	128
15	15WCI115	Women Empowerment: Scenario of 21 <sup>st</sup> Century	Prof. Zalak Shah Prof. Krupa A. Shah	134
16	15WCI116	Women's Reservation bill, do we need it?	Mrs. Francisca Patel	142
17	15WCI117	Education and Women Empowerment	Prof. Jitisha Patel	146
18	15WCI118	Educational development of Women	Dharita K. Patel Dr. B. K. Shah Parul H. Panchal	152
19	15WCI119	Jal ma Khilyu kamal	Prof. Darshak Parmar	164
20	15WCI120	स्वातंत्र्योत्तर भारतमा शिक्षण थकी स्त्री सशक्तीकरण	Prof. Ankur Joshi	166

21	15WCI121	<u>महिला सशक्तिकरण वर्तमान युगनी</u> <u>चुडियात</u>	Prof. Priyanka Patel	171
22	15WCI122	Role of education in Women Empowerment	Prof. Kartilagauri Uchadadiya	177
23	15WCI123	Development of Rural Women Entrepreneurship through self help groups in Sangli District – A case study	Dr. Mrs. Sharwari Sharad Kulkarni Mr. Anil Pandurang Patil Ms. Shabnam Nadaf	184

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## CONCEPT OF WOMEN EMPOWERMENT THROUGH SHG'S: EDUCATION, INCOME GENERATION, VOCATIONAL TRAINING

**Rosily Victor**

Chief Coordinator Student Mentoring Cell and Lecturer, Science and Humanities, LDRP-  
ITR, Kadi Sarva Vishwavidyalay, Sector 15, Gandhinagar, Gujarat, India.

**Abstract:** *The evidence for empowerment is often anecdotal in nature. In Gujarat, efforts have been positioned in all directions to empower women. Being empowered presupposes some level of common sense and emotional maturity and access to appropriate information. I have touch based upon different aspects of change in women's lives as building confidence, insight and understanding, and developing personal skills. Their capacity to take charge of own life, developing a sense of self-worth with illness and for caring for themselves. The major data sources for this paper are from Gujarat Livelihood Promotion Company (GLPC)Ltd. the executive arm of Mission Mangalam, the implementation agency for Aajeevika - National Rural Livelihoods Mission (NRLM). From the study, it is noted that all those who took job-works under Self Help Groups in their respective homes or villages as self-employment activities from GLPC were happy in selected work and were able to support family and others who were needy. It was observed within a group or community; empowerment can be taken to involve building trust, co-operation and communication between members. Now Women in those villages under SHG have understanding of how to manage work life properly or even what it means empowerment. Women's agency, empowerment are widely used idea, there are ambiguity in conception of these ideas. Let us not forget our nation is called 'Bharat Mata', women have made their presence felt and coming out making meaningful contribution in the progress of the nation. The present paper examines various conceptions of these ideas successfully implemented and clearly marks the development and empowering women through SHG's.*

**Keywords:** Agency, Empowering Gujarat, Gujarat, household income, Self help Groups, status of women.

## I. INTRODUCTION

Society that discard and abuse 50% of intellectual capital and larger share of work force only enjoy false progress. Swami Vivekananda, once said, the best thermometer to measure the development of a nation is its treatment of its women. In ancient India they worshiped goddess like Lakshmi. They were the epitome of strength. So women, wake-up from your deep slumber and be aware of power within you.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic polity the goal is to bring about the advancement, development and empowerment of women. The Policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Based on this Gujarat is doing an excellent job in women empowerment. In the year 2001, the government of Gujarat instituted a separate Women and Child Development Department to look after the social economic and education welfare of women and children. In 2003, first ever 'Shala Praveshotsav' and 'Kanya Kelavani Rathayatra' was launched, this increased literacy rate in state by 12.93%. The drop-out rate reduced to 2% in elementary schools and in primary schools reduced to 6.91%. Total 5188 seats made available in 64 ITI, it is specially granted for women. In the year 2006 'Naari Gaurav Niti' was announced for maximizing dignity and ethnic equality. It focused on making women self reliant and independent. More than 2.2 lakh 'Sakhi Mandals' have been created, having more than 25 lakh members. These Sakhi Mandals have saved more than 234.87 crore. It was for this empowerment of 'Sakhi Mandals', 'Mission Mangalam' was initiated. More than 11.72 lakh houses have been registered on women's name, exempting Rs. 414.47 crore as registration fees. For empowerment of widows more than 56,356 widows have been given training. More than 6.37 lakh women member successfully run 2,415 milk groups. Under 'Chiranjeevi Yojana' in the year 2013-14, 78510 deliveries were registered. To look after nurseries and plantation, 2400 self-help groups consisting of 65% women members have been formed under Joint Forest Management Committees (JFMC), Social Forestry

Development Committee (SFDC), and Eco Development Committee (EDC) of Forest department. 8 Lakh women have participated in 'Khel Mahakumbh'. Sport Authority of Gujarat provided self-defense training to 1.53 lakh girls and women during Khel Mahakumbh' 2013. 53 'Nari Adalats' have been established to provide easy and accessible justice to poor women. 243 Multipurpose Women Welfare Centres (MPWWCs) have been setup in 25 districts and 218 talukas and urban areas across the states to help women deal with social, legal and employment-related concerns. Various steps have taken to define the concept of women empowerment and to witness women can be empowered 'Mission Mangalam' scaffolded it.

## II. CONCEPT

A women is excellent at maintaining "The family Institution" with tolerance, acceptance and respect. Women can certainly do a better job; they also feel rattled when they are challenged, in fact they are uncomfortable with conflict in general. Livelihood projects can be undertaken in sectors like agriculture and allied services, animal husbandry, non-timber forest produces, textiles and apparels, manufacturing, packaging and assembly of products, rural service sector, organic products where women can be the leader and can work as per the understanding. But what does it really mean to empower women? Is it political empowerment? Social empowerment? Economic empowerment? In fact, these categories are not mutually inharmonious. They are mutually supporting.

### ***Mission Mangalam Programme.***

Today when everyone is eyeing the development of Gujarat and how its different growth models have revolutionized the overall economy of the state keeping the women force alongside. Almost every sector including agriculture, education, transportation, tourism has become an integral part of the state's progress. The study shows women have excelled in all the sectors with the spectacular Mission Mangalam that help and empower the poor rural women. Women are not helpless in facing the current challenges. Everywhere in the world they are decision-makers for themselves, their families, villages, corporate, businesses, and governments.

Mission Mangalam has been launched by the Gujarat Government in the year 2010. Like "the Rome Treaty envisaged free movement across frontiers", Mission Mangalam perceived real empowerment of women will come with education, openness towards new emerging society. It is an integrated poverty alleviation approach and an initiative to empower rural women. With recognition of this problem come goodhearted people who want to empower women. Despite good intent, to be fully empowered, women have to take power for themselves. When a woman is empowered, she not only helps herself, but her family, village and in greater prospective Nation. The mission was started with a belief that for the overall prosperity of the community, every segment of the state should prosper. To bring rural women at par with men, Mission Mangalam was launched. Through this mission Sakhi Mandals( self-help groups) have been combined into the corporate. They become the stakeholders too. Mission Mangalam is helping women to earn their livelihood without leaving her culture or society to become independent.

Women workforce is considered as consistent workers. Therefore for their success, the organization of Self Help Groups/Sakhi Mandals was formed. These Sakhi Mandals with the batch of 10 to 15 are then linked to the banks to fulfill the requirement of fund once they show their consistent commitment. Later Self Help Groups or Sakhi Mandals get skill enhancement from skill-development agencies. The rural SHGs lack professional information about trend of the market and as producer and consumers they need access to market. GLPC is instrumental in guaranteeing to create ability to operate in local, national and export markets (regional and international) they are also updated about market through industry associations. For help and guidance these Sakhi Mandals contact the Mission Mangalam officials. Poor rural people especially women are made self sustainable through this mission.

For the successful implementation of the mission, a company named Gujarat Livelihood Promotion Company Limited (GLPC) was found. This company is a PPP (Public-Private-Partnership) company registered under the Companies Act 1956. GLPC works through strategic partnership between large industries and Sakhi Mandals / Self Help Groups / Producer Groups /

Service Groups / Collectives of the poor, through decentralized Micro Enterprise Ventures. The promoting companies / entrepreneurs redesign the process where intensive tasks as job-works are undertaken by Self Help Groups in their respective homes or villages as self-employment activities. Near about 150 professionals at state and district level are working for GLPC. To assist these professionals there are 1800 field functionaries. Then there are schemes, training and development facilities and association with the capital and interest subsidies. For the successful implementation of the project and to conceptualize mission at rural level, GLPC started Corporate-Business Partnerships. The aim was to explore livelihood opportunities through newer ventures in rural service sector. With time many big industries and business houses became part of the mission.

By 2011, Mission Mangalam had near about 2, 38,937 functional Sakhi Mandals. It covered 29 lakh rural households. There is Rs 400 crores in bank savings of these Sakhi Mandals. By seeing such a proactive approach, banks have also extended their credit support to Rs 1,100 crore. Therefore the total available amount to these Sakhi Mandals through Mission Mangalam comes to Rs 1,500 crore. Mission Mangalam has given birth to many micro-enterprises. With such a great financial help, near about 58,000 Sakhi Mandals have been upgraded to micro-enterprise activities. Rest of the Sakhi Mandals are at different levels of growth and development.

Mission Mangalam helps poorest or the poor women. Some women are already running very small business from their homes. Mission Mangalam helps them generating awareness regarding new markets opportunities and better ways to do business. Along with this market linkage is also provided by the mission. When encouraged and shown new opportunities these women groups explore new ways and products thus increasing their earning. In a way they contribute to the development of the state.

There are many success stories of Mission Mangalam. In this paper, we look at different cases in different regions of Gujarat, where the Mission Mangalam Programme has truly made a difference in the lives of rural women.

### ***Animal husbandry empowers a woman earn her livelihood***

"Give me 1 and I will make it 3..." these are the words of Nanduben Gigabhai Daki from Maktupur village in Mangrol block of Junagadh district. She was identified as beneficiary for dairy promotion activity under the KVV III project and was provided a buffalo. She feels her life has taken a 360 degree turn post the intervention as now; she is able to ensure nutritional security of her family as well as is able to send her children to school. Her monthly income has increased by nearly INR 8000

**INCOME GENERATION BY NANDUBEN GIGABHAI DAKI**

Milk prod. per day (Lts)	Milk for family consum. (lts)	Milk sold /day (Lts)	Price per liter	Total income (milk+dung)	Total exp. in fodd. & medi.	Net cash flow
10	5	5	40	12833	5000	7833

It has been possible because of her learning ability, participation in other orientation programs regarding animal husbandry, workshops conducted under the KVV 3 project where she gets an opportunity to interact with the various resource persons from dairy sector. "My husband supports me in all my endeavors" she says with a smile.....

### ***Earning a livelihood out of broom sticks***

"Members of the family will keep their house clean, but they will not be interested in their neighbors," said Mahatma Gandhi. Armed with the valuable thought, 'cleanliness is next to godliness', the Brahmani Sakhi Mandal (self help group) is doing its best by pursuing an income generating activity of making broom sticks to ensure societies in entirety keep their premises clean.

The group which comprises of the Sanma community (SC) ensures to put its maximum efforts to make optimum use of the broom sticks made by travelling far and wide to sell them. Brahmani Sakhi Mandal in essence symbolizes a huge shift in the way the women in the group have been leading their lives till date. All of them were only used to doing household work and have hardly stepped out, the timely intervention by Mission Mangalam has given these women an

opportunity to not only step out but also showcase what is made by them. Lakshmi Sanma, an integral member of the group seconded this.



**Figure 1**  
**Source: Good Governance**

“Women in the group are used to doing only household work; we were scared to get out of our houses and in no way thought we will be able to pursue an income generating activity of our own. Nor did we have the knowledge to manage our own resources. So it was all uncertain when we started,” she said

When starting, women have also been faced with the thoughts that what if they are not being accepted, how would what they make, be accepted. But that too has dissipated with them realizing that times are changing and they are focused in doing their job on hand. “By pursuing this form of livelihood, we get up by 4 am, every day, finish our household work and are off to sell the broom sticks. We are now identified with our profession so we in no way are deterred not to go that extra mile,” said Ramila Sanma, a member of the group. Change begins from us; this is exactly what the women in the Brahmani Sakhi Mandal have learnt from the opportunity provided by Mission Mangalam.

### ***Growing from weakness to strength with self-belief***

Kusum recalled that she never used to step out of the house as the onus on her was always to handle household work and her husband was the sole bread winner working in a pharmaceutical company. After his death “I was in a desperate state, with three children to bring up and had no experience of facing the outside world. I was unsure if I could go out there and earn a living,” she said. Standing at a critical juncture of her life, she was faced with the responsibility of running the show as far as the family was concerned.

Being a graduate in B.A. (Gujarati), Kusum decided to make full use of the opportunity with the support of the family. Some of the qualities which Kusum believes she has imbibed as a result of the training and subsequently through her profession is notable. "I believe this experience has taught me how to be perfect. This has also instilled the ability in me to go into details while doing any work," she said. Kusum is also of the firm opinion that with sustained hard work one can earn a living, even when the going is not your liking, and witness it as a life-changing experience. I was terribly disturbed mentally. But then came a thought that I should at least try, so what if I don't succeed. This had also contributed in me realizing that one can indeed earn a living even in challenging circumstances by moving ahead with self-belief," she explained.

#### ***In Sabarkantha, widows run Amul Mangalam Parlour***

For Devda Janak (45), a widow from the Darbar community (OBC) in Tintoi village, Sabarkantha, life took treacherous turns after her husband passed away in 2005. It started with an unfortunate accident which took away her index finger and thumb in her right hand. As a result of losing two fingers which are vital for sewing, Devda who pursued the profession was forced to abandon sewing and as a result was faced with no source of income and livelihood.

In search of income and most significantly livelihood, under Mission Mangalam, an innovative initiative of the Government of Gujarat to empower rural women, Devda brought some widows in Tintoi together to form a Sakhi Mandal (self-help group) and initiated the thought of savings. Only with the hope that one day, this will in turn help them generate income and employment.

We were 10 widows who held group discussions with Mission Mangalam and decided to have our own Audhari Sakhi Mandal. All those in group were in dire need of income and we felt this was a perfect opportunity," said Devda. Initially, the women were doubting their own capabilities whether they would indeed be able to manage an income generating activity of their own "Since all of us were accustomed to only doing household work, we doubted if we would

really be able to do justice to what we were taking up. We must accept there was fear when we started, but with regular guidance and support from Mission Mangalam; we imbibed a lot of self-belief," said Jassu Rajendra Singh Rathore.



**Figure 2**  
**Source: Good Governance**

Facilitated by Mission Mangalam, the group decided to start an Amul Mangalam Parlour with the intervention of Gujarat Milk Co-operative Federation (GMCF). Asked about how the women balance both household work and the job on hand, Jassu explained that the group dedicates mornings for household work and in the afternoon they handle the parlour in batches. "We have to give time to our children in the morning. Once we are done with household work, we ensure at least two women are posted in the parlour in batches," she said.

The parlour which was inaugurated opened on 15th August, 2012, and sold Rs. 420 on the opening day.

### ***Innovative bracelets earn group a whopping order***

Little did the Siddheshwari Sakhi Mandal (self-help group) in Patan realize that their talent will be recognised and put to optimum use. The group known for making hand bracelets struck gold after bagging an order of delivering 10 lakh bracelets to the Swami Narayan Temple in Baroda by 2015 after participating at the Baroda Saras Mela (fair).

"We set out to train and it took us nearly 6 months to gain confidence that we could indeed deliver the goods by making these accessories such as bracelets etc," explained Manjula.

Mission Mangalam ensured that the group participates in the Saras melas across Gujarat, so that others can witness their talent.

### ***Eating Point***

12 ST women who together run a small eating joint, "Ren Basera" in Kapara taluka were once construction workers. They were part of self help group when they were approached and asked if they would be interested in setting up a restaurant of their own. Their diet usually comprises rice and finger millet rotis, and catering to a Gujarati menu was new to the women. From learning how to cook food unfamiliar to them to managing stores and accounts, the women of Ren Basera have come a long way. They receive an average of 65 customers every day, but the realization that they are the proud owners of this new venture has still to sink in.

### ***To be successful SHGs have to follow the below PANCHASUTRAS***

The Pancha Sutras or the 5 Cardinal Principles of an SHG are as follows:-

*a) Weekly Meetings:* The SHGs following best practices in the UNDP - United Nations Development Programme, SAPAP - South Asia Poverty Alleviation Programme. UNDP – SAPAP mandalshave time and again demonstrated that an SHG which meets weekly once is strong and viable. The needs of the members are met promptly. The level of uncertainty in the lives of the poor comes down significantly.

*b) Weekly Savings:* In an SHG where savings are pooled once in a month, the needy members have to wait for 30 days to access small loans for addressing urgent domestic needs. In a SHG where savings are pooled once in a week, the needy members are satisfied.

*c) Internal Lending:* In a SHG, members access loans through internal lending from the group corpus with sources from bank interest, savings and interest accruing from repayments. This practice helps to address the needs of all members to some extent.

*d)Regular Repayments:*In strong SHGs, members repay their loans as per the schedule. This will ensure that other members are not kept waiting for their turn. Regular repayments also enhance the credit worthiness of the SHG among the bankers or financing institutions.

*e)Healthy Book Keeping:*Every good SHG should have a regular book keeper to maintain the records of the SHG viz., Meeting Minutes book, Cash Book, Loan Ledger (Small Loans & Big Loans) and savings register. The book keeper should be well mannered and selected from the same village. He / She should be paid honorarium from the SHG corpus. The book keeper should be very obedient to SHG members.

The above mentioned Panchasutras are being universalized in the state through implementation of External Community Resource Person (CRP) strategy.

TABLE 1: COMMUNITY CADRE AND BUILDING SOCIAL CAPITAL

Commu. cadre	Target 2014-15	Achiev. 2014 -15	% of achievement	Remarks
Bookkeepers	4751	4602	97%	848 bk. Keep.have been undergone in 5 days in house trg. Prg
Bank mitra	-	50	-	Initial training of 5 days has been completed
Internal CRP	475	909	191%	

TABLE 2: REVIEW OF IMPLEMENTATION: PHYSICAL PROGRESS

Particulars						
	Target 2014-15	Achievement feb '15	Target 2014-15	Achievement Feb 15	Tot. target 2014-15	Total achiev. Feb 15
No. of blks where intensive implem. has started	23	23(100)	34	34(100%)	57	57 (100%)
No of villa.Covered	1104	1099 (99%)	441	441 (100%)	1545	1540 (99%)
New SHGs formed	4751	3412 (72%)	2961	3631 (122%)	7712	7043

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No of new SHGs revi. / strengthened	14532	10616 (73%)	12698	17430 (137%)	27230	28046 (103%)
Total no of SHGs promo.	19103	14028 (73%)	15659	21061 (134%)	34942	35089(100%)

Courtesy: GLPC

### III. CONCLUSION

- Such models for uplifting and empowering women are the need of the day especially when women do not have to undergo time management as it is quotidian for them.
- Women make almost half of the total population but their contribution to the economy is almost neglected. She should be made financially independent for the growth of the nation.
- Success stories are successful because women themselves have shown immense courage and have come together endeavour a better life for them.
- Mission Mangalam has taken great steps to alleviate the problems of women and empower them to fend for them themselves.
- It is difficult to say which factors are more important for empowering women. The differences in pace of empowerment might be a result of various factors: household and village characteristics, cultural and religious norms within the society, behavioral differences between the respondents and their family members; and the kind of training and awareness programs that women have been exposed to.
- For SHG programs, future research needs to identify which factors in SHG programs have a greater impact on women's empowerment.

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## WOMEN ENTREPRENERISHIP IN 21<sup>st</sup> CENTURY

*Mrs. Devangi Jain<sup>1</sup>, Mrs. Prachi GOR<sup>2</sup>, Prof. D.K.Parmar<sup>3</sup> Prof.Dr.S.K.Dave<sup>4</sup>*

*Lecturer, Electrical Engineering Dept, BBIT, Vallabh Vidyanagar, Gujarat, India<sup>1</sup>*

*Lecturer, Civil Engineering Dept(SF), BBIT, Vallabh Vidyanagar, Gujarat, India<sup>2</sup>*

*Lecturer, Applied Mechanics Dept, BBIT, Vallabh Vidyanagar, Gujarat, India<sup>3</sup>*

*Lecturer, Applied Mechanics Dept & I/c Head Civil Engineering Dept(SF), BBIT,*

*Vallabh Vidyanagar, Gujarat, India<sup>4</sup>*

**Abstract:** *21<sup>st</sup> Century is an era of Science and technology. In the field of science and technology we can see constant growth. There is advancement in every field. We have developed advanced missiles, nuclear power, machines and techniques. Woman constitutes the family, which leads to society and Nation. Social and economic development of women is necessary for overall economic development of any society or a country. The role of women has also changed in the 21st century. They are no more restricted to cooking, washing clothes, doing household works and looking after their children and family. Today women is leading in every field and society whether it be sports, commerce and industry, education, health, politics, technology, navy, army, agriculture. Due to advancement in the field of science and technology and the active involvement of women in it we have been able to overcome the evils of our society which were prevalent in our religion, caste and territory and were danger for the world's peace. Entrepreneurship is the state of mind which many women have in her but has not been capitalized in India in way in which it should be. Now people are making maximum utilization of available resources for their well beings and for the generations to come. We are now a developing country in which women is self dependent, good manager and is making a balance between his family responsibilities and outside world and has become an earning member of the family and a responsible citizen of the society.*

**Keywords:** 21<sup>st</sup> Century, Science and technology, women, Women Entrepreneurs

### I. INTRODUCTION

"THE BEST THERMOMETER TO THE PROGRESS OF A NATION IS ITS TREATMENT OF ITS WOMEN. "-

—**SWAMI VIVEKANANDA**

"THERE IS NO CHANCE FOR THE WELFARE OF THE WORLD UNLESS THE CONDITION OF WOMEN IS IMPROVED."

—**SWAMI VIVEKANANDA**

Time can't be stopped. It runs in its own speed and pace. It is a continuous procedure which goes on and on un-interrupted. Nobody can stop time. With the time changes days, months, years and then a complete era is changed. With the passing time history is created, fashion is changed and we have entered in the 21<sup>st</sup> century of industrial development leaving behind the evils and darkness of our old thoughts, beliefs, traditions and prevalent blind faiths of our society.

As per Indian government a women who holds 51% of shares and run any business independently is called women entrepreneur.

Women entrepreneurs also contribute to India's economic prosperity. But, some of the major problems faced by women entrepreneurs in the country are attributed to lack of education, lack of proper management, financial support etc. Low education restricts women from acquiring even functional levels of literacy required to learn skills<sup>1</sup>.

The development of women entrepreneurship is very low in India, particularly in small cities and in rural areas. Entrepreneurship in women is a need of recent time. 21<sup>st</sup> century women are aware of their rights and duties as well as their work situation. It has been observed that women from middle class are not eager to alter their role in fear of social dilemma. The development of women as an entrepreneur is visible among higher class than middle or lower class.

### **Top Most Women Entrepreneurs in India**

There are top most women entrepreneurs in different zone in our India. Some examples are Dr. Kiran Mazumdar-Shaw (Chairman & Managing Director of Biocon Ltd.), Indra Nooyi (CFO, Pepsico), Neelam Dhawan (Managing Director, Microsoft India), Naina Lal Kidwai (Group General Manager & Country Head-HSBC, India), Indu Jain (Chairperson (former), Times Group), Preetha Reddy (Managing Director of Apollo Hospitals), Keya Seth (Founder of Keya Seth's Aromatherapy) etc.

### Obstacles faced By Women Entrepreneurs in India:

In Indian context attitude towards the women are still conquered by the tough resistance from the male ego and the problem of Indian women pertains to her key responsibility towards family. From the beginning till the enterprise function, women entrepreneur comes across a series of problem. In rural areas women are considered as helpers. The main obstacles faced by women entrepreneurs are as follows:

1. The biggest turning point of a woman's life is marriage. She turned into a daughter-in-law from a daughter. The priority is also changed with this. The dream of a woman has ripped like a fruit.
2. Cast and religions dominator also hinder women entrepreneur. For this women entrepreneur cannot overcome the obstacle before them to grow and flourish. In rural areas, women face more social and political obstacle.
3. Though our constitution speaks of equality between sexes, male patriot is still the order of the day. Male dominated society destroys a female capability ability shows much less than male.
4. In our India 60% of total women are illiterate. They are far behind in the field of education. Due to lack of appropriate education, women entrepreneurs are in dark about the rapidly growing new technology, new methods of production, marketing techniques, and other governmental policy.
5. In the present market scenario the competition is too high; women entrepreneurs must survive in the market against the male counterpart who has enormous experience and capacity to adopt technology in running enterprises.

**Table 1:** Govt Plan for the Growth of Women Entrepreneurship through Five Year

Sr. No.	Five Year Plan	Inspections on Women
1.	First Five-Year Plan (1951-56)	Visualized a number of welfare measures for women. Sets up the central and social welfare board for promoting welfare work.

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2.	Second Five-Year Plan (1956-61)	Supported the development of women to work at the grass roots.
3.	Third and Fourth Five-Year Plans (1961-66 and 1969-74)	supported female education as a major welfare measure
4.	Fifth Five-Year Plan (1974-79)	emphasized training of women
5.	Sixth Five-Year Plan (1980-85)	recognized women's lack of access to resources as a critical factor impeding their growth
6.	Seventh Five-Year Plan (1985-90)	emphasized the need for gender equality
7.	Eight Five-Year Plan (1992-97)	focused on empowering women, especially at the grass roots level
8.	Ninth Five-Year Plan (1997-2002)	adopted a strategy of women's component plan
9.	Tenth Five-Year Plan (2002-07)	aims at empowering women through translating the recently adopted National Policy for Empowerment of Women (2001)
10	Eleventh Five Year Plan	encourage women in setting up their own ventures

## 2. Literature Review

The focus of literature review will be at the concept of entrepreneurship, and then drive on to look at female entrepreneurship and related definitions. An important tool considered in allowing female empowerment and liberation is Female Entrepreneurship .Directing a literature review is a vital element of the research process. This paper looks at the literature around female entrepreneurs, concentrating on female entrepreneurship in India.

### 2.1 Entrepreneurship at 18th Century

In the 18th century, the person with capital was differentiated from the one who needed capital. In other words, the entrepreneur was distinguished from the capital provider (the present day venture capitalist). Many of the inventions developed during this time were reactions to the changing world, as was the case with the inventions of Eli Whitney<sup>2</sup> and Thomas Edison<sup>3</sup> (Lakwete, Angela. 2004; Albion, Michele Wehrwein. 2008).

## **2.2 Entrepreneurship at 19th and 20th century**

In the late 19th and early 20th centuries, entrepreneurs were frequently not distinguished from managers and were viewed mostly from an economic perspective. Richard T. Ely and Ralph H. Hes, briefly stated: "The entrepreneur organizes and operates an enterprise for personal gain. He contributes his own initiative, skill, and ingenuity in planning, organizing, and administering the enterprise. He also assumes the chance of loss and gain consequent to unforeseen and uncontrollable circumstances. The net residue of the annual receipts of the enterprise after all costs have been paid, he retains for himself. (Richard T. Ely and Ralph H. Hes, 1937).

"Female entrepreneurs are defined as those who use their knowledge and resources to develop or create new business opportunities, who are actively involved in managing their businesses, and own at least 50 per cent of the business and have been in operation for longer than a year" (Moore and Buttner, 1997 in Farr-Wharton and Brunetto, 2009: 2)

## **2.3 The Study of women entrepreneurship literature has been called**

Vast, complex, and multifaceted, spanning economics, sociology, business, and psychology (Hisrich, Langan -Fox & Grant, 2007). Women entrepreneurship is still in its early stages and numerous researchers have noted the lack of a robust research stream (Baker, Aldrich & Liou, 1997; Carter, Anderson & Shaw, 2001; Terjesen, 2004). From 1976-2001, 93% of the scholarly research related to female entrepreneurship found in entrepreneurship journals was of an empirical nature (Greenet al., 2003). Reviews of the literature have been minimal, but they have provided keen insights.

2.4 Singh, 2008, recognized the entry of women in entrepreneurship and what is the reasons & influencing factors behind it also. He pointed out the obstacles of women entrepreneurship are mainly lack of interaction with successful entrepreneurs, social un-acceptance as women entrepreneurs, family constrains, gender favoritism, very poor grant of loan by bankers to women entrepreneurs. He recommended the counteractive measures like encouraging micro enterprises, releasing institutional frame work, & supports the winners etc.

### **3. Suggestion and Conclusion for the Development of Women Entrepreneur**

Right efforts are required in the improvement of women entrepreneurs and their greater contribution in the entrepreneurial activities. Women entrepreneurs need to be given assurance, freedom, and mobility to come out of their absurdities. The following actions are recommended to authorize the women to grab different opportunities and face challenges in their business.

(i) Awareness program must be conducted on a huge scale for increasing awareness among women, (ii) There must be a constant attempt to inspire, motivate women entrepreneurs, (iii) By arranging unlimited vocational training to women community to understand them the production process and production management, (iv) Proper training programs must be organized to develop professional competencies in managerial, leadership, financial, production process, profit planning, marketing, maintaining books of accounts and other skills. These all will encourage women to start business, (v) Educational institution should tie up with various government and non-government agencies to support in entrepreneurship development, (vi) Various schemes plans must be provided by the government to develop entrepreneurs in the state. E.g. the Prime ministers Rozgar Yojana, Community Development Programme (CDP), Scheme of Discriminatory Interest Rate, Rural village industries scheme etc, (vii) The financial institutions should lend their hand to provide more working capital assistance both for small scale venture and large scale ventures, (viii) NGOs and government organizations must spread information about policies, plans and strategies on the improvement of women in the field of industry, trade and commerce. Women entrepreneurs should employ the various schemes provided by the Government,

It's difficult for a woman to start and run a business in India as there are lots of obstacles. But if they got their family support fully, the obstacles come down to half of it. And for the rest of half she can overcome easily. By passion, daring and dedicated efforts women can start the business. Government has introduced certain programs and scheme to develop women entrepreneurship. The awareness among the women about education must be increased so future of women entrepreneurs is light in India.

## **5. Limitation and Future Directions**

The study has several limitations. Firstly while the study psychoanalyze the relationship between women entrepreneur and family. Secondly the parallel refereeing factor has not been judged, business satisfaction which may bridge up the liaison between family support and family satisfaction. A third limitation is the lack of awareness to the possible role played by growing cultures, values and ethics to the issues of women entrepreneurship.

It is critical for women entrepreneurship research to fully understand the conditions under which the women entrepreneur experience conflict between their roles. There is a need to consider the behavioral research. In addition further studies to investigate the cross cultural behavior studies in different parts of India. The study could also be based on the spiritual aspect on behavioral change in women entrepreneurship. This spiritual sight would also provide additional insights.

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## **WOMEN ENTREPRENEURSHIP ACCELERATES GROWTH OF NATION**

**Bhavna S. Patel**

Asst. Prof, Applied Science and Humanities Department, Parul Institute of Engineering and Technology  
(Diploma Studies), Waghodia, Baroda, Gujarat, India

***Abstract:** Women Entrepreneurship is a very dynamic component of any country's progress and growth. It has a very high impact on social, economic and cultural development of the nation. Development of the nation relies on development of its human resource which includes both Men and Women. In India Women have remained highly underutilized. Though there has been gradual increase in the number of Indian women entering the field of entrepreneurship since the last two decades, the participation rates are much lower than expected due to several reasons. If solutions to those reasons are catered, it will encourage women entrepreneurship and thereby increase the pace of the nation's development process.*

*The main objective of this article is to establish a link between Women entrepreneurship and pace of nation's growth. Women entrepreneurship enables development of most disadvantaged component of human resource and thereby helps in reducing unemployment and poverty, improve distribution of income, promotes women empowerment, boost economic autonomy of women, bring awareness of her social and economic rights, promote gender equality and improve productivity of nation. Such a transformation is a sign of balanced and accelerated economic growth.*

*The article attempts to link Women entrepreneurship to the economic, social and cultural development and growth of the nation by concentrating the development efforts on neglected component of human capital. It throws light on issues and challenges faced by women who aspire to become entrepreneur and also by already existing women entrepreneurs so that necessary remedial actions could be recommended. It also highlights the fact that in a developing economy like India, the importance of women entrepreneurship is already known and numerous actions are already taken to promote and encourage them, but they do not percolate to the grass root level of society. So rigorous evaluation and vigorous implementation of those action plans are needed so as to bring fruitful results.*

**Keywords:** Economic development, Entrepreneur, MSMEs, Women Empowerment Women Entrepreneur

## I. INTRODUCTION

**Entrepreneurship** is a process of setting up a new Business Enterprise and managing the same successfully. Entrepreneurship drives nation's economy by providing wealth, employment and new products and services and thereby raising the standard of living of people. It is not just a money making activity. It is an important change agent for the country. It changes the scenario of nation through economic development as well as social and cultural development by changing the way of people's thinking and their approach towards life.

**Women Entrepreneurship** is a very dynamic component of any country's progress and growth. Women Entrepreneurship has high impact on social, economic and cultural development of the nation. Women comprises of almost half of the population of the country. Development of the nation relies on development of its human resource which includes both Men and Women. In India Women have remained highly underutilized. Though there has been gradual increase in the number of Indian women entering the field of entrepreneurship since the last two decades, the participation rates are much lower compared to males due to several reasons. Also the statistical figures are on the lower side compared to women entrepreneurship in western countries.

It has been rightly said that Gender equality and Economic Development go hand in hand. Entrepreneurial Process may be same for both Males and Females, but in practice, Woman has to struggle double than a Man to reach half the level to where Man reaches. Women think and act differently. They have different ingredients to handle business, but equal potential to be successful. Nari is Shakti herself and she can tap her divine energy to bring about the best. She has natural entrepreneurial ingredients. Her resourcefulness should be identified and utilized to the best of her abilities. Indian support systems need to generate conducive ecosystem for women where she can foster and bloom.

## II. HOW WOMEN ENTREPRENEURSHIP INCREASE THE PACE OF NATION'S DEVELOPMENT?

**Employment** of population is the most crucial factor to drive nation's economy. India has the population of about 1.27 billion which comprises of about 657 million males and 615 million females. About 44.79 million of India's population is unemployed and about 260 million underemployed. It is practically impossible to generate employment for this large number. Accelerating entrepreneurship and self-employment is crucial for large-scale employment generation in India. Government realizes its importance and activities encouraging Entrepreneurship and Self employment have increased by leaps and bounds. But the field being largely dominated by Males, Women remain an untapped source of Economic Growth due to her lower status in society. If development strategies are focused towards capitalizing the potential of women entrepreneurship, it will definitely pace up the development process and change the face of nation miraculously.

According to a Planning Commission report, India has the potential to build around 2,500 highly scalable businesses in the next 10 years. Taking into account the probability of entrepreneurial success, this implies that 10,000 startups will need to be spawned to get to 2,500 large-scale businesses. These businesses could generate revenues of US\$200 billion, making contribution to GDP and employment. In that case the under-representation of women will be waste of the demographic dividend that India could reap from its young and quickly growing working age population.

Furthermore, Micro, Small and Medium Enterprises have been considered as a backbone of Indian Economy as they contribute more to the economic growth of nation. Women entrepreneurship largely promotes **establishment of MSMEs** as they could easily be started by them with small amount of investment. Women from low to middle income countries seek additional means to support themselves and their family economically. Most of them are less

educated and illiterate and not capable of employing themselves in large firms. So as a tool to earning money they start with Self employment and gradually develop MSMEs.

Women entrepreneurship helps women to gain economic empowerment which raises her confidence and ensures her social and political empowerment. Women entrepreneurship builds confidence and motivation and develops in them the capacity to identify and overcome constraints. Thus it leads to **women empowerment**, which is the need of the day, wherein every woman have a platform to develop her own skills, be independent, have freedom to do whatever she wants, have opportunity to show her abilities and excellence, have her own voice in decision making, have improved family relations, have competence to create value for society, her own self and her female counterparts and live with respect and dignity.

Women Entrepreneurship promotes **Social Entrepreneurship** by act of social welfare and by seeking solutions of social problems. Women entrepreneur knows the essence of empowerment and is more interested in empowering her feminine counterparts by providing employment to those women also who have been considered neglected class of society. We can take example of Shri Mahila Griha Udyog Lijjat Papad which is a group of uneducated women started in 1959 by 7 village ladies. Today it has 43000 sisters.

### III. **WHAT IS THE STATUS OF WOMEN ENTREPRENEURSHIP IN INDIA?**

The government of India defines Women Entrepreneurs as – an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women.

**Vaid Manorama** expresses that the women entrepreneurs in India represent a group of women who have broken away from the beaten track and are exploring new vistas of economic participation. Their task has been full of challenges and yet they have steered clear of prejudice, oppositions and constraints and have established themselves as successful entrepreneurs. A great many of these entrepreneurs have chosen the commercial world because of a compelling urge “of

wanting to do something positive" in their lives. But most have been pushed into it by sheer force of situation and circumstances. Some of the inspirations are Indira Nooyi (Pepsico), Nainal Lal Kidwani (HSBC, India), Kiran Mazumdar Shaw (Biocon), Chanda Kochar (ICICI), Ekta Kapoor (Balaji Telefilms), Jyoti Nayak (President, Shri Mahila Griha Udyog – Lijjat Papad) etc.

The perception expressed by Vaid Manorama points out the fact that entrepreneurial journey of a woman in India is much difficult compared to that of a Man. Women entrepreneurship journey in India is full of hardships and criticism having lots of social constraints. Large amount of perseverance, assertiveness, will power, tolerance and patience is needed on part of women to pursue the path of entrepreneurship.

The research figures say that India is one of the worst performing country in the area of Women entrepreneurship. According to a gender focused global entrepreneurship survey (July 2013) conducted by PC maker Dell and Washington based consulting firm Global Entrepreneurship and Development Institution (GEDI), India ranked 16<sup>th</sup> of the 17 countries above Uganda.

#### IV. **WHAT ARE THE BARRIERS TO WOMEN ENTREPRENEURSHIP IN INDIA?**

Our **traditional framework of society** in which the division of work was made in such a manner that males go out for earning and females takes care of household chores and family, even today limits women entrepreneurial activities. Our society considers females as weaker sex and made to depend on males. A women when goes out to work, have to simultaneously perform her roles of giving birth to children, bringing them up, taking care of family and old ones and perform household chores. She is not freed of her traditional role and any step towards doing something for her own self or for the society is only an addition to her existing responsibilities. Unlike men, she has to balance her family obligations with professional ones.

#### ***Obstacles to Women Entrepreneurship***

1. Male dominated social order and Social and Cultural restrictions.
2. Difficulty in transition from house making role to business women role.
3. Unawareness about self abilities, undervaluing her own abilities and need of motivation.
4. Entrepreneurship for women is considered as a secondary activity in Indian society. Women have to undertake unconventional roles when they start a business.
5. Family obligations – primary responsibility of family is on women, male have less roles to play, performing her family responsibility leaves little or no time for business.
6. Lack of awareness among women especially rural women regarding supporting government agencies, financial institutions, schemes and opportunities available, etc.
7. Illiteracy – no access to information, no ability to debate and no awareness about rights
8. Problems of funds due to lack of society's confidence in women's venturing abilities.
9. Little or no power over the decision of spending of money in spite of her contributions.
10. Researchers say that due to traditional composition, women still seek moral support from Males as they relate need for excellence to emotional dependency and also being uncertain about their own capabilities.

### ***Challenges faced by women entrepreneurs***

1. Lack of infrastructure facilities like training, transportation, marketing, etc.
2. Lack of enough linkages for financial assistance.
3. Lack of awareness about market condition, pricing, rules and regulations related to their business, latest technology updates because of low level of literacy.
4. Dominant male leaders of society especially affecting rural women entrepreneurship.
5. Experiencing a lot of stress in balancing between personal and professional roles.
6. In Indian society a woman is brought up in protected environment where there is no self dependency, this results in her low risk bearing ability.
7. Health problems – stress, backache, headache, eyestrain, fatigue etc due to heavy load.
8. Entrepreneurship itself is in its development stage, whereas women entrepreneurship is in its evolution stage. It is still far behind and will need enormous efforts to move ahead.

9. Enterprises are male dominated areas. It might have more number of male working within. Management by female leader often needs additional management training or skills.
10. Low mobility – less confidence in traveling day and night and far off regions.

#### **v. REMEDIES AND RECOMMENDATIONS**

1. Constantly inspire, motivate and encourage women entrepreneurship.
2. Raise literacy level among women with more practical knowledge.
3. Enough training facilities for generating ecosystem especially for women startups.
4. Personality development programmes for personality grooming and confidence building.
5. Special Training programmes for developing professional skills and competencies like leadership, management, record keeping, organizing, financial; production and marketing skills, negotiation and communication skills, controlling skills etc.
6. Frequent trade fairs, seminars, conferences and events could be conducted for women at local, national and international levels so as to allow interaction between women entrepreneurs and aspiring women to develop networks.
7. Awareness programmes among women regarding market, price, quality, availability of inputs, rules and regulations, laws and government regulations and promotion schemes.
8. Family and community support. It can be provided only if there is a mental revolution among people. Government should try to build that kind of culture in society.
9. Increasing awareness among women about their socio-economic rights.
10. A separate section for women entrepreneurs in DICs.
11. Set up Business counseling centers and district entrepreneurship development cell for women.
12. Collaboration between NGOs, Government, Women related ministries, Social welfare ministry and Media for increasing awareness about plans, policies, government strategies and schemes and various ideas of business among women.
13. Women Self Help Groups can pool capital funds as well as their collective endeavor.

14. Government should consider women entrepreneurship dimension while framing policies.
15. Checking quality of services and effective implementation of government schemes and supporting agencies so as to allow percolation of those efforts to the grass root level.

## VI. CONCLUSION

Women in her efforts of bringing up children with cultured knowledge and by providing all kind of support to her family and spouse have indirectly and consistently contributed to the development of the nation. But now it is the time to let her be the player of the game since she possesses all the competence to take over the responsibilities of nation's growth directly. Women have started exploring the areas where once there used to be only Male players. Through firm determination, dedication, hard work and strong will power, she has embraced almost all the arenas of work and success at par of excellence. Women entrepreneurship will enable development of most disadvantaged component of human capital and thereby helps in reducing unemployment and poverty, improve distribution of income, promotes women empowerment, boost women's economic autonomy, make her aware of her socio-economic rights, promote gender equality, and improve productivity of nation. Such a transformation is a sign of balanced and accelerated nation's growth.

**"When sleeping women wake, mountains move."**

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## HIGHER EDUCATION IN INDIA : PATHWAYS TOWARDS WOMEN'S EMPOWERMENT

Shahera S.Patel<sup>1</sup>, Reshma L.Patel<sup>2</sup>

<sup>1</sup>Assistant Professor, Department of Electronics, S.P.University,V.V.Nagar-388120,Gujarat. India.

<sup>2</sup>Associate Professor, Civil Engineering Dept. , B.V.M Engineering College, V.V.Nagar - 388 120, Gujarat, India.

**Abstract:**India is well known and famous as a great of different rituals, cultures, religions, traditions and geographical conditions. Education is a fundamental necessity and basic right for the persons of any free nation. In the new era of technology and knowledge based globalized economy it is also of increasing strategic importance to have higher education-a tool for women's empowerment. Women higher education in India has also been a major and motivated preoccupation of both the government and civil society as educated women can play a catalytic and very important role in the socio-economic development of the country. Education is milestone of women empowerment because it enables them to face and respond to the challenges, carry out responsibilities, tackle opportunities, to confront their traditional role and thus change their life. Education is also one of the principle means available for a deeper and harmonious form of human development reducing ignorance, poverty and exclusion. Higher education which is a training ground for a professional, applied research based, carrier oriented future, must be respected as a potential instrument for bringing about social transformation and ensuring the success of democracy.

Here in this paper we have analyzed the concept of higher education in particular technical education, women empowerment by incorporating all divergent view with enough logical aspects and reasoning. It also discusses the problems occurred, faced and future possibilities in achieving women empowerment through higher education.

**Keywords:**Empowerment, Globalization, Higher education, Social transformation, Women

### I. INTRODUCTION

Globalization has presented new task in achieving the goal of empowering women and now women empowerment has become the main objective and aim of many sectors in India like- governmental agencies, social reforms and voluntary organizations. Always there are number of elements which are deprived of their basic rights in every society, state and nation.

Female higher education is the need of the hour, without educating the women of the country we can't expect and hope for a developed nation. Women play a very vital and key role in overall progress and development of a country. If we want to make democracy successful, women must be educated. They are the real builders of happy homes.

"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family." Women empowered means Mother India empowered.

Once students have completed primary and secondary education, attention must focus on increasing participation of men and women equally in the field of Higher education. The Indian National policy of education recognized this when it states wider women's access to vocational, technical and professional education at all levels, breaking gender stereotypes, and will ensure better financial stability for women and lead to national development.

India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. Women power is crucial to the economic growth of the country. In India this is yet to meet the requirements. Despite reforms, the growth of women's education in rural areas is very slow. This obviously means that still large frame work of our country are illiterate, weak, backward and exploited. Education of women is the most powerful tool of change of position in society. Education also bring a reduction in inequalities and functions as a means of improving their status within the family. Little has been achieved in the area of women empowerment , but for this to happen, this sector must experience a chain of reforms. Though India could well become one of the largest economies in the world, it is being hindered due to a lack of women's participation. Empowerment is a process of acquiring knowledge and awareness which enables them to move towards life with greater dignity and self assurance.

As long as women remain depressed and exploited, no nation can enjoy freedom and justice. It is found that when women are denied the opportunities for utilizing their full potential, the economic parameter like growth, development and welfare remain undefined. This paper discusses various aspects to define the concept of women empowerment and the role of higher education through which women can be empowered.

## II. THE CONCEPTUAL APPROACH OF EMPOWERMENT

The word "Empowerment" is one, which is very commonly and widely used but is difficult to define. It is an active, multi dimensional process which consists of different multi reinforcing components that starts with and supported by economic growth and independence. The key word for Empowerment is power which means goals for many development programmes/projects. It can also be conceived as a process that people undergo, which eventually leads to changes. According to International Encyclopedia (1999,P.33),power means having the capacity and the means to direct one's life towards desired, social, political, and economic goals or status. Power also means control over material assets, intellectual resources and ideology.

## III. THEORETICAL FRAMEWORK

In a very broad sense, Empowerment literally means to become powerful. Nelly Stromquist, defines empowerment as a "Process to change the distribution of power in interpersonal relation in institutes throughout society." Lucy Lazo describes it as a " Process of acquiring, providing, bestowing the resources and the means or enabling the access to a control over such means and resources".The term is therefore more relevant to the marginalized groups- the poor, the illiterates, the indigenous communities and of course, cutting across these categories, the women.

Thus, in this perspective the empowerment of women and the improvement of their status, particularly in respect of education, health and economic opportunities is highly important. Women need to be empowered in order to become strong and ready to take up new challenges for the building up of the family, society and the nation. Women empowerment is a process which helps women to change other women's consciousness through creating awareness.

### ***Importance of Women Empowerment***

Human development encompasses elements that contribute critical issues of gender and development. Gender discrimination has been a major obstacle in granting equal opportunity for women in higher education. The dignity and culture of a society can be detected from the status of women in that society. Empowerment becomes the key solution to many social problems.

Empowerment of women means empowerment of family/household and in turn development of a nation. This leads to benefit not only to the individual women and to women groups, but also to the families and community as a whole through collective action for development.

It has been identified as a crucial category and deserves attention in the education-equality paradigm. Today, women's education has become an issue of debate within which it is now necessary to shift the focus from women's intellectual development to women's autonomy in decision-making, freedom of expression and control over resources. Empowerment is the manifestation of a redistribution of power that challenges patriarchal ideology, transforming the institutions that reinforce or perpetuate gender discrimination.

### ***Purpose of Women Empowerment***

Women must define their own needs and goals as well as strategies. Women empowerment is 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.

The parameters of empowerment include the following aspects.

1. Developing ability of crucial thinking.
2. The ability to take own firm decisions and action through collective processes.
3. To take information and to have other facilities at their disposal which would enable them to take proper decisions.
4. Ensuring equal participation in development process.

5. To have wide choices.
6. Enhancing self esteem and self confidence in women.
7. Possessing positive way of thinking regarding the ability to bring about transformation.
8. To control on negative factors and build up a positive image of oneself.
9. The competence to modify other's attitudes in a democratic manners.
10. The ability to bring about improvement in one's own capabilities.
11. To participate in continuous and self propagated development process and to take active participation in the transformation process.
12. Ability to prevent violence.

In a rapidly developing country like India now, this is high time to realize the relevance of education for leadership-building especially for women-something which can be achieved only through **Higher Education**.

### ***Importance of Women Education in India***

According to M.Phule " Education is that which demonstrates the difference between what is good and what is evil." Women higher education plays a very important role in the overall development of the country. Not only it helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women tend to promote education of their girl child. Also, they can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population.

Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy is very high.

### ***Education : Tool for Women Empowerment***

Women's Empowerment is not limited only for the Indian society but it is a global issue. Discussion on women political right are at the fore front of many formal and informal campaigns worldwide. Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment. India is poised to becoming superpower, a developed country by 2020. This can become reality only when the women of this nation becomes empowered. India presently account for the largest number of illiterates in the world. Literacy rate in India have risen sharply in which enrolment of women in education have also risen sharply.

Although, the growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our nation are illiterate, 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 literacy rate for the women is only 65% against 82% of men as per 2011 census.[1,2]

Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in different spheres. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The national commission of women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73<sup>rd</sup> and 74<sup>th</sup> Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their Participation in decision making at the local level.

#### **IV. DIRECTIONS AND CONCERNS OF HIGHER EDUCATION**

Education is an end in itself as well as a means of realizing other desirable ends. In our world of unpredictable social and technological changes, education has taken on a particular

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significance as a means of understanding and coping with such complexities. The knowledge explosion, supported by tools of information and communication technologies, is a driving force of the Indian economy, facilitating a better quality of life. Thus, Indian higher education needs to reorient itself to become more vibrant, competitive, meaningful and purposive. In this emerging global environment, women are required to develop a more skilled approach to cope with the rapid multiple changing environments. If higher education is to thrive within contemporary realities, then there needs to be a shift from exclusive reliance on a masculine-oriented curriculum to a more developed market-oriented content that is comprehensively suited to the entire population. Higher education is a means to achieve vertical mobility which can counteract the deep divisions that exist in society.[3]

### ***Integration of Women in development***

Since access to education allows each person the opportunity to gain an understanding of self as well as of society and its resources, equal educational opportunities should be available to both men and women. Equality and social transformation access became major goals of Higher Education in post-independence India. In 1948-49 the University Education Commission commented that colleges should be established that would serve both men and women simultaneously for Higher Education but, nonetheless, gender inequalities in access to Higher Education have continued through decades. The target of Higher Education is to provide women's access to vocational, technical, professional education and emergent technologies. Identification of skills and occupations suitable for women should be based on the employment potential of women.

Over the years, these four challenges have been faced by Higher Education:

1. For purposes of productivity and of empowerment to enable enrolment of women
2. To remove gender barriers and role stereotyping
3. To introduce more disciplines and diversity
4. For new options to satisfy the social demands

The questions that we need to explore are

- (a) Will Higher Education institutions and their leaders respond to the required changes?
- (b) What measures are to be devised to exploit women's potential and promote their subsequent empowerment?

### **Women in Higher Education**

The Table 1 shows the gender status of literacy at high school completion. Table 2 and 3 provide gender disaggregated data on participation in Higher Education.

**TABLE 1: Male-Female Literacy Rates in India – as Percentages of Population**

Year	Male	Female	Percentage
1971	45.95	21.97	34.45
1981	53.45	28.46	41.42
1991	64.13	39.29	52.21
2001	75.85	51.16	65.38
2001(Rural)	71.40	46.70	59.40
2001(Urban)	86.70	73.20	80.30

**TABLE 2: Enrolments in Higher Education as percentage of total**

Year	Women	Men
1991-92	32.0	68.9
1992-93	32.7	78.1
1993-94	33.2	66.8
1994-95	33.8	66.2
1995-96	34.1	65.9
1996-97	34.1	65.9

**TABLE 3: Enrolment of Women in University: by Faculty**

Discipline	Total Enrollment	Women Enrolled	% of women to Total Enrolment
Arts	1,591,012	687,069	43.2
Eng / Technology	181,604	11,263	6.2
Law	228,979	20,024	8.7
Commerce	848,804	173,957	20.5
Science	777,740	253,427	32.6
Medicine	142,125	45,054	31.7

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Education	90,803	47,557	52.4
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Complicating an understanding of these data are widespread disparities in enrolment by region, caste and tribe, nonetheless there is evidence that:

1. The percentage of women students in the Faculties of Law, Engineering and Technology is markedly low as compared to male enrolments
2. Compared with nearly 22% of female students overall, only a little over 14% are enrolled in the Commerce Stream.
3. 54% of women are concentrated in Arts and Humanities, as against 40% of males.

## V. THE REDEFINED VIEW OF HIGHER EDUCATION

Traditional concepts acknowledge Higher Education as an instrument of personal development, by expanding an individual's intellectual horizons, interests and potential for empowerment and a better quality of life. It has also been taken to be a vehicle of social engineering that conforms people to social values. Theodore Schultz and Mary Backer emphasized the role of Higher Education in the transformation of human beings to human capital.

With the unveiling of economic reform policies, the role of Higher Education is being reinterpreted and redefined. Market-promoting policies are posing a challenge to Higher Education, and are being considered as both a driving force of economic development and the focal point of learning in a society.[4]

Higher Education has assumed responsibility for transmitting accumulated knowledge both cultural and scientific. The effect of innovation and technological progress will increasingly demand competencies and pose challenges requiring more dynamism in the course content. Higher Education needs to be reoriented to increase women's access to traditionally male dominated courses and equip them to take up entrepreneurial management and leadership roles and responsibilities.[5]

The three specific needs related to women and Higher Education are:

- Recognition of women as an essential human resource base of each country;
- A strong commitment to equip women with the necessary range of managerial skills empowering them in their decision making role;
- Institution of a feminine leadership model suited to the needs of social development across all sectors.

## **VI. ROLE OF UNIVERSITIES : EMPOWERING AGENTS OF HIGHER EDUCATION**

To be effective agents of empowerment through Higher Education, universities need to give attention to:

- Literacy Promotion: preparation of training packages and development of learning materials.
- Network Culture: monitor activities related to women's studies and women's movements and recommend better implementation.
- Women and Research: The University Grants Committee has agreed to provide part-time research associate ships to 100 girls every year.
- Techno-pedagogic inputs: Preparation of data based information and transference of matter into technological display.
- Mass motivation and mobilization – dissemination of information through newsletters and other social agencies.

Special access for women: Women students from scheduled caste and tribes in India will be eligible for Government schemes of scholarship, coaching assistance and remedial classes.

## **VII. CONCLUSION**

The focused goal of Indian Higher education is to acquire, generate, supplement and transmit knowledge. Higher education of women plays a crucial role in releasing their energy and creativity and enabling them to meet the complex challenges of the present world. Special emphasis need to be given to research and development of appropriate scaled-down occupations engaging women in large proportions. Illiteracy and cultural barrier need to be removed. By extending women's visibility and their self-sustaining ability, Higher Education must train them to become leaders with decision-making capacities to achieve the best for themselves and the country. Our vision of a better India, free from multiple maladies can only be achieved when educated empowered women take up the mantle of responsibility and commit themselves to restructuring and advancing the development of India.

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# ROLE OF EDUCATION IN EMPOWERING WOMEN FOR REDUCING CORRUPTION AND IMPROVING THE WORK EFFICIENCY

**Kuldip B. Patel<sup>1</sup> and Himani B. Patel<sup>2</sup>**

Assistant Professor, Civil Engineering Department, Government Engineering College, Valsad, Gujarat, India

P.G. Scholar, ASPEE College of Horticulture & Forestry, Navsari Agricultural University, Navsari, Gujarat, India

**Abstract:** Education is undoubtedly a powerful tool that empowers the man as well as women for improving their living standards by providing knowledge of the various fields, creating mutual understandings among them and making available suitable jobs to them. Women are opting for higher education in more and more fields and in large numbers nowadays and getting jobs also in almost all the fields. Surveys conducted by various agencies across the country show that the women work with more integrity, more sincerely and more efficiency. Moreover, they have also been seen working for more times in their offices than the men. Also it has been found that their inclination is less towards the corruption compared to the men. The authors are of the opinion that if the women education is given a boost in the country by a joint effort of the government and the people of our country, then this may bring down the level of corruption in the country and will also improve the work efficiency in the jobs of the country. This paper highlights the various fields where corruption may be brought down and work efficiency may be increased.

**Keywords:**Corruption; Education; Health; Women empowerment

## I. INTRODUCTION

“If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered”.

PT. JAWAHARLAL NEHRU

Hence a special focus should be laid on empowering girls and women, since it will lead to a change in the society which would be sustainable and will be in effect for ages to come. Various studies conducted by various reputed agencies across the world show that corruption in

India is at an alarming stage. It has also been found through various studies across the world that women have less inclination towards committing corruption than men. Also they are found working more sincerely, more efficiently and for more time in the offices. They have also been found spending more time in the offices than the men which means they are giving more output to their employers per unit of money spent. It is a truth that presently employments in private and public offices are dominated by the men and thus it can be said that men have a direct link with the present level of corruption throughout the world and particularly in the country. Normally it is said that by nature also, women do not like corruption and they work sincerely at the jobs. Thus if women go in large numbers for higher education in the country and then also for jobs in large numbers then this may bring down the level of corruption and help improving the work efficiency in various jobs in the country.

## **II. SECTORS WHERE CORRUPTION CAN BE REDUCED**

### ***A. Health sector***

Almost in all the state as well as the central government's hospitals, corruption is at its highest level, the studies show. Doctors and other staff members are usually not found present in the offices during the office hours. And if present, they will not give attention to their work. Also it has been found that medicines are sold in the open market by the hospital staff by stealing them and not provided to the patients for what the medicines are provided to the hospitals by the governments.

In the private dispensaries or health clinics also, mostly the male doctors charge more from the patients than the female doctors. Also the effectiveness of the treatments given by the female doctors to the patients has been found better than treatments given by the male doctors. A doctor is known as a good doctor if he or she understands the pain of the patients during the treatments. It has been found that ladies are more sensitive in this matter than the male. Thus it can be said that if there are more lady doctors practicing in the country, then the patients will have a better treatment environment leading to more chances of recovery from the illness. And lastly the degree of corruption in this field will be reduced drastically.

***B. Technical education sector***

Presently the level of education whether in the schools or in the colleges and universities across the country is quite low, this is what the various studies conducted in the country show. Teachers are found absent from the schools and colleges during the working hours and the students are deprived of the teaching this way. This happens not only in the remote schools and colleges but in the cities also. Again in this field also, males are dominating the job scenario than the females. Thus, if we want to improve the level of education in the schools and colleges in our country, then we will have to recruit more ladies than the gents. Ladies have also been found teaching more sincerely to the students than the gents which will ultimately improve the level of education in the country.

***C. Public Works Departments***

Public works departments in our country whether it is under the state governments or the central government are known as the departments of corruption. More than fifty percent of sanctioned project money goes in corruption and the project works are completed in less than fifty percent money. Our ex. Prime Minister Late Shri Rajiv Gandhi said once that out of a rupee, only fifteen paisa is spent for actual work and the rest eighty five paisa is goes in the pockets of the officers. When the prime minister says this, what other proof we want for the level of corruption prevailing in these departments in the country. What at this point of time the authors want to say that if the women are placed in the jobs in more and more numbers dominating the entire show then definitely the level of corruption could be brought down in these departments across this country?

***D. Law and Justice Sector***

Law and justice sector that is courts of law is another sector in our country which is known for high degree of corruption. It is said that justice is sold for money and not obtained by the Applicants / justice seekers in our country on the basis of truth and honesty. In this sector also, the male lawyers and the male judges dominating the show. Women need to be employed in more numbers in this sector to bring down the corruption.

***E. Miscellaneous sectors***

In addition to the above mentioned sectors, there are many other sectors where lot of anomalies are being observed since long and where measures are needed to be taken in order to bring normalcy and corruption. In this sector, a lot of government departments can be mentioned which is a long list and authors do not want them to be mentioned here owing to less space and time.

### **III. ABOUT CORRUPTION AND WORK EFFICIENCY**

In this paper the authors wish to contain themselves about the corruption and work efficiency by saying that corruption always does not mean the stealing of money only from their organizations but not doing proper work in the offices also leads to corruption. In India, a large portion of the employees in various organizations do not perform duties properly leading to unfulfilling the aims of the organizations which is indirect form of corruption. Taking bribe directly from the people and stealing the money from the organizations is direct form of corruption.

### **IV. PLACEMENT OF WOMEN IN REDUCING ORRUPTION**

#### ***A. Health Sector***

Women can be placed in this sector as doctors as well as senior administrators for reducing corruption. For example, as doctors they can treat the patients properly without taking bribe or without delaying the treatments of the patients. Similarly, as administrators, they can see that the hospitals are running properly and for the full time. Staff members are attending the offices regularly and also doing their duties properly. Medicines are made available to the patients without taking bribes and also are not sold in the market. All these will lead to increased work efficiency and reduced corruption in this sector.

#### ***B. Technical Education Sector***

Women can be placed as teachers in the schools and colleges in various grades. This will improve the quality of education imparted in the institutes to the students. They will also work for more time in their places and thus work efficiency will be improved. Ladies have also been found teaching more sincerely to the students than the gents which will ultimately improve the level of education in the country.

#### ***C. Public Works Departments***

Like the health and educational sector, women can be placed as engineers and senior administrators in various departments in this sector also. Sincerely doing duties by women will improve the work efficiency and reduce corruption by not taking the bribes.

#### **D. Law and Justice Sector**

Lawyers and judges in the justice sector have made this sector very corrupted. Lawyers charge more from the clients and judges take bribes for giving wrong decisions in favor of those who are wrong. They also delay court proceedings by taking bribes in many cases. Women therefore can work in this sector as lawyers and judges to improve the working environment of this sector also to provide justice to the people expecting clear verdicts in various cases.

#### **E. Miscellaneous sectors**

In addition to the above mentioned sectors, women can also be employed in miscellaneous departments in the country to work efficiently and reducing corruption.

### **V. CONCLUSION**

- In order to improve the work efficiencies in various organizations in the country and reducing corruption, empowering women is very much needed as women have been found less inclination towards corruption and more towards the work.
- For empowering women, education is a powerful tool recognized throughout the world. Education brings better understandings among the people, more knowledge, and knowledge of truth.
- Thus governments on one side and people on the other side work together for providing education to the women in the country in order to bring a good environment in the society without corruption.

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## PARADIGM SHIFT TOWARDS WOMEN EMPOWERMENT AND SAFETY

**Rachana Gianchandani<sup>1</sup>, Namrata Gianchandani<sup>2</sup>, Rukmani Gianchandani<sup>3</sup>**

Lecturer, Computer Dept., Tolani Foundation Gandhidham Polytechnic, Adipur, Gujarat, India <sup>1</sup>

Academician with 8 years of work experience<sup>2</sup>

Retired Principal of school with more than 40 years of experience<sup>3</sup>

**Abstract:** *With the advent of 21<sup>st</sup> century, there have been many improvements and changes in the role of women in the society. This paper focuses on the positive changes in the women empowerment and safety of women in current times by all age groups of society. Focus is on status of women in past, present and future. With the recent changing times, we have the women empowerment spread and have seen its effects worldwide. Moreover a comparison is made with the past scenario in various aspects. And a survey report of the changed mind set of society of India is attached. The conclusion of the paper paves the path of world, a more and better place for women.*

**Keywords:** roles, women empowerment, women equality, women safety,

### I. INTRODUCTION

India has seen drastic cultural, socio-economic changes after independence. Many steps have been taken to empower women in all aspects of life be it finance, family, health, career. I am sharing one of my experiences of my friend regarding the current status of women safety and men's paradigm shift. It was a common day, she had some extra work so, and she had to stay late due to work. Deeply engrossed in work, she did not realize the timing and it was quite late. So she had to go home alone. She started towards the auto stand. But it was too late; she had to wait for an auto. Suddenly from behind, came her male co-league. He stood with her till she got an auto and boarded it. Meanwhile the girl was skeptical about the auto driver late midnight, but he assured her to trust her and he would drop her safely to the destination. The moment, auto reached destination; the neighbourhood uncle accompanied her till home amidst the lonely pathway. This particular example shows the changes and responsible attitude of people, especially men towards women safety.

The past scenario was not that good. The status of women in India deteriorated during the medieval period with the entrance of the Muslims. Several evil practices such as female infanticide, sati and child marriage were practiced during this period. 'Purdah' was introduced to the society. Women were also forced to practice 'zenana.' Polygamy was also common during this period. Women also excelled in literature, music and arts. They were also rulers during this period.

Some great-women rulers were Razia Sultana who was the only women-monarch to rule the throne of Delhi, Nur Jahan, Gond queen Durgavati who ruled for fifteen years before she was defeated in a battle by Ali Emperor Akbar's. Nur Jahan is still considered as the most effective ruler by the society. In spite of these powerful women, the condition of poor women remained the same.

At this time girls were forced to get married at a very tender age. The society also practiced Sati where women were forced to jump over the burning bodies of their husbands during funerals. The southern India also practiced Devdasi tradition where girls were forced to get married to trees or deity.

Because of lack of acceptance from the male dominant society, Indian women suffered immensely. Women were responsible for bearing children, yet they were malnourished and in poor health. Women also overworked in the field and completed all of the domestic work. Most Indian women were uneducated. Although the country's constitution said women have equal status to men, women were powerless and were mistreated inside and outside the home.

India is a society where the male were greatly revered. Therefore women, especially the young girls, got very little respect and standing in this country. The women of the household required to prepare the meal for the men, who eat most of the food. Only after the males are finished eating, could the females eat. Typically the leftover food was meager, considering the families were poor and had little to begin with. This created major problem with malnutrition, especially for pregnant or nursing women. Very few women sought medical care while pregnant because it was thought of as a temporary condition. That was one main reason why India's maternal and infant mortality rates were so high. Starting from birth, girls did 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 was so that the mother could get pregnant as soon as possible in hopes of a son the next time.

After independence the status of women has changed. The political and cultural changes and independence of the country provided equal opportunities to women in education, employment and political participation by which the extent of exploitation of women came down. The year 1975 was declared as the year Of International Women's Year and the UN.

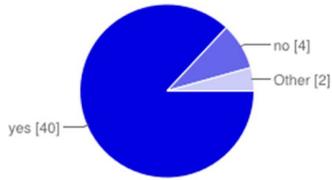
ESCO also created awareness of the problems of women. The government of India has taken so many steps for providing equal status for women against men. In view of thisThe government declared the year 2001 as the "Year of Women's Empowerment". Government is trying to strengthen women from different dimensions. In 2001 the National Policy for Empowerment of Women and an action plan has also been adopted. The strategies of women

Empowerment includes- social empowerment, economic empowerment and gender justice. The government has been implementing various schemes for the socio- economic development.

A survey on awareness on women empowerment and safety was conducted by both the genders and all the sections of society.

Its results are as follows:-

**Do you acknowledge and understand and get involved with the issues related to women equality,safety and empowerment?**



yes	40	85.1%
no	4	8.5%
Other	2	4.3%

**Do you respect women irrespective of your gender?**



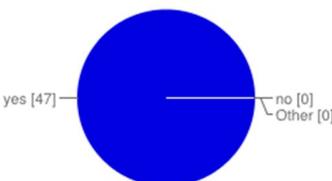
yes	45	95.7%
no	0	0%
Other	1	2.1%

**Would you get out of your stereotyped role and take a stand/proper action to end violence against women?**



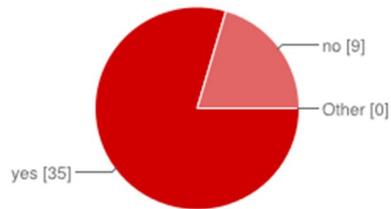
yes	45	95.7%
no	1	2.1%
Other	0	0%

**Would you educate/reeducate your sons and other young men about womens respect,equality,safety and empowerment?**



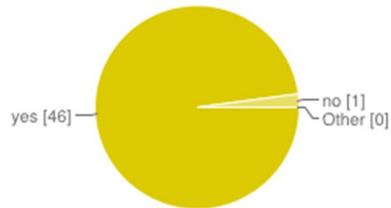
yes	47	100%
no	0	0%
Other	0	0%

**Do you think a girl/women alone is responsibility ,not an opportunity?**



yes	35	74.5%
no	9	19.1%
Other	0	0%

**Are you against violence on women?**



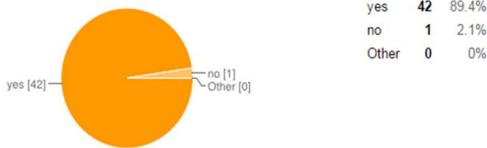
yes	46	97.9%
no	1	2.1%
Other	0	0%

**Would to take a responsible step further to help a women in need/problem at correct time?**

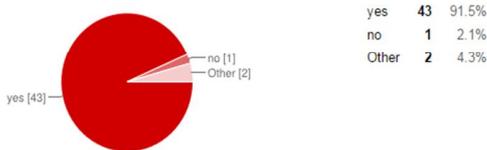


yes	46	97.9%
no	0	0%
Other	1	2.1%

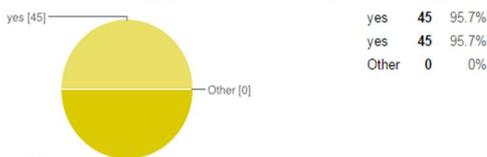
Would you brake out of the 'MAN's BOX' and challenge traditional images of manhood that stop us from actively taking action in direction of women equality, empowerment and safety.



Would you take responsibility for creating appropriate and effective ways to develop systems To educate and hold men accountability in the regard of women respect,equality,safety and empowerment?



Are you in favour of creating systems of accountability to women in your community?



## II. **THUS THE SURVEY RESULTS ABOVE CLEARLY INDICATES THE CHANGE IN THINKING PATTERN OF THE CURRENT INDIAN SOCIETY OF INDIAN WOMEN.**

Men and all people of society are playing vital roles in helping to reduce and prevent violence against women. Indeed, some men, both individually and in groups and often in partnership with women, are already making a difference. Women empowerment and safety will require sustained and systematic efforts in families and relationships, communities, and in society at large and we are witnessing it to greater extents

## III. **CONCLUSION**

- THE POSITION OF WOMEN WILL BE ABOVE MEN IN FUTURE AND WILL BE THE ROLE MODEL FOR THE COUNTRY; NECESSITY FOR EDUCATING WOMEN IS NOT ONLY FOR FAMILY, SOCIETY AND COUNTRY, BUT ALSO FOR THEIR SELF DEVELOPMENT AND SELF RECOGNITION AND PERSONAL SUCCESS.

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## CONCEPT OF WOMEN EMPOWERMENT

S. I. Waikhom<sup>1</sup>, Nanaobi D Waikhom<sup>2</sup>, Vipinkumar G Yadav<sup>3</sup>

Associate Professor, Civil Engg. Deptt., Dr. S S & S GEC, Surat, Gujarat, India<sup>1</sup>

Student, English Dept., Seth M P T College, SNDT University, Surat, Gujarat, India<sup>2</sup>

Associate Professor, Civil Engg. Deptt., Govt. Engg. College, Rajkot, Gujarat, India<sup>3</sup>

**Abstract:** Women empowerment is a word which, just as it is mentioned, brings upon the mind an understanding that women are weak, seeking help and need to be supported. As long as this word will remain in public forum of discussion, women cannot become empowered in true sense. Nature has made women different from men physiologically and anatomically, besides other minor differences in terms of physical ruggedness, brute strength, emotional bonding and the likes. The nature of work chosen by the earlier humans, hunting and food collection by men and rest by women at tribes, started this disparity in dignity and significance of work. This further lead to women being treated as "Assets" like cattle and were often used for trading. Women of that time must also have had to fight their way out of this perception and treatment, may it be for saving their children or their men. This modified role has remained with Indian society till today. Still women are expected to look after the families of men, and fight out the threat to "safety and survival" if beyond their men. Women of today have a herculean challenge to change their popular image and be acknowledged again as equal to men. Modern ideas of individual freedom, educational and technological advancement has made today's women more self-confident, self-reliant and self-satisfied. While a sizeable section of society has already been struck by this glittering transformation, a vast population still has to come to accept and adopt it. Many modern women have showcased their potential by achieving high accolades in various fields while still fulfilling their share of family responsibilities. The new generation needs to look up to them as role models and persevere to bring equality among men and women as human beings. The present study aims to highlight the concept of women empowerment as understood by modern Indian Society and the way it is moving towards future goals.

**Keywords:** Crime against women, Modern Women, Women Achievers, Women Empowerment, Women in Indian Society.



## I. INTRODUCTION

Are women weak and need to be empowered? Who will empower them? How will they get empowered? What kind of sustainable balance will be achieved by truly empowering the women?

The answers to any of these questions won't be easy and simple. Different people have distinct opinion on these and a consensus may never be possible. However, we may all agree that, women should be treated equally in all matters of life. And for that, only one thing needs to be changed: “Perception”. The following quote (from blog) will justify this need:

*“For long I was protected in a hideous place just before the day came when a whole new world was waiting for me. It was the bright light which was forcing my eyelids to glue to each other but just when I gained control over the entire situation, I opened my eyes and saw my mother. Her face was pale, eyes crying, lips smiling and heart unwilling to accept the fact that, I was a girl!”*



**Figure 1: A Girl is born**

*Yes, the first welcome note I heard was ‘OH BETI HO GAYI KYA’?? I couldn't understand what it meant. But those words were sealed with my destiny!”*

Women empowerment begins right from here!

They, by all means, deserve their rightful place in our social fabric and economic and political setup.

## **II. POSITION OF WOMEN IN INDIAN SOCIETY**

Indian women have been playing a vital role in family, society and life, as a whole. Yet, issue of social change in India is a complex one. Status of women in Indian context cannot be defined simply. General concepts like equality, role differentiation, legal, social and political rights, dependency or independence are not applicable to all sections of our population. Since a very large section of our society still continues to be under the influence of traditional standards, we have to juxtapose the role conception, norms and values in all their wide range in traditional society, against the new dimensions in women 's status and roles introduced by the constitution and the processes of social change.

Status is best realized through roles. The easiest way to assess the status of women of any group or category, or in any sub-system is to analyse the roles women are being called upon to play and the way of their performance. This also brings-in the structure of rights and opportunities provided to them by the state and by social and cultural institutions which do not necessarily or always reinforce each other.

## **III. WOMEN ACHIEVERS**

Any achievement of women, however small, in any field dominated by men is worth an applause and iconisation for others to get inspired. The women of today have made their mark in almost every field of life, ranging from office work to fighting war along with men. Honourable Supreme Court has made a landmark decision in allowing women to be inducted in combat division. For the ease of understanding, the extent of achievements of women in various significant fields, have been briefly classified here.

### *A. Leadership and Governance*

The history is replete with numerous examples of women leaders who took over the charge from their male counterparts and steered their people in the troubled times. Rani Lakshmibai of Jhansi is one such brave leader who stood her ground against the mighty British colonialist as well as the male dominated society by sheer grit and determination. For the comfort of correlating better with modern period examples, here follows a list of women leaders who live as examples of women empowerment.

TABLE 1: - WOMEN LEADERS OF INDIA

(Courtesy: Wikipedia)

No	Name	State	Term(s)	Total tenure	Party
1	<a href="#">Sucheta Kriplani</a>	<a href="#">Uttar Pradesh</a>	2 October 1963 – 13 March 1967	1258 days	<a href="#">Indian National Congress</a>
2	<a href="#">Nandini Satpathy</a>	<a href="#">Orissa</a>	14 June 1972 – 3 March 1973 6 March 1974 – 16 December 1976	1278 days	<a href="#">Indian National Congress</a>
3	<a href="#">Shashikala Kakodkar</a>	<a href="#">Goa</a>	12 August 1973 – 27 April 1979	2084 days	<a href="#">Maharashtrawadi Gomantak Party</a>
4	<a href="#">Syeda Anwara Taimur</a>	<a href="#">Assam</a>	6 December 1980 – 30 June 1981	206 days	<a href="#">Indian National Congress</a>
5	<a href="#">Janaki Ramachandran</a>	<a href="#">Tamil Nadu</a>	7–30 January 1988	23 days	<a href="#">All India Anna Dravida Munnetra Kazhagam</a>
6	<a href="#">J. Jayalalithaa</a>	<a href="#">Tamil Nadu</a>	24 June 1991 – 12 May 1996 14 May 2001 – 21 September 2001	4679 days	<a href="#">All India Anna Dravida Munnetra Kazhagam</a>

No	Name	State	Term(s)	Total tenure	Party
7	<a href="#">Mayawati</a>	<a href="#">Uttar Pradesh</a>	13 June 1995 – 18 October 1995 21 March 1997 – 21 September 1997	2554 days	<a href="#">Bahujan Samaj Party</a>
8	<a href="#">Rajinder Kaur Bhattal</a>	<a href="#">Punjab</a>	21 January 1996 – 12 February 1997	388 days	<a href="#">Indian National Congress</a>
9	<a href="#">Rabri Devi</a>	<a href="#">Bihar</a>	25 July 1997 – 11 February 1999 9 March 1999 – 2 March 2000	2746 days	<a href="#">Rashtriya Janata Dal</a>
10	<a href="#">Sushma Swaraj</a>	<a href="#">Delhi</a>	13 October 1998 – 3 December 1998	51 days	<a href="#">Bharatiya Janata Party</a>
11	<a href="#">Sheila Dikshit</a>	<a href="#">Delhi</a>	3 December 1998 – 8 December 2013	5484 days	<a href="#">Indian National Congress</a>
12	<a href="#">Uma Bharati</a>	<a href="#">Madhya Pradesh</a>	8 December 2003 – 23 August 2004	259 days	<a href="#">Bharatiya Janata Party</a>
13	<a href="#">Vasundhara Raje</a> *	<a href="#">Rajasthan</a>	8 December 2003 – 11 December 2008 8 December 2013 – present	2276 days	<a href="#">Bharatiya Janata Party</a>

No	Name	State	Term(s)	Total tenure	Party
14	<a href="#">Mamata Banerjee</a> *	<a href="#">West Bengal</a>	20 May 2011 – present	1384 days	<a href="#">All India Trinamool Congress</a>
15	<a href="#">Anandiben Patel</a> *	<a href="#">Gujarat</a>	21 May 2014 – present	286 days	<a href="#">Bharatiya Janata Party</a>

Indira Gandhi (first woman PM, 1966-1977, 1980-84), Sonia Gandhi (Congress president), Pratibha Patil (first woman President, 2007-12).

#### B. Business Leaders

Many women are making their mark in the corporate world without playing the “I am a woman card”, they do not use being a woman with responsibilities at home as an excuse to cut back on work. Some of the ace balancers are:

TABLE 2: CORPORATE WOMEN LEADERS

(courtesy: Woman’s Era, March, 2015)

S.No.	Achiever	Association	Designation
1	Sindhu Menon	Ogilvy & Mather	Director, Client Services
2	Archana Kumar Singh	Kazer & Hawes	President
3	Tanuja Chandra	TIME Education	Director
4	Vandana Das	DDB Mudra group	President
5	Chandra Ganjoo	Triviron group of Companies	President

6	Subha George	Red Fuse Communications	CEO
7	Kaushal Dutta	HTI India Pvt Ltd	Head, Nagpur & Finance
8	Dr. Suneetha Krishnan	Research Triangle Inst. Globe Ind Pvt Ltd	Country Director
9	Divya Karani	Dentsu Media	CEO
10	Khushnooma Kapadia	Mariott International	Director, Marketing & Communication
11	Jayashree Satagopan	International Paper India	Chief Financial Officer
12	Roopa Kudva	CRISIL	MD & CEO

More details on women business leaders can be found on [http://en.wikipedia.org/wiki/List\\_of\\_Indian\\_businesswomen](http://en.wikipedia.org/wiki/List_of_Indian_businesswomen)

Women have made the dent in monopolised sector of finance and money management, so far considered beyond women abilities. Table 3 shows the power shift in this field.

TABLE 3: WOMEN BANKERS

(courtesy: <http://her.yourstory.com/indias-powerful-bankers-1211>)

S. No	Achiever	Designation	Association
1	Arundhati Bhattacharya	Chairperson	SBI
2	Chandha Kochar	MD & CEO	ICICI Bank Ltd
3	Naina Lal Kidwai	Group Gen Mang & Country Head	HSBC India
4	Renu Sud Karnad	MD	HDFC
5	Shikha Sharma	MD & CEO	Axis Bank
6	Shubhalakshmi Panse	Chairman & MD	Allahabad Bank

### C. Social Activist and Reformers

1. Medha Patkar
2. Teesta Setalvad
3. Arundhati Roy
4. Madhu Kishwar-academic and women right activist
5. Aruna Roy
6. Kira Bedi
7. Shabana Azmi.....

### D. Rebels

It may not be easy to appreciate the initiative taken by some brave women who took to arms for the cause they believed in. There may be various different reasons for them to choose this arduous path and quit the other comfort of normal life and become a nomad. Yet, they have consistently proved themselves capable. As the women team up for the right cause, may it be to stop their husbands from drinking alcohol, or their sons from drugs or system atrocities, a massive change and stability has come to such society. A case in the consideration is of "Meira Pabi" of Manipur. The simple house women team up for every just cause.

### E. Sports

Beside many widely known sports achiever like Saina Nehwal, Sania Mirza, Jwala Gutta, and others, one name worth mentioning for challenging the male forte is Alisha Abdullah, the youngest Asian racer in the world to secure a podium finish at J K Tyre National Superbike Racing Championship. She won eight achievement awards in a year, highest of any sportswoman in India has. And she has made a big dent in the male supremacy of these sports.

### F. Home makers

A common housewife is an example of best manager who works diligently every day for the needs of the family and make a happy home. Credit should be given to millions of such

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women whose hard work, efficiency and initiative is all termed as "routine" and taken for granted and expected as obligation in our society.

G. Science, medicine, technology.....

One can choose any field and find many women who are doing exceptionally well.

#### **IV. CHALLENGES TO WOMEN EMPOWERMENT AND COUNTER MEASURES**

India is a land of vast disparity. It has diversity in terms of geography, extreme topography, culture, religion, faiths, customs, occupations, education, languages, etc. It is beyond human imagination to think of equality, in any form, in this scenario. However, most visible challenges for women emancipation in India can be identified as:

- A. Lack of Education
- B. Equality at Job (work place)
- C. Social Perception
- D. Indian Marital Customs
- E. Non-existent respectable Grievance Redressal Forums and their limited reach
- F. Fewer Women Organizations

Some of the probable measures for alleviation of women may be following:

- A. Compulsory primary and secondary education for girl child at government subsidy/grant
- B. National Women Right branches at district level
- C. Continuous online registration of women harassment complaints and status of investigation with time bound decision

- D. Heavy financial penalties for eave teasing with permanent remarks in social official record for blacklisting to deny other government services like jobs, licenses, etc.
- E. Bi-monthly publication of offenders list in government/semi-government Publications at district level
- F. Some male members may be involved at various levels of functioning of women organization to sensitize male community
- G. Equal pay for equal work must be implemented in private sector including casual labor (daily wages)
- H. Social customs must be reformed with the help of religious and spiritual leaders visiting all places and awakening the society for women respect and equality.
- I. Mass marriages to denounce dowry practice.
- J. Workshops must be conducted at school, college, university level, especially for male students, to develop sense of respect and cooperation towards females.
- K. Safe job environment should be created by Govt./Pvt. enterprises to promote employability of women and thus increase their self-confidence.

#### V. CONCLUSION

- A sea-change is required in the perception of society in general.
- The working women should be viewed as an able person (individual)
- Even if a woman achieves a great deal, society still wants to view them as weak...may it be on some other parameters.
- We must view our women as strong person and capable of doing anything a man can do.

- Since the change is required in mindsets of men predominantly, efforts should be made in each household and society to orient their perception towards equal individuality of women.
- In Indian scenario, the dominance of mother-in-law, in the name of social customs, has been one of the key reason of underplay of young women, which thankfully is changing now.
- Women should stop looking at other women as competition, rather applaud when a woman take a step up.

Finally it can be ended with the quote from Osho on equality of men and women, "Equality is out of the question. They are not unequal and neither they can be equal. They are unique"

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## WOMEN IN HIGHER EDUCATION AND GANDHIAN IDEOLOGY

**Dr. Jayshri Jambusia**

Asst.Professor, V.T.Choksi Sarvjanik college of Education, Surat.

**Abstract:** *To understand Gandhiji's thoughts on women in higher education this research was carried out. It was applied research and content analysis method was used. Gandhiji's written information was collected by reading the books which were published by Navjivan Prakashan, Ahmadabad. Collected data was properly studied and objectively analyzed. The result of the study was interesting. Gandhiji believed that Higher education must be given to the women for the development of the society. According to him men and women are different creation of God so there education must be different and separate syllabus is required for that. He emphasized that co-education is useful at primary level but it is not useful for higher education. Present scenario is different. This study arise many questions. Which education is the best for higher education? Equal or separate... this topic should be discussed properly.*

*The objective of the study was to study the thoughts of Gandhiji's on women in higher education. The research method was Content analysis used for this research. 85 books which were published by Navjivan Publication in which Gandhiji's original written thoughts took place were read properly and data was collected. Collected data was in descriptive form so statistical analysis was not possible so it was analyzed by descriptively and objectively. Results of data analysis are:*

- 1. Higher education must be given to all the women of India.*
  - 2. Complete development of nation is not possible without women higher education.*
  - 3. Nature of men and women is different so higher education must be separate according to their nature. Higher education must be not same for both.*
  - 4. Co-education is possible only for primary level. It is not good for higher education.*
- Gandhiji's thoughts on women in higher education are debatable.*

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*It is difficult to accept them blindly. Contemporary education system denies the thought of separate education for men and women as well as co-education. So when we think about higher education for 21<sup>st</sup> century, one should not ignore their opinion. To find the proper solution the question of separate education for men and women and co-education must be discussed properly.*

**Keywords :**Content Analysis, Gandhian Ideology, Higher Education, Navjeevan Prakashan, Women Education

## I. INTRODUCTION

To understand the higher education in context of 21<sup>st</sup> century one should know the ideas of former educationist. As far as the meter consult with India we can't ignore Gandhiji who said my greatest contribution is in education. Many researchers have tried to understand the educational thoughts of Gandhiji either separately or comparatively like Subramanian(1958), Upadhyay(1964), Kuzhandavelu(1965), Dave(1966), Lalitha(1967), Sen(1973), Jain(1976), Upadhyay(1980), Vaidya(1985), Rao(1988), Gohil(2003) etc. They studied well. Women in higher education did not study properly. This is the reason why this researcher has been done but the finding and results were regarding Gandhiji's educational contribution. The topic decided to study the topic which was useful for women in higher education in 21<sup>st</sup> century.

### **OBJECTIVE**

To study the thoughts of Gandhiji on women in higher education.

### **RESEARCH METHOD**

Content analysis method was used for this research.

## II. DATA COLLECTION

85 books which were published by Navjivan Publication in which Gandhiji's original written thoughts took place were read properly and data was collected. The list of the books was given in the table.

**TABLE 1:BOOK NAME**

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No.	Title of book
1	Gandhijini Akshardeh Vol. 1 to 81(Gujarati)
2	Kelavani No Koyado(Gujarati)
3	Khari Kelavani(Gujarati)
4	Payani Kelavani(Gujarati)
5	Satyana Prayogo(Gujarati)

### III. DATA ANALYSIS

Collected data was in descriptive form so statistical analysis was not possible so it was analyzed by descriptively and objectively.

#### **RESULT:**

1. Higher education must be given to the women of all India.
2. Complete development of nation is not possible without women higher education.
3. Nature of men and women is different so higher education must be separate according to their nature. Higher education must be not same for both.
4. Co-education is possible only for primary level. It is not good for higher education.

### IV. CONCLUSION

Gandhiji's thoughts on women in higher education are debatable. It is difficult to accept them blindly. Contemporary education system denies the thought of separate education for men and women as well as co-education. Research found that Bhatt(1973), Babu(1978), Abhyankar(1982), Pathak(1986), Gohil(2003), Shastri(2009), Godbole(2010) studied the educational thoughts of Vinoba, Aurbindo, Krishnamurti, Kalelkar, Pandurang, Pramukh Swami and Rangavdhut . All these thinkers believed that separate higher education should be given to the women. So when we think about higher education for 21<sup>st</sup> century, one should not ignore

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their opinion. To find the proper solution the question of separate education for men and women and co-education must be discussed properly.

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## WOMEN ENTREPRENEURSHIP ATTITUDE IN INDIA: OPPORTUNITIES AND CHALLENGES

**Dr. S. K. Dave<sup>1</sup>, D.K.Parmar<sup>2</sup>, Ashokkumar A. Parmar<sup>3</sup>**

Lecturer(SG)Applied Mechanics Dept. & I/c Head of Civil Eng. Dept(SF),BBIT/ GTU, V.V.  
Nagar/Anand, Gujarat, India<sup>1</sup>

Lecturer (SG), Applied Mechanics Dept., BBIT/ GTU, V.V. Nagar/Anand, Gujarat, India<sup>2</sup>

Lecturer (SS), Electrical Dept., BBIT/ GTU, V.V. Nagar/Anand, Gujarat, India<sup>3</sup>

**Abstract:** *It has been observed that in the Micro Small & Medium Enterprises (MSME) sector worldwide, women constitute around one-quarter to one-third of the total business population and in manufacturing they constitute about one third of the global labor force. However, in spite of their important contributions to socioeconomic development, it has been unfortunate that the potentials of women are underutilized and they still continue to suffer from various constraints, which inhibit them from optimally realizing their potential for economic development.*

*One of the major constraints women face as entrepreneurs is the lack of their appropriate attitude towards entrepreneurship as their career, their perceptions regarding their role in economic development, insufficient knowledge regarding access to productive resources and services, finance, marketing etc. In spite of being talented and having a viable and creative business idea, they are unable to put their plans effectively into action because of all the above mentioned constraints.*

*A need is, therefore, felt for a change in their attitude towards entrepreneurship as a career, their perceptions regarding their contributions towards economic development, their inherent skills in managing resources and overall development of their competencies as business persons.*

*Although there have been enough training professionals meant for providing entrepreneurship training in general, there is still dearth of sufficient trainer–motivators primarily focusing on women entrepreneurship in particular. Recognizing this gap, there is a*

*need for a judicious mix of customized training interventions focusing on women entrepreneurship, which may create a cadre of professionals who can motivate, counsel and facilitate more and more women towards new enterprise creation and also accelerate the growth of the existing women entrepreneurs.*

**Keywords:** Business, Entrepreneurship, Opportunities and Promotions Women

## I. INTRODUCTION

The women have achieved immense development in their state of mind. With increase in dependency on service sector, many entrepreneurial opportunities especially for women have been created where they can excel their skills with maintaining balance in their life. Accordingly, during the last two decades, increasing numbers of Indian women have entered the field of entrepreneurship and also they are gradually changing the face of business of today, both literally and figuratively. But still they have not capitalized their potential in India the way it should be.

The first part of this paper deals with the ideas why to boost the women entrepreneurship and what are the reasons that propel women to undertake such profession. This part also depicts the factors of hindrance of women entrepreneurship and also the likely measures to be taken for removing such obstacles that are affecting women entrepreneurship.. The attempt has been made to rank these factors in regard to their severity of impact on women entrepreneurship. The last part of this study includes the suggestive measures for eliminating and reducing the hurdles for the women entrepreneurship development in Indian context.

## II. REASONS FOR BOOSTING WOMEN ENTREPRENEURSHIP

Entrepreneurship refers to the act of setting up a new business or reviving an existing business so as to take advantages from new opportunities. Thus, entrepreneurs shape the economy by creating new wealth and new jobs and by inventing new products and services. However, an insight study reveals that it is not about making money, having the greatest ideas, knowing the best sales pitch, applying the best marketing strategy. It is in reality an attitude to

create something new and an activity which creates value in the entire social eco-system. It is the psyche makeup of a person. It is a state of mind, which develops naturally, based on his/ her surrounding and experiences, which makes him/ her think about life and career in a given way.

The role of women entrepreneurs in the process of economic development has been recognized from nineties in various parts of the world. Today, in the world of business, women entrepreneurship has become an essential movement in many countries and has been accepted in all areas of working. The United Nations report has also concluded that economic development is closely related to the advancement of women. In nations where women have advanced, economic growth has usually been steady. By contrast, in countries where women have been restricted, the economy has been stagnant. The data on correlation between Gender related development index and GDP per capital reinforces the above fact

## **2.1 OBSTACLES FOR WOMEN ENTREPRENEURSHIP**

The entrepreneurial process is same for men and women. Successful men and women entrepreneurs undergo similar motivations and thus achieve success in largely same way under similar challenges. They are also found to have access to fund from the same sources. The same condition both men and women can be successful entrepreneurs. (Cohoon et.al. 2010). However, in practice most of the upcoming women entrepreneurs face problems that are of different dimensions and magnitudes than that faced by their male counterparts. These problems, generally, prevent these women entrepreneurs from realizing their potential as entrepreneurs. The major hurdles that the women face during starting and running a company generally come from financing and balancing of life LIKE access to capital, the effort to balance work and familyrestricted mobilitysecuritysocial and cultural gender-based inequalities and biasesaccessing credit from formal institutions in view of their limited access to formal education, ownership of property, and social mobility. The balancing of life is caused due to lack of family support for the women. The other hindering external factors include gender discrimination, inaccessibility to information, training opportunities, infrastructure etc. Some

internal factors like risk aversion by women, lack of confidence, lack of vision of strategic leader etc. can also create obstacles for the women entrepreneurship development. Major summary of obstacles may be access to information, access to networks, financing, exporting their product overseas, increasing the volume of production, the hassle of getting permits, the ability to raise capital, the lack of market, not being taken as seriously as men, constraints and barriers to obtaining money to start and grow their own business. Women's inexperience of negotiating with the banks, their lack of financial confidence, access to the essential abilities, skills and experiences for business, their dual (household) and triple (community) roles and responsibilities, lack of key dedicated "time" to be able to explore and nurture their own resources, lack of abilities, skills and expertise in certain business matters, lack of exposure to the world of business, lack of training and advisory services, lack of managerial and technical skills, the prevailing unequal access to opportunities and markets, include business experiences, limited knowledge of marketing strategies, inadequate financing, Competition, Obtaining quality raw materials.

### **III. BUSINESS ASSOCIATION AND WOMEN ENTREPRENEURSHIP OPPORTUNITIES**

Structural association and group of people also promote women entrepreneurship. A vital link to economic decision-making processes, the business associations has made their members' visions and priorities a part of the national political and economic agenda. Around the globe many more organizations are contributing in similar ways. Table 2 depicts some of the business associations of some countries. These associations undertake wide varieties of activities encompassing credit, business skill training, technical and technology training, employment creation, marketing services, legal assistance, psychological counselling and some social welfare trade programs. These associations have also played a positive and vital role in promoting international trade for women entrepreneurs.

Self-determination, expectation for recognition, self-esteem and career goal are the key drivers for taking up entrepreneurship by women (Moore & Buttner, 1997). Sometimes, women chose such career path for discovering their inner potential, calibre in order to achieve self-satisfaction. It can also provide a mean to make best use of their leisure hours. However, dismal

economic conditions of the women arising out of unemployment in the family and divorce can compel women into entrepreneurial activities

### **3.1 Opportunities to Women Entrepreneurs**

Highly educated, technically sound and professionally qualified women should be encouraged for managing their own business, rather than dependent on wage employment outlets. The unexplored talents of young women can be identified, trained and used for various types of industries to increase the productivity in the industrial sector. A desirable environment is necessary for every woman to inculcate entrepreneurial values and involve greatly in business dealings. The additional business opportunities that are recently approaching for women entrepreneurs are:

- Eco-friendly technology
- Bio-technology
- IT enabled enterprises
- Event Management
- Tourism industry
- Telecommunication
- Plastic materials
- Mineral water
- Herbal & health care
- Food, fruits & vegetable processing

Government has given more importance for agro based products and allied products. Opportunities in the rural areas are 1) Natural flair and instinct for food preparing process 2) Processing of fruits and vegetables 3) Ice cream 4) Convince food 5) Cold drinks 6) Channel products 7) Papads and Pickles 8) Readymade garments.

Hence women-entrepreneurs have been making a considerable impact in all most all the segments of the economy which is more than 25% of all kinds of business. In India "Entrepreneurship" is very limited amongst women especially in the formal sector, which is less than 5% of all the business. Women Entrepreneurship Role in the emergence of entrepreneurs in a society depends to a great extent on economic, social, religious, cultural and psychological factors prevailing in the society. In many of the advanced countries of the world there is a phenomenal increase in the number of self-employed women after the world war. In U.S women own 25% of all business, even though there sales on an average are less than 2/5th of those of other small business groups. In Canada, 1/3rd of small business are owned by women and in France, it is 1/5th. In U.K., since 1990, the number of self-employed women has increased 3 times as fast as the number of self-employed men. Following is the list of few top Women Entrepreneurs in India:

Name of the company	Well known Indian women entrepreneurs
Thermex	Anu Aga
Pepsico	Indra Krishnamurthy Nooyi
Lakme	Simone Tata
Balaji Telefilms	Ekta Kapoor
Jumbo group	Vidya Manohar Chhabria
Biocon	Dr Kiran Majumdar-Shaw

The efforts of government and its different agencies are ably supplemented by NGOs 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.

### 3.2 State-Wise Distribution of SSI in India Owned By Women Entrepreneurs

In India small scale industrial units are owned both by men and women. Table 2 reveals that among the small scale industrial units owned by women entrepreneurs in India, Kerala tops the list with 1.39 lakh units, followed by Tamil Nadu with 1.30 lakh units. Tamil Nadu ranks second in the total number of small-scale units owned by women entrepreneurs in India. Lakshadweep has the lowest number of small-scale units owned by women entrepreneurs (67 units).

### **3.3 Remedies for Above Discussed Problems**

On the basis of the above mentioned problems faced by women entrepreneurs and various other problems too, there is a provision of a number of solution measures to overcome the aforesaid problems. Such solutions or remedies can be well understood as under:-

- There should be a continuous attempt to inspire, encourage, motivate and co-operate women entrepreneurs.
- Attempts should be there to enhance the standards of education of women in general as well making effective provisions for their training, practical experience and personality development programmes, to improvise their over-all personality standards.
- Attempts to establish for them proper training institutes for enhancing their level of work-knowledge, skills, risk-taking abilities, enhancing their capabilities.
- Attempts to bring about a society attitude change, generation of awareness and consciousness on the policy of self-development of women entrepreneurs.
- Attempts by various NGO's and government organizations to spread information about policies, plans and strategies on the development of women in the field of industry, trade and commerce.
- Establishing various policies to offer easy finance schemes for economically strengthening the position of women.
- Forming a cooperative association of women entrepreneurs to mobilize resources and pooling capital funds, in order to help the women in the field of industry, trade and commerce.

- Offering seed capital, upliftment schemes, women entrepreneurs fund etc. to encourage them economically.
- To extend concessional rates facilities and schemes for women entrepreneurs to prosper in the field of enterprise.
- To establish all India forum to discuss the problems, grievances, issues, and filing complaints against constraints or shortcomings towards the economic progress path of women entrepreneurs and giving suitable decisions in the favour of women entrepreneurs and taking strict stand against the policies or strategies that obstruct the path of economic development of such group of women entrepreneurs. Thus by adopting the following aforesaid measures in letter and spirit the problems associated with women can be solved.

#### IV. CONCLUSION

It can be said that today we are in a better position wherein women participation in the field of entrepreneurship is increasing at a considerable rate. Efforts are being taken at the economy as brought promise of equality of opportunity in all spheres to the Indian women and laws guaranteed equal rights of participation in political process and equal opportunities and rights in education and employment were enacted. But unfortunately, the government sponsored development activities have benefited only a small section of women i.e. the urban middle class women. Women sector occupies nearly 45% of the Indian population. Despite all these odds, successful women's entrepreneurs do exist. Women entrepreneurs have evidently more to "acquire" than their males counterparts. This is largely due to the socio-cultural environment in which Indian women are born and raised. Social customs, caste restriction, cultural restraints and norms leave women lagging behind men. They are not mentally geared to slip into an entrepreneurial role becomes of their family orientation, restricted mobility and limited access to resources. But given the opportunity, direction and guidance, they are capable of overcoming these limitations.

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# WOMEN EMPOWERMENT IN 21<sup>ST</sup> CENTURY: WHY AND HOW?

**Mansi N. Zaveri<sup>1</sup>, Nisarg P. Shah<sup>2</sup>,**

Asst. Professor, A.S.H. Dept, S.N.P.I.T & RC, Umrakh /GTU, Bardoli, Gujarat, India<sup>1</sup>

Asst. Professor, Management Dept., B.V.P.I.M, Tarsadi / UTU, Bardoli, Gujarat, India<sup>2</sup>

*Abstract:*In the 21st century, the term "Empowerment of Women" has become a well known subject on many occasions. Most of the politicians - so called well wishers of the society left no chance to mention their interest and responsibility in giving priority to the empowerment of women. Since ancient times, women have been considered inferior and subordinate to man. She must be obligatory to work within the domain of 'Health and Birth'. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural), educations, social status (caste and class), and age.

In India, policies and programmes of the government at different levels cover various dimensions and strategies of gender development. Efforts have been made to empower women socially, economically and politically over the years. However, due to lack of synergy and coordination, the achievements are not satisfactory. This is true not only of rural unorganized women, but also of urban women workers.

Today the empowerment of women has become one of the most important concerns of 21<sup>st</sup> century. But practically women empowerment is still an illusion of reality. This paper, throws light upon the different challenges that are faced by Indian woman and why there is still need for their empowerment. It will also focus on the efforts made by Government and the suggestions for woman empowerment.

**Keywords:** Education, Gender Inequality, Literacy Level, Women's Empowerment

## I. INTRODUCTION

"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" said Swami Vivekananda. But

through centuries, societies in the world over have been trying to fly on only one wing, denying women their rightful place.

For centuries women are not treated equal to men in many ways. All through history, gender inequality was part of an accepted male dominated culture. Women were expected to be bound to the house, concentrated to the household activities like kitchen work and upbringing of the children while men went out and worked. This division of labor was one of the major reasons why certain evils like 'Sati Pratha', 'Pardah System', 'Child Marriage', 'Dowry System', etc. took birth in our society. There is systematic discrimination against women economically, socially, politically and culturally in India.

The status of women in India has been subject to many great changes from the past few millenniums. In early Vedic period women enjoyed equal status with men. Women's status began to deteriorate with invasion of Mughal. Reformatory movements were taken by Guru Nanak, Jainism, Raja Ram Mohan Rai, Ishwarchandra Vidya Sagar, Pandita Rama Bai and others did give some relief. Some laws were enacted by the British such as an Abolition of Practice of Sati, Widow Remarriage Act 1856 etc. The real change came after independence.

After independence policies on women's empowerment exist at the national, state, and Panchayat levels in many sectors. But there exist significant gaps between policy advancements and actual practice at the community level. We have to alter the traditional definition of woman as a productive object. The 21<sup>st</sup> century has to see the grassroots woman chasing the higher and higher peak point of success.

## **II. WOMAN EMPOWERMENT – CONCEPTUAL FRAMEWORK**

The origins of the concept of empowerment go back to the civil rights movement in the USA in the 1960. It has interpreted differently and filled with new meanings and is today used in such different sectors as business, social work, development discourse and by advocates of very different political agendas. Women empowerment is defined as political process of granting human rights and social justice to disadvantaged groups of people.

Women Empowerment is the ability of women to exercise full control over their actions. It means control over material assets, intellectual resources and even over their ideologies. Globalization has presented new challenges for the awareness of the goal of women's equality. There is need for reframing policies for women empowerment at micro level.

### **III. NEED FOR WOMAN EMPOWERMENT**

"You can tell the condition of a nation by looking at the status of its women" said Jawaharlal Nehru. The dignity and culture of a society can be detected from the status of women in that society. According to Rameshwari Pandya (2008) empowerment has become the key solution to many social problems. Empowerment of women is empowerment of family and in turn development of a country. In 21<sup>st</sup> century women have to come out of her long cherished male dominance, her inferiority and inability to fight the problems of this world. She has to build up her self confidence. We have some ideals of successful women in every field but these numbers can be counted only on finger tips.

We may be proud of women in India occupying highest offices of President, Prime Minister, Lok Sabha Speaker, Leader of the Opposition, highest positions in the Corporate Sector but the fact remains that we still witness dowry deaths, domestic violence and exploitation of women. The female feticide is not an uncommon phenomenon. The 2014 census shows that the current sex ratio of India is 943 females/1000 males still far from satisfactory. Women's representation in Parliament and in the state assemblies was never beyond 8 to 10% respectively.

Today women are deprived of opportunities at all levels of employment and are discriminated only because they are women. No doubt women have the potential to achieve an equal footing with men but it is social practices and male attitudes that are making an effective and invisible barrier preventing women from rising above certain point. Extreme poverty and deep biases against women create a remorseless cycle of discrimination that keeps girls from living up to their full potential. The frequency of rape and violent attacks against women is alarming.

The empowerment is an aid to help women to achieve equality with men and to reduce gender gap considerably. She is the chief architect of family & the first teacher; supplier of labor power and by playing main role in the development of different sectors creates a civilized society. In the visible and invisible form women contribute for economic development. In our country, women have reached a long way eventually and have discovered a new path for them to come. Women rights are human rights.

Hence there is a need for empowerment of women socially, economically, politically simultaneously in a comprehensive manner to undo this vicious cycle in which women in India have been entrapped badly. The ground reality is deprivation, degradation and exploitation of women specially women from rural areas and those belonging to deprived sectors of the society.

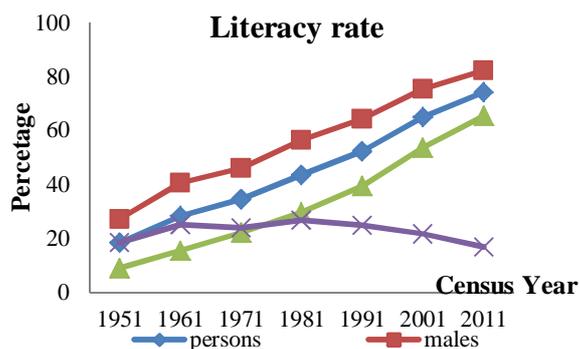
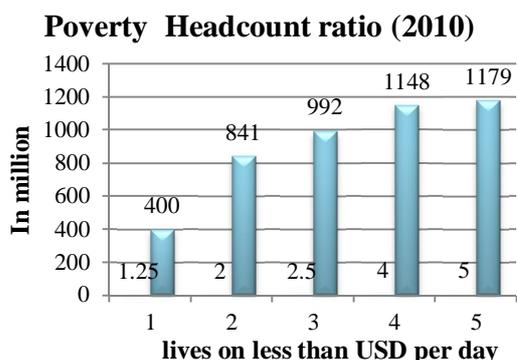
#### **A. Crime against Women in India:**

In India women are still victim of abuse and violent crimes. As per global survey conducted by Thomson Reuters, India is the fourth most dangerous country in the world and worst country for women to live in amongst G20 countries. There is stalking, harassment in educational institutes and at work place, outright trafficking and forced prostitution. There were 50,000 maternal deaths (highest in the world) in 2013 - UN Population Fund. 12 million girl children were aborted in India in the last 3 decades - an estimate. According to National Crime Records Bureau, a total of 3,09,546 incidents of crime against women (both under IPC and SLL) were reported in the country during the year 2013 as compared to 2,44,270 in the year 2012 recording an increase of 26.4% during the year 2013. These crimes have continuously increased during the last five years.

#### **B. Challenges:**

There are several challenges that are currently plaguing the issues of women's rights in India. Targeting these issues will directly benefit the empowerment of women in India.

1) **Poverty:** Poverty is considered the greatest threat to peace in the world and eradication of poverty should be a national goal. Sex slaves are a direct outcome of poverty. Approximately one third of the country's population lives on less than 1.25USD per day.



2) **Education:** In India after independence as per 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. As per study conducted by the Centre for the Study of Society and Secularism, women continue to be victims of exploitation. Educating women about their real place in the world is a step that will largely set this entire movement rolling down the hill to crash and break the wall of intolerance, negligence and exploitation.

3) **Professional inequality:** It is practised in employment & promotions. Women face countless handicaps in male customized & dominated environs in Government offices and private enterprises.

4) **Health & Safety:** The health and safety concern of women are paramount for the wellbeing of a country. In 2009 report, UNICEF came up with shocking figures on the status of new mothers in India. The maternal mortality report of India stands at 301 per 1000, with as many as 78,000 women in India dying of childbirth complications in that year. Several programmes that have been set into motion by the Government and NGO's but there is still gap that exist between under protection and those not.

#### IV. STEPS TAKEN IN INDIA FOR WOMEN EMPOWERMENT

The Constitution of India guarantees equality to women by introducing (Article 14), equal rights of women, Prohibition of discrimination on grounds of religion, caste, sex or place of birth (Article 15(1)), Equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16) etc. The 73rd and 74th Amendments (1993) to the constitution of India provided for reservation of seats (at least one-third) in the local bodies of Panchayat's and Municipalities for women. The 84th Constitutional Amendment Act, (1998) reserving 33% seats in the Parliament and State Legislatures. Various welfare measures have been taken by the Govt. to empower women. The Training for - Employment Programme (1987), Mahila Samridhi Yojna (1993), the Rashtriya Mahila Kosh (1992 - 1993), Indira Mahila Yojna (1995), DWACRA Plan (1997) and Balika Samridhi Yojna (1997) & Swayam Siddha (12<sup>th</sup> July, 2001).

#### **V. MEASURES TO BE TAKEN FOR WOMEN EMPOWERMENT**

“If you educate a man you educate an individual, but if you educate a woman you educate an entire family.” - Mahatma Gandhi. Education is a powerful tool of social transformation. Hence education for Women has to be paid special attention. Universal education for all below 14 years should be strictly implemented. A watch has to be kept on dropout rate of girls and corrective measures should be taken for that.

Women should be allowed to work and must be provided with enough safety and support to work. Legislations such as Equal Remuneration Act, Factories Act, Constitutional safeguards such as maternity relief and other provisions should be strictly followed. They should be provided with proper wages and work at par with men so that their status can be elevated in society.

Political empowerment of women is necessary for their emancipation. Women have been given 50% quota as a sign of political empowerment. Strict measures should be taken for the implementation of Prenatal Diagnostic Techniques Act 1994, Dowry prohibition acts and other legislations pertaining to woman emancipation.

More Steps should be taken to improve the health status of women, reduce maternal mortality especially in the areas which do not have good medical facilities. Focused attention

should be given to meet the nutritional needs of women at all stages of their life cycle. The social activists should keep a vigil on the atrocities committed on women belonging to weaker sections and help them to fight the legal battle for obtaining justice. Schemes need to be introduced for helping women who are victims of marital violence and those engaged in sex professions.

## VI. CONCLUSION

- The Empowerment of women has become one of the most important concerns of 21st century. India has enacted many constitutional & legislative provisions and many progressive plan to improve fortune of women. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender bias and women have full opportunities of self decision making and participating in the social, political and economic life with a sense of equality.
- Empowerment of women could only be achieved if their economic and social status is improved. The first and foremost priority should be given to the education of women, which is the grass root problem. To create developmental plans for improving female literacy and creating skills and capability among women for enabling them to stand on their own feet.
- There is an urgent need for a constant effort at all levels to attack this problem of gender bias from all sides in a focused manner. "That nation which doesn't respect women will never become great now and nor will ever in future" said Swami Vivekananda. In pursuit of making India a great nation, let us work and strive hard to empower women to the maximum "We have a long way to go, but we will get there someday". We shall overcome.

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## GANDHIAN IDEOLOGY AND WOMEN EMPOWERMENT

**Himani S. Bhatt, Pranita R. Dhote, Dhanisha N. Kapadia**

<sup>1</sup>Assistant Professor, E & C Engineering, SNPIT&RC(GTU), Umrakh, Bardoli, Gujarat, India.

<sup>2</sup>Assistant Professor, E & C Engineering, SNPIT&RC(GTU), Umrakh, Bardoli, Gujarat, India.

<sup>3</sup>Assistant Professor, E & C Engineering, SNPIT&RC(GTU), Umrakh, Bardoli, Gujarat, India.

*Abstract: Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality, much far from reality. It is observed in day to day life how women become victimized by various social evils. Undoubtedly the father of the nation, Mahatma Gandhiji experimented in this field a century ago and he had also shown the way for the women empowerment and the development of the status of women. Gandhiji believed that until and unless women, on the basis of education and knowledge do not find their own proper place in social and economic fields, they could not achieve self-respect for themselves. Nor they could become self-dependent in any of the walks of life. In his lifetime Gandhiji motivated Indians to take concrete and practical initiatives regarding women education which will bring them out of these centuries' old conservative customs and rules, which were responsible for their mental and social slavery.*

**Keywords:** Concept of Sarvodaya, Gandhiji's Perception of women, Gandhiji's voice against social evils, Role of women.

### I. INTRODUCTION

Mohandas Karamchand Gandhiji, the foremost person in the freedom struggle of India, who is known as father of India is the 'The Nation Maker'. Gandhiji put, his views about Economical, Social Political and the condition of females in the Society in many books he had written which gives right direction for the changes in the society[1]. Gandhiji was a major social and political reformer and played an important role to eradicate the social wrongs committed

against the women of the country through ages. He strongly believed that a society can develop rapidly if it takes all sections of the people together into its fold; rich and poor, high society people and low caste people and both men and women. To Gandhiji, social emancipation was as critical as political emancipation.

Gandhian philosophy and his thoughts relating women's rights and empowerment are highly relevant today than what it was during his time i.e., during the pre-independence period. Women still continue to suffer from disabilities and miseries afflicted on them. Women are still considered as the weaker sex, still face subtle discrimination in almost all fields of life; still are not given equal opportunity and rights. For Gandhiji the question of women empowerment was as good as a human rights issue. And it is a well known fact that he was a strong advocate of women's rights from the day he assumed leadership of the nationalist movement. His advocacy of women's rights was a step forward from his predecessors who championed the cause of women's liberation. No reformer or national leader prior to him had expressed so much concern or questioned the fundamental inequality and injustice done to women in Indian society by denying them basic human rights. From the very beginning of his political career he worked relentlessly to improve the lot of women socially, politically and economically and restore them back their genuine rights and privileges. [2]

## **II. GANDHIJI'S VIEW ON WOMEN EMPOWERMENT**

In his political program, on priority basis he worked for the depressed and the deprived and women were the biggest block of this segment. As he believed in the concept of 'Sarvodaya', meaning comprehensive progress of both men and women, he said "Womenhood is not restricted to the kitchen only, when the woman is liberated from the slavery of kitchen that her true spirit may be discovered." In view of that as a first step towards it, he gave them a clarion call during the freedom movement to come.

Though the concept of non-discrimination is central to all theories relating to women's rights, yet we find that gender discrimination has become a global phenomenon and it is visible in every aspect of women's life. Therefore we have to look back again to Gandhiji and value his

words and works for guidance to achieve success in our mission of empowering women. He indeed has indicated the path to reach the goal in an effective manner.

Gandhiji held very radical views about the emancipation and empowerment of women. Regeneration of women was an important aspect of his constructive program, where women were accorded special consideration. He had dynamic vision on the various issues and problems relating to women, which has often been reflected in his numerous writings and speeches. He raised his voice against female foeticide, infanticide, child marriage, widowhood, sexual harassment of women, domestic violence against women, discrimination against girl child, denial of education to women, dowry system etc. i.e., almost all the touching problems and issues relating to women of the contemporary world. His experiences and 3 experiments, his researches and hypotheses while analyzing the causes of women's degeneration led him to conclude that something is radically wrong with the people both men and women against which the society should be sensitized and changed. He tried to improve the status of women through equal rights and empowerment by creating public awareness. At the outset he criticized the prejudices and the biases of Indian social structure, particularly men against women.

He was very critical in his condemnation of men's ill-treatment of women and in that context he said : "Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of the humanity". As he had utmost faith in the inherent talents and capacities of women, he wanted the society to make full use of their potentialities and not just to think them fit only as homemakers. His view of equal rights of woman and his high esteem of women is evident from the following statement: "woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man and she has the same right of freedom and liberty as he. She is entitled to a supreme place in her own sphere of activity as man is in his." Further he explained: "To me the female sex is not the weaker sex, she is the embodiment of sacrifice, silent suffering humility, faith and knowledge". However he regretted that her services and contributions towards his family and society have never been recognized. In view of this he

wanted men to realize that the empowerment of women is not a threat but a way to improve families and societies.

Moreover he was very clear in his mindset that the empowerment of women is not only a moral imperative but a prerequisite for strengthening democratic tradition and fighting against injustice and oppression. And for achieving that he insisted on equal rights and opportunities to be given to women. As early as 1919, addressing a women's gathering at Bombay he expressed his feelings: "So long as women in India do not take equal part with men in the affairs of the world and in religious and political matters, we shall not see India's star rising. Further he explained the point by giving an example: "Men who suffer from paralysis of one side of the body can do no work. Similarly if women do not share in men's tasks, the country is bound to remain in a wretched state." All that he wanted was the peaceful co-existence of man and woman. He wanted changed attitudes, values, beliefs and behavior in favor of women at par with men.

Gandhiji strongly believed that only women should lead the organizations devoted to the cause of women empowerment. That is because he learnt from his experiences that real advancement of women can come only through their own efforts. It is well-known that violation of women's Human Rights is often neglected in debates, discussions and decisions relating the issue due to the absence of women in such bodies and organizations. This problem already Gandhiji had anticipated long back and therefore he always insisted on women's role in decision-making process. Today the biggest challenge before humanity is the question of women's progress and development.

Gandhiji, throughout his life, struggled very hard for the upliftment of the socially downtrodden, making significant contributions for the development of the status of women in India. Women under his ages took a milestone to step towards reestablishing their identity in the society. Gandhiji's inspiring ideologies boosted their morals and helped them to rediscover their self-esteem[3]. Not only there was a general awakening among the women, but under Gandhiji's leadership they entered into the National mainstream, taking parts in the National movements. In Gandhiji's words, "To call women the weaker sex is a libel; it is man's injustice to women." The

views expressed by the Mahatma and the actions undertaken by him may not go entirely with the current times because the times have irreversibly changed but the honesty of the Mahatma, the love and respect he had for the women, can never be doubted. He is truly the best friend of the women of the world.

### **III. GANDHIJI'S PERCEPTION OF WOMEN**

There was a marked difference of Gandhiji's perception of women from that of other reformers. The stance taken by other social reformers and leaders, prior to Gandhiji created a helpless image of the Indian women. With the emergence of Gandhiji, a new conception of women gradually gained currency. For Gandhiji, women were not mere toys or dolls in the hands of men neither their competitors. According to Gandhiji, "Intellectually, mentally and spiritually women is equivalent to a male and she can participate in every activity." In his speeches and writings, Gandhiji said that in many matters, especially those of tolerance, patience and sacrifice, the Indian women is superior to the male. Gandhiji, while he stayed at home, tried to help his wife, Kasturba, in her daily household duties [4], [5]. In western countries also, nowadays men are encouraged to be with their wives during the delivery and the men are supposed to pitch in with diaper changing, feeding etc. Gandhiji practiced this very modern concept 90 years ago in his own family.

### **IV. ROLE OF WOMEN AS ENVISAGED BY GANDHIJI**

Regarding the role of women, Gandhiji once said, "Womanhood is not restricted to the kitchen." He opined and felt that, "Only when the woman is liberated from the slavery of the kitchen that her true spirit may be discovered." It does not mean that women shouldn't cook, but only that household responsibilities be shared among men, women and children.

In a letter written to Raj Kumari Amrit Kaur from Wardha on 21 October 1936, Gandhiji writes, "If you women would only realize your dignity and privilege and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving and you have proved willing slaves till the slaves and the slave- holders have become one in the crime of

degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once a slave- holder myself but Kasturba proved an unwilling slave and thus opened my eyes to my mission. Her task was finished. Now I am in search of a woman who would realize her mission. Are you that woman, will you be one?" In this way, Gandhiji was able to devote himself to such a mission and formula type views on all aspects of a woman's life, political, social and domestic and even the very personal. Gandhiji laid more emphasis on the role of women in the political, economic and social emancipation of the country. Under his guidance and leadership women came out from their houses and joined India's struggle for independence. As far as the economic emancipation of women was concerned Gandhiji felt that female folk could be engaged in the cottage and small scale industries of the village such as spinning, broom, basket and rope making and oil processing so that the rural women can supplement to the family income. Hence empowerment of women has to be the ultimate goal to improve the quality of the society and development of the economy.

## **V. GANDHIJI'S VOICE AGAINST THE SOCIAL EVILS**

In the view of Gandhiji, although he had great respect for the traditions of the country, he also realized that certain customs and traditions of the Indian society were anti-ethical to the spirit of development of the women of the nation. To quote Gandhiji, "It is good to swim in the waters of tradition; but to sink in them is suicide". Therefore, he was completely against many social customs, traditions, norms and values and social evils like child- marriage, widowhood, the dowry system, the pardah system and prostitution, the witch- hunting etc which are threats to the development of the society.

## **VI. EMPOWERMENT OF WOMEN: THE GANDHIAN MODEL**

According to Gandhiji, the three important factors that promote women empowerment are: education, employment and change in social structure. All the three components are equally important and mutually related. Simply development of education of the women would not automatically empower them. The case in point is Kerala. The state has hundred percent (100%) literacy but the women folk are not even today free from exploitation. This is because of the fact that the traditional society is yet to be reformed to provide equal rights to the women in de facto term.

## **VII. CONCLUSION**

It can be said without an idea of doubt that Mahatma Gandhiji experimented a century ago and showed the way for the empowerment of women and the improvement of the status of women in the country. But in reality we can see completely an opposite picture of the empowerment of women. It is a great regret for us that even today employment of women is still restricted. They are not allowed to enter into certain jobs, beyond doctors, nurses, teachers and clerical jobs. In the family, the women become the victim of domestic violence and in the society they are also exploited by the social evils like dowry system, prostitution, witch- hunting etc.

It is high time we have to remember and follow the golden words of wisdom of Gandhiji relating Human Rights and Empowerment of Women for it to really become meaningful. The principle of non-violence is his greatest contribution to world civilization and if this principle is strictly followed by all nations, in every society and family then there will be no discrimination against women and where there is no discrimination, there is no need of empowering women; automatically there will be a just society based on equality and justice. There lies the relevance of Gandhian ideas and thoughts.

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## THE ROLE OF ECONOMY IN WOMEN EMPOWERMENT

Priti Suthar<sup>1</sup>

Assistant Professor, ASH Department, S.N.P.I.T&R.C, Umrakh, Bardoli, Gujarat, India<sup>1</sup>

**Abstract:** *The word women empowerment essentially means that the women have the power or capacity to regulate their day- to- day lives in the social, political and economic terms, a power which enables them to move from the periphery to the center stage. But India ranks 113 out of 135 on the World Economic Forum's Gender Gap Index. According to India's 2011 census, the sex ratio for children under six was 914 females to 1,000 males, a disturbing decline from 927 in 2001. The ranking of Indian women in economic empowerment is 0.3, where 1.0 means equality. Women are undoubtedly the foundation of the basic unit of society the family. Even in traditional roles they demonstrate great innovation, skill, intelligence, hard work and commitment. While certain development indicators show their quality of life is improving maternal mortality rates declining; literacy rates increasing; more women gaining access to healthcare and education but the pace of change is heartbreakingly slow. Hence women's economic empowerment is a prerequisite for sustainable development in the rapid developing 21st century through sound public policies, a holistic approach and long-term commitment and gender-specific perspectives that must be integrated at the design stage of policy and programming.*

**Keywords:** Employment opportunities, Indian economy, Women empowerment.

### I. INTRODUCTION

India is developing with a great pace in 21<sup>st</sup> century, but not equitably or inclusively. Women constitute almost 50% of the world's population but women in India make up 7.5% of the world's total population. As far as their social status is concerned, they are not treated as equal to men in all the places. India ranks 113 out of 135 on the World Economic Forum's Gender Gap Index. According to India's 2011 census, the sex ratio for children under six was 914 females to 1,000 males, a disturbing decline from 927 in 2001. The ranking of

Indian women in economic empowerment is 0.3, where 1.0 means equality. This is a dangerous state of affairs for any society. Denying women opportunities to realize their potential is a waste of human capital and bar to economic progress.

While certain development indicators show their quality of life is improving maternal mortality rates declining; literacy rates increasing; more women are gaining access to healthcare and education but the pace of change is heartbreakingly slow. If we can harness these attributes effectively, India's growth can be more equitable and inclusive. The women's empowerment is used in two broad senses i.e. general and specific. In a general sense, it refers to empowering women to be self-dependent by providing them access to all the freedoms and opportunities, which they were denied in the past only because of their being women. In a specific sense, women empowerment refers to enhancing their position in the power structure of the society.

## **II. WOMEN IN INDIA**

Now the women in India enjoy a unique status of equality with the men as per constitutional and legal provision. But the Indian women have come a long way to achieve the present positions. In Indian society, a female was always dependent on male members of the family. Also a female was not allowed to speak with loud voice in the presence of elder members of her in-laws. Moreover, in many social activities she was not permitted to mix with other members of the family. Other hand, she has very little share in political, social and economic life of the society.

The National Movement and various reform movements paved the way for their liberations from the social evils and religious taboos. In this context various laws were formed e.g. the Act of Sati (abolish) 1829, Hindu Widow Remarriage Act' 1856, the Child Restriction Act 1929, Women Property Right Act, 1937, the Hindu Marriage Act, 1955, the Hindu Adoptions and Maintenance Act, 1956, the Dowry Prohibition Act of 1961, etc. The Constitution of India guarantees equality of sexes and in fact grants special favours to women.

## **III. EMPOWERMENT OF WOMEN IN INDIA**

Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities. In India, the Ministry of Human Resource Development (MHRD-1985) and the National Commission for Women (NCW) have been worked to safeguard the rights and legal entitlement of women. The 73<sup>rd</sup> & 74<sup>th</sup> Amendments (1993) to the constitution of India have provided some special powers to women that for reservation of seats (33%). In India "The New Panchayati Raj" is the part of the effort to empower women at least at the village level.

The year of 2001 was observed as the year of women's empowerment. During the year, a landmark document has been adopted, 'The National Policy for the empowerment of women'. For the beneficiaries of the women, the government has been adopted different schemes and programs i.e. the National Credit Fund for Women (1993), Food and Nutrition Board (FNB), Information and Mass Education (IMF) etc.

The most positive development last few years has been the growing involvement of women in the Panchayati Raj institutions. There are many elected women representatives at the village council level. At present all over India, there are total 20,56,882 lacs Gaon Panchayat members, out of this women members is 8,38,244 (40.48%), while total Anchalik Panchayat members is 1,09,324, out of this women members is 47,455 (40.41%) and total Zila Parisad members is 11,708 out of this women members is 4,923 (42.05%). Today we have seen women chief ministers, women president, different political parties leader, well established business women etc. The most notable amongst these are Mrs. Pratibha Devi Singh Patil, Anandiben Patel, Smruti Irani, Shila Dixit, Mayawati, Sonia Gandhi, Brinda Karat, Nazma Heptulla, Indra Nooyi (Pepsi-co), BJP leader Sushma Swaraj, Railway minister Mamta Banerji, 'Narmada Bachao' leader Medha Patkar, Indian's Iron Lady, EX-prime minister Indira Gandhi etc.

#### **IV. REASONS FOR THE EMPOWERMENT OF WOMEN**

Today we have noticed different Acts and Schemes of the central government as well as state government to empower the women of India. But in India women are discriminated and

marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India.

- Other hand, it has been observed that women are found to be less literate than men. According to 2011 census, rate of literacy among men in India is found to be 82.1% whereas it is only 65.5% among women.
- It has also been noticed that some of women are too weak to work. It is unfortunate that whereas the economy has been growing at an average rate of 8 percent, 52 percent of women in the country still suffer from malnutrition.
- Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on.
- It is shameful that even today while giving birth to a child, on an average, 200 out of 1 lakh pregnant women lose their lives.
- 58 percent of pregnant women suffer from anemia.

#### V. A COMPREHENSIVE APPROACH TO WOMEN'S ECONOMIC EMPOWERMENT

Social and political factors have a significant influence on women's ability to participate in the economy. These include: access to family planning and other healthcare services; social protection coverage; girls' completion of a quality post-primary education; improving literacy rates of adult women; and, increasing women's influence in governance structures and political decision-making. Many of these dimensions are mutually dependent and supporting.

**Culture and tradition:** In all countries, expectations about attributes and behaviours appropriate to women or men are shaped by culture and tradition. The general pattern is that women have less personal independence, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives. Donor strategies can strengthen women's ability to formulate and advocate their own visions for their societies – including interpretations and changes to cultural and gender norms.

**Education and training:** Educating girls is one of the most powerful tools for women's empowerment. Education provides women with the knowledge, skills and self-confidence they need to seek out various opportunities. Removing school fees and providing financial incentives for girls to attend school have proven to be effective for increasing girls' registration for literacy. Key measures include building schools close to remote communities, ensuring that schools have quality teachers – both female and male – and adequate sanitary facilities, and that they are safe places for girls. Well-designed vocational training leads to better paid work, and does not concentrate women in low-wage and low-skill work.

**Reproductive and sexual health:** Improving women's health strengthens their economic empowerment. Awareness to sexual, reproductive information (including information about HIV transmission), reduced rates of early marriages can increase women's chances of finishing education and breaking out of poverty.

**Designing infrastructure programmes to benefit poor women:** Infrastructure programmes should be designed to maximize poor women's and men's access to the benefits of roads, telecommunications, energy and water. Infrastructure initiatives that help women to carry out everyday chores more efficiently, such as the supply of piped water, free time for educational opportunities, productive work, and participation in community life and decision making. Improving rural roads, transportation facilities and services increases rural women's mobility and can increase their productivity and income by easing access to markets, thus reducing post-harvest loss of perishable goods. Improvements to rural water and irrigation systems and transportation infrastructure reduce the amount of time women spend on arduous tasks such as fetching water and tending family crops. These investments will bring returns in the form of increased women's engagement in market-based activities and greater productivity.

**Improving employment for women:** Productive employment and decent work in developing countries like India are the main routes to come out of poverty for both women and men. Women's participation in the Labour market can be increased by addressing the constraints and barriers women face accessing work, including public employment programmes, and by

providing well focused vocational training. Social protection measures can enhance the productivity and participation of poor women in the Labour market by reducing their vulnerability to livelihood risks and economic shocks.

#### **VI. SOME OF THE POSITIVE OUTCOMES OF WOMEN'S ECONOMIC EMPOWERMENT**

Some of the identifiable and possible positive outcomes of women's economic empowerment can be summarised as below:

- Where women's participation in the labor force grew fastest, the economy experienced the largest reduction in poverty rates.
- When women farmers can access the resources they need, their production increases, making it less likely that their families are hungry and malnourished.
- When women own property and earn money from it, they may have more bargaining power at home. This in turn can help reduce their vulnerability to domestic violence.
- Higher female earnings and bargaining power translate into greater investment in children's education, health and nutrition, which leads to economic growth in the long term. The share of women in waged and salaried work grew from 42% in 1997 to 46% in 2007.
- In India, GDP could rise by 8% if the female/male ratio of workers went up by 10%.
- The number of women-owned businesses in Africa, Asia, Eastern Europe and Latin America is growing rapidly and, with that growth, come direct impacts on job creation and poverty reduction.
- The women will be at their own and can start scaling the ladders of social advance with pride and dignity.
- Value of women will be uplifted and granted equal status with men in all walks of life-political, social, domestic and educational.
- No distinction will be then made in matters of education between boys and girls.

#### **VII. CONCLUSION**

Women's economic empowerment is a prerequisite for sustainable development in the rapid developing 21<sup>st</sup> century. Achieving women's economic empowerment requires sound public policies, a holistic approach and long-term commitment and gender-specific perspectives must be integrated at the design stage of policy and programming. Women must have more equitable access to assets and services; infrastructure programmes should be designed to benefit the poor, both men and women, and employment opportunities must be improved. When we

educate and empower one woman, we set off a chain reaction that transforms the life of her family and the community she lives in. The main stress should be on equal work and elimination of discrimination in employment. Further, there is a need for a change of values and behavior in the society for positive socio-cultural and economic empowerment. Education can play a vital role in bringing about the desirable behavioral changes among the women and make them well equipped in terms of knowledge, competence and capacity to deal with different political problems.

*"Educate one man, you educate one person, but educate a woman and you educate a whole civilization"*

*~ Mahatma Gandhi*

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## CONCEPT OF WOMEN EMPOWERMENT

**Marolia Sneha B.**

Asst. Prof., Department of A.S.H., S. N. Patel Institute of Technology and Research Centre, Umrah

**Abstract:** Women empowerment and giving women a dignified position in the society is truly essential for the progress of any country. The practices like female feticide, stalking, rape, immoral trafficking, child marriage, domestic violence, etc are unacceptable today and strict steps are being taken in all parts of the world to diminish such evils. Gender equality is quintessential for women empowerment. The concept of legal equality of women must be promoted to demolish the traditional prejudices nurtured by man regarding unsuitability of women to hold top positions in Industry, Business, Politics, Scientific establishment and even in Academics and Arts. Many acts like Sharda Act, Domestic Violence Act, Marriage registration Act have been passed for improving the status of women in the society. Many schemes like Indira Mahila Yojana, Rashtra Mahila Kosh and Mahila Samridhi Yojana have been initiated for the same purpose. But still, Indian women are facing some major constraints like lack of confidence, socio-cultural barriers, motivational factors, lack of knowledge, financial and other resources and training which hinders their progress and growth. It is the need of the hour to ensure women's participation in the decision making at home, in community and at the national level. Women education is the foremost step towards her empowerment. There is no stopping for an educated woman. Women are not inferior to man in intellectual capacity or emotional stability and can perform as well as men in social and economic activities. Women deserve equality with men in matters of education, employment, marriage, politics, social status, career and personal decision making. Women want freedom of work and control their own reproduction, freedom of mobility and freedom to define one's own style of life. It is contended that freedom leads to greater openness, generosity and tolerance. However, for empowerment of women in true sense, their economic, social and political empowerment is very essential.

**Keywords:** Economic and social empowerment. Gender equality, Girl education Women empowerment.



## I. INTRODUCTION

Swami Vivekananda says, "There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing." Indian societies have received notoriety for being unsafe for women. Whereby the fair sex is not only being hassled stalked and raped but incidents of immoral trafficking also are very high. Add to this the heinous practice of female feticide and infanticide where in nearly 10 million baby girls have been killed in the last twenty years alone. In fact the level of atrocities against women is an indicator of the coercion of our society and underscores that we are a suppressed society. Clearly safety is an obsolete word in today's India. In India women are devalued traditionally and the men are normative reified. According to Hindu mythology, the word "Ardhanarishvara" meaning "The lord whose half is a woman", we must work all together and both need each other to survive and flourish. "There is no substitute to women empowerment if we have to bring social equality in the country. If women are unhappy, individual homes, society and the nation will not prosper" said The President, Pratibha Patil. In order to create a sustainable world, we must begin to empower women and girls.

In the societies dominated by muscle power and money power, men determined the conditions governing the terms of relationship between man and woman. Since men fought the wars and ran the enterprises of industrial production, they arrogated to themselves superior position and gave women a subordinate role in social and economic activity of communities. Each year we celebrate International women's Day on March 8<sup>th</sup> with a determination to commemorate the achievements of women and to acknowledge the special status they deserve in society. The significant question is what difference has it made to the position of women? Have women become really strong and have their long term struggle ended?

## II. HISTORICAL BACKGROUND OF WOMEN EMPORMENT

The first half of the Twentieth century saw the emergence of a series of protest movements in many countries of the world aimed at securing equality for women. In Europe and

United States women obtained legal equality. They were committed to liberation of women and assigned greater role to them in ushering in an egalitarian society. Women's participation in the labor force registered impressive increases. But the phenomena of emancipation of women passed by many conservative countries of Asia and Africa.

The subject of empowerment of women has becoming a burning issue all over the world including India. The idea of women empowerment came forward when the Third International women's conference at Nairobi in 1985 introduced and defined "women empowerment as a re-distribution of social power and control of resources in favor of women." So it is a multidimensional social process that helps people to gain controls over their own lives and thus enhancing their position in the power structure of the society.

The position and status of women all over the world has risen incredibly in the 20<sup>th</sup> century. We find that it has been very low in 18<sup>th</sup> and 19<sup>th</sup> centuries in India and elsewhere when they were treated like 'objects' that can be bought and sold. For a long time women in India remained within the four walls of their household. Their dependence on men folk was total. The architect of Indian constitution was of the opinion that unless and until women are empowered, nothing was going to bring about any change in their destiny. At that time, the women, in the name of sansakaras were tied up with the bondage of superstitions, which they had to carry till the last breath of their lives. They were considered just a matter of joy and a source of amusement. She was according the Hindu shashtra, the bonded slave of her father, when she was young, to her husband, when she was middle aged and to her son, when a mother. Of course all the epigrams, aphorisms, proverbs platitudes and truism have been naked truth about the stature of women in India. If we go in our history there was a brave lady Rani Lakshmi Bai who fought against Britishers to make country from slavery. We are living on the same earth where sati Savitri had brought the life of her husband from the god of death – Yamraj. So today also women can do anything.

### **III. CONCEPTUALIZING EMPOWERMENT: AUTONOMY AND AGENCIES**

A new way of thinking has emerged in many democratic countries of the world seeking a more effective role for the woman in society. The accent of feminine movements has undergone a qualitative shift from the strategy of securing emancipation of woman to facilitating empowerment of women. Mere equality for women is not sufficient. Since most of the institutions of society are dominated by man, the concept of legal equality of women has not been able to demolish the traditional prejudices nurtured by man regarding unsuitability of women to hold top positions in Industry, Business, Politics, Scientific establishment and even in Academics and Arts. The physiologists and psychologists have repeatedly demonstrated through scientific tests and experiments that woman are not inferior to man in intellectual capacity or emotional stability and can perform as well as men in social and economic activities. Since the life and career of most women is still guided by men, they are not able to direct their lives and make sufficient efforts for impressive achievements.

The empowerment of women aims at giving women power to exercise autonomy over their destiny. They will refuse to submit to the conventions that bind them to the four walls of house and to a subservient role in the bringing up the family. They will seek a more active role in the bringing up of the family. They will seek a more active role in the shaping and grooming of the children than the current role of cooking food for them and giving them emotional sustenance by their unconditional love and affection.

Many agencies of United Nations in their reports have emphasized that gender issue is to be given the utmost priority. It is held that women now cannot be asked to wait any more for equality, inequality between men and women and discrimination against women have also been age-old issues all over the world. So we can say that women's need for equality with man is a universal phenomenon. Since the older times, women have been treated as second rate citizens of all across the globe. The situation is almost the same everywhere irrespective of the developed country or the developing even though according to numerical data show that half the world population is women. This situation has caused immense loss to their self-dignity as human beings and also their independent entities. Later the exits for men are demanded by the women. They have demanded equality with men in matters of education, employment inheritance,

marriage, politics etc. A woman wants to have themselves same as men position. They want equal pay for equal work.

A definition proposed by Kabeer serves as good reference point for conceptualizing and measuring women's empowerment. It contains both the process and agency elements, and also implicitly distinguishes 'empowerment' from the general concept of 'power' as exercised by dominant individuals or groups. Kabeer (2001) defines empowerment as "The expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them." This definition fits well within the referral to empowerment as "The expansion of freedom of choice and action to shape one's life' in the World Bank's empowerment sourcebook.

The importance of agency in the discourse on empowerment emerges from the rejection of 'top down' approaches toward development. At the institutional and aggregate levels, it emphasizes popular participation and 'social inclusion.' At the micro level, it is embodied in the idea of self-efficacy and the significance given to individual women's own realization that they can be the agents of change in their own lives. In many ways, the concept of agency in the literature on women's empowerment is comparable to the emphasis in the overall empowerment literature on generating demand for information and accountability, and facilitating inclusion, participation, and mobilization of those who are in disadvantaged positions.

#### **IV. STEPS UNDERTAKEN IN INDIA FOR WOMEN EMPOWERMENT**

The real impetus for this movement was gained under the prime minister ship of Mrs. Indira Gandhi, a scheme known as Indira Mahila Yojana was launched, UNDP also incorporated issues of women upliftment as primary objective. Various other schemes were later on launched for the empowerment of women such as Rashtriya Mahila Kosh, Mahila Samridhi Yojana, self help group at Panchayat level and many more.

The establishment of National women's commission and state women's commissions was important milestone in the direction of women empowerment in India. Women

empowerment depends on a number of factors as location, social and financial status, cultural connotations, traditions and age. Besides the above initiatives schemes such as integrated child development scheme, Rajiv Gandhi national crèche scheme for children of working mothers, Dhanalakshmi, Swadhar, and the Sharada Act has set the seal of authority upon the piece of social reforms, which the heads of orthodoxy were imposing and impending. The Hindu code Bill, which covers issues such as right to property, order of succession to property, maintenance, marriage, divorce, adoption, minority and guardianship, constitutes part of social engineering via law. Needless to say, it was a revolutionary measure.

Two Acts have also been enacted to emancipate women in India. These are protection of women from domestic violence Act, 2005 and the compulsory registration of marriage Act, 2006. The domestic violence Act recognizes that abuses physical as well as mental. Anything that makes a women feel inferior and takes away her self-respect is abuse, compulsory registration of marriage Act can be beneficial in preventing the abuse of institution of marriage and hindering social justice especially in relation to women.

#### **v. SOCIAL AND ECONOMIC EMPOWERMENT OF WOMEN**

The social position of women is determined by their economic position. In spite of extensive legislation providing equal inheritance to women in the paternal property, most property still remains in the constructive as well as legal control of men. Vigorous efforts should be made to transfer the property in name of women who rightfully own the land. Effective monitoring of the progress in this regard can accelerate the process. The title of women to land should be publicly displayed in the offices of Panchayat bodies. So that effective intervention can be made if their rights are encroached upon.

Women are playing bigger and bigger role in economic field as workers, consumers, entrepreneurs, managers and investors, according to a report of the economist, 'Women and the world economy.' In 1950 only one third of American women of working age had a paid job. Today, two-thirds do, and women make up almost half of American's workforce. In fact, almost

everywhere including India, more women are employed, though their share is still very low. We can now see women in almost every field: Architecture, Lawyers, Financial services, Engineering, Medical and IT jobs. They have also entered service occupations such as a nurse, a beautician, a sales worker, a waitress etc. They are increasingly and gradually seen marching into domains which were previously reserved for males like Police, Driver's of Army, Pilots, Chartered accountants, Commandos. In spite of their increasing number in every field, women still remain perhaps the world's most underutilized resources. Many are still excluded from paid work and many do not make best use of their skills. The rapid pace of economic development has increased the demand for educated female labor force almost in all fields. Women are earning as much as their husband do, their employment nonetheless adds substantially to family and gives family an economic advantage over the family with only one breadwinner.

This new phenomenon has also given economic power in the hands of women for which they were earlier totally dependent on males. Economically independent women feel more confident about their personal lives. Hence, they are taking more personal decisions for instance, about their further education, marriage etc. By

empowerment of women is meant that the conferment of power by means of law in all matters affecting gender interests, related to family well being and socio-economic national affairs, providing for participation in decision making in all such matters.

It was really a first step towards the recognition and empowerment of women in India. This gives a women right to property, which undoubtedly strengthens her social position. Despite all these political measures, women's empowerment remains distant dream in India. In fact political empowerment is the key to development in this society. It is a must for an all around development of women. It is the need of the hour to ensure her participation in the decision making at home in community and at the national level.

## VI. CONCLUSION

Therefore our efforts should be directed towards the all around development of each and every section of Indian women not confining the benefit to a particular section of women in

society by giving them their due share. It is a must to protect their chastity, modesty and dignity and ensure their dignified position in society, without removing social stigma, enduring progress and development could not be achieved. For this, the governmental organizations including media should come forward and play an active role in creating awareness in society.

But the Indian women are facing some major constraints like lack of confidence, socio-cultural barriers, motivational factors, knowledge in Business Administration, and awareness about the financial assistance, exposed to the training programs, identifying the available resources etc. So, highly educated, technically sound and professionally qualified women should be encouraged for managing their own business, rather than dependent on wage employment outlets. The unexplored talents of young women can be identified, trained and used for various types of industries to increase the productivity in the industrial sector.

The task is not too difficult to achieve. The honesty and sincerity on the part of those involved is a must. If the lots of women change, definitely it will have a positive impact on society. Hence the women's empowerment is today's need of the hour. To conclude, still a vast number of women do not have their own life choices and speaking locally, nationally or globally, empowerment is still in its nascent stages.

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## HURDLES IN ACHIEVING WOMEN EMPOWERMENT

Pranita R. Dhote<sup>1</sup>, Sneha G. Patel<sup>2</sup>, Himani S. Bhatt<sup>3</sup>

Assistant Professor, E & C Engg, SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

Assistant Professor, E & C Engg, SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

Assistant Professor, E & C Engg, SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

**Abstract:** *The issue of women empowerment in development is a major national and international policy discourse. There are many hurdles that may be obstacles in achieving women empowerment like sex ratio, unsanitary conditions, and health issues Education is believed to provide knowledge and resources that hold potentials for economic empowerment for better livelihood and social development. For this reason access to education has been the prime objective of everyone.*

**Keywords:** Community, Discrimination, Empowerment, Education.

### I. INTRODUCTION

For centuries women were not treated equal to men in many ways. They were not allowed to own property, they did not have a share in the property of their parents, they had no voting rights, no freedom to choose their work or job and many more things which they aspired to do. But nowadays the situation has been changed that we have come out of those dark days of oppression of women there is a need for strong movement to fight for the rights of women and to ensure that they get all the rights which men have or in other words a movement for the Empowerment of Women [2].

At the Social Summit in Copenhagen in 1993 and the International Conference on Population and Development in Cairo 1994 Governments committed themselves to the empowerment of women. This commitment was operationally and formulated into a clear action plan at the Fourth World Conference on Women in Beijing 1995 where Governments committed themselves to the "empowerment and advancement of women, including the right to freedom of thought, conscience, religion and belief, thus contributing to the moral, ethical, spiritual and

intellectual needs of women and men, individually or in community with others and thereby guaranteeing them the possibility of realizing their full potential in society and shaping their lives in accordance with their own aspirations"[2].

## **II. DIFFERENT LEVELS OF EMPOWERMENT**

One has to view empowerment viewed on different levels and that change on all levels is necessary if the empowerment of women is really to occur. We have to relate empowerment at three levels: empowerment on the individual level, group level, and community- level, given below.

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

Empowerment on a group level e.g. women organizing around a particular need is likely to have effect on the individual empowerment of the women in the form of increased self esteem and sense of agency. The different levels are seen as interconnected and mutually reinforcing, e.g. when empowerment on individual level occurs, this will have effect on the group and societal level. Women who are empowered on an individual level will most likely go on and affect the other levels.

## **III. EDUCATION AND WOMEN EMPOWERMENT**

Education is a powerful tool of social transformation. Hence, education for women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. From the research it has been noticed that out of the 72 million children of primary-school age still excluded from school systems, two-thirds are girls. Women hold only 18 per cent of the world's parliamentary seats. And throughout the world, too many women live in fear of violence. Violence against women is a crime and must not be acceptable in any culture. In too many countries, policies, legal frameworks and social justice systems are just not adequate.

Each year, between 10 and 15 million women suffer long-term disability due to complications during pregnancy or childbirth. Every year, more than a million children are left motherless. In the 21<sup>st</sup> century mothers are still dying as they deliver new life. There are three urgent areas for empowering of women.

- First: jobs. Today, world unemployment is the highest on record. 211 million people are unemployed. We need to create 470 million jobs in the next ten years. It is time to focus on decent work in all nations, not just the wealthy common-sense investment in green jobs and a green recovery.
- Second: food security. Worldwide, more than 1 billion people are hungry. Food is basic need of all persons but yet too many people cannot have it.
- Third, Social, political and economic equality for women is integral to the achievement of all MDGs. Until women and girls are liberated from poverty and injustice, all our goals - peace, security, sustainable development - stand in jeopardy. It is therefore most appropriate that this session of the Economic and Social Council is focused on gender equality and women's empowerment.

Empowering women is an economic and social imperative. Women's security, decision-making power, and mobility are three indicators for women's empowerment. In India, and more so for rural and less educated women, these three indicators are significantly low. From the

survey it has been noticed that women's decision-making power shows that only about one third of the women interviewed took decisions on their own regarding household issues and their health. Decision-making power among employed urban women was higher than among rural and less educated women [4].

From a survey it is found that older married women had more decision-making power than the younger married women. Young women and girls experience an additional layer of discrimination as a result of their age [1]. Inequality between men and women runs across the board, including in education, economic opportunities, representation in governance, and other state and private institutions. Additionally, women in India face high rates of violence. Some recent statistics on women include:

- India ranks 18th among the highest maternal mortality rates in the world with 540 deaths for every 100,000 births [5].
- Only 48% of adult Indian women are literate [6].
- Among rural women, 36.1% have experienced physical violence in their adult lives [7].
- 66% of women who have experienced physical violence in their lifetimes are divorced, widowed, or deserted.
- Lower caste and tribal women are among those who experience the highest levels of physical violence.

#### **IV. BARRIERS OF WOMEN EMPOWERMENT EDUCATION**

The female literacy rate is eventually improving but even then many young girls are not admitted in schools and even when they are educated for some time they are made to leave it before completing their basic primary education. In the towns and cities the girls are almost as well-educated as the boys but in the villages and backward areas they are not educated as well as boys are [1]. Some approaches related to this are discussed below.

##### ***Workforce Participation***

Quite opposite to the common approach many women in India do work. According to the national data collection agencies the number of women believed to be working is not properly kept on record. Even though a lot of women are working in India they are not paid properly. Their salaries cannot be compared with that of men.

### ***Land and property rights***

In India women do not own land and do not get the opportunity to buy it. The laws supporting women are few and not even these laws are well implemented. Women are not even given proper share in parent's property. Some laws speak against women so they cannot even fight back properly.

### ***Crimes against women***

In India there are lot of cases of crimes in which women are the victims. The National Crime Records Bureau made a report in 1998 that by the year 2010 the rate of crimes in India against women will be more than the rate at which population is growing. Usually the cases of rape are not reported because it would result in the woman not having any respect in society. Nowadays the reporting of such cases has increased in number because of Delhi gang rape case.

## **V. SOLUTION**

Together, we must urge governments to change attitudes and policies towards women and girls. We must end inequality and discrimination and make women and girls aware of their inalienable rights.

## **VI. CONCLUSION**

The Empowerment of women has become one of the most important Concerns of 21<sup>st</sup> Century not only at national level but also at the international level. Efforts by the Govt. are focused on ensuring Gender equality but Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender

discrimination and Women have full opportunities of Self decision making and participating in the Social, Political and Economic life of the Country with a sense of equality. Then only the Vedic verse "Wherever Women is respected, God resides there would come true."

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## WOMEN EMPOWERMENT: SCENARIO OF 21<sup>ST</sup> CENTURY

Zalak P. Shah<sup>1</sup>, Krupa A. Shah<sup>2</sup>,

Assistant Professor, Structural Eng. Dept., S.N.P.I.T. & R.C., Umrakh, Gujarat, India<sup>1</sup>

Assistant Professor, ASH. Dept., C.G.P.I.T., Maliba, Gujarat, India<sup>2</sup>

**Abstract:** For centuries women were not treated equal to men in many ways. They were not allowed to own property, they did not have a share in the property of their parents, they had no voting rights, and they had no freedom to choose their work or job and so on. Now that we have come out of those dark days of oppression of women there is a need for strong movement to fight for the rights of women and to ensure that they get all the rights which men have or in other words a movement for the Empowerment of Women. In this paper a try has been made to give the information regarding Women Empowerment and why it is needed and what are the steps to be taken for women empowerment and also some of the ways have been shown how in India Women Empowerment is going on.

**Keywords:** Challenges of Empowerment, Dalit Women, Empowerment, NGO's.

### I. WHAT IS EMPOWERMENT

Empowerment refers to increasing the spiritual, political, social and economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. We see empowerment as a multidimensional social process that helps people gain their own lives. It is a process that fosters power in people for use in their own lives, their communities, and their society by acting on issues that they define as important.

Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's lives. Empowerment includes control over resources (physical, human, intellectual and financial) and over ideology (beliefs, values and attitudes). (Baltiwala, 1994). It is not merely a feel of greater extrinsic control, but also grows intrinsic capacity, greater self-confidence and an internal transformation of one's consciousness that

enables one to overcome external barriers to accessing resources or changing traditional ideology (Pinto, 2001).

## **II. WHAT IS WOMEN EMPOWERMENT**

It is the process and the outcome of the process, by which women challenge gender discrimination against women/men in all the institutions and structures of the society.

For women (UNIFEM), the term women's empowerment means:

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

## **III. NEED FOR WOMEN EMPOWERMENT IN INDIA**

In this contemporary world, women need to gain the same amount of power that men have. In India, women are still facing different obstacles in male-dominated cultures. The things are related to women's status and their future. The worth of civilization can be arbitrated by the place given to women in the society. In India women are still victim of abuse and violent crimes. According to a global survey conducted by Thomson Reuters, India is the fourth most dangerous country in the world and worst country for women to live in amongst G20 countries. There is stalking, harassment in educational institutes and at work place & outright trafficking and forced prostitution. There were 56,000 maternal deaths in 2010-UN Population Fund 12 million girl-children were aborted in India in the last 3 decades-an estimate. There was 7.1% increase in crime against India in 2010-11.

## **IV. CHALLENGES BEFORE WOMAN IN INDIA**

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There are several challenges that are plaguing the issues of women's right in India. Targeting these issues will directly benefit the empowerment of women in India

**A. *Education***

While the country has grown from leaps and bounds since its 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. Not only is an illiterate woman at the mercy of her husband or father, she also does not know that this is not the way of life for women across the world.

**B. *Poverty***

Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to abject poverty, women are exploited as domestic helps and wives whose incomes are usurped by the man of the house. Additionally, sex slaves are a direct outcome of poverty.

**C. *Mortality Inequality***

Due to gender bias in health & nutrition there is unusually high mortality rate in women reducing their population further especially in Asia, Africa & China.

**D. *Professional Inequality***

This inequality is practiced in employment & promotions. Women face countless handicaps in male customized & dominated environs in Govt. Offices and private enterprises.

**E. *Health & Safety***

The health and safety concern of women are paramount for the wellbeing of a country, and is an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned. In its 2009 report, UNICEF came up

with shocking figures on the status of new mothers in India. The maternal mortality report of India stands at 301 per 1000, with as many as 78,000 women in India dying of childbirth complications in that year. Today, due to the burgeoning population of the country, that number is sure to have multiplied considerably. While there are several programmes that have been set into motion by the Government and several NGOs in the country, there is still a wide gap that exists between those under protection and those not.

***F. Household Inequality***

Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare & menial works by so called .division of work which absolves men of all work in the house. Working women, if they have to accept the job, have to do double-shift for home chores & childcare also. This they resent & call it not .division of work but are accumulation of work for women.

**V. STEPS TAKEN IN INDIA FOR THE WOMEN EMPOWERMENT**

The Constitution Framers were very much conscious of the problem of women empowerment hence they ensured that the Principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental duties and Directive Principles. The various articles mentioned in the earlier paragraph are meant for ensuring gender equality. Moreover the Constitution also empowers the states to adopt measures of positive discrimination in favor of women. The real impetus for this movement was gained when under the Prime minister-ship of Mrs. Indira Gandhi, a scheme known as Indira Mahila Yojana was launched. UNDP also incorporated issues of women upliftment as Primary objective. Various Schemes were later on launched for the empowerment of women such as Rashtriya Mahila Kosh, Mahila Samridhi Yojana, Self-help groups at Panchayat level and many more. The establishment of National

Women's Commission and State Women's Commissions were important milestones in the direction of Women Empowerment in India.

#### **VI. ROLE OF NGO'S IN WOMEN EMPOWERMENT**

Governmental Organizations are formal agencies working for the empowerment of women. But this work requires multidimensional approach and hence a large number of voluntary organizations / NGO's have gained increased attention in the field from grass – root level to national & international level. Their role is so impressive because they work with missionary zeal and commitment. The working style of NGO's is open, transparent and personal. So, they are more effective in this direction. They organize seminars, conferences and workshops for the awakening of the masses. Their mass appeal – style contributes to a better understanding of women's rights and of the means to ensure the enjoyment of those rights and the elimination of discrimination. They prepare urban and rural uneducated women for self – employment, which is vital for the economic empowerment of the women. In short, all these programs and functions of NGO's contribute towards the realization of sustainable community development and hence women empowerment.

#### **VII. ROLE OF INTERNATIONAL AGENCIES : FOR WOMEN EMPOWERMENT**

Promotion of equality between women & men and the empowerment of women is central to the work of United Nations. The UN actively promotes women's human rights and works to eradicate, discourage of violence against women, including in armed conflict and through trafficking. There are various UN agencies working for the empowerment of women like The Commission on the Status of women, The Committee on the elimination of discrimination against women, The Division for the advancement of women, The United Nations Development Fund for women, and recently, the UN Women association is formed which co-ordinates the activities of all the former UN agencies. These international agencies work to ensure that women have a real voice in all governance institutions, from the judiciary to the civil service, as well as in the private sector and civil society.

### VIII. STRATEGIES OF EMPOWERING DALIT WOMEN

Empowerment of the Dalit women is a means to poverty alleviation. The goals of poverty eradication can be effectively achieved if Dalit women could be organized into groups for community participation as well as for assertion of their rights. Any strategy of sustainable development relating to poverty eradication has to involve the large number of poor women. Social mobilization and building organization of the poor are essential prerequisites for poverty alleviation. There are several strategies, which enable overall development of Dalit women. The following strategies were found more effective for overall development. They are:

- Empowerment of women through development of women and children in the rural areas/ Self-Help Groups.
- Empowerment of women through education and training.
- Empowerment through political participation.
- Empowerment evaluation as strategies of empowering women.
- These different strategies are not independent and exclusive but used interactively.

#### **IX. EMPOWERMENT OF WOMEN THROUGH DWCRA/SHG APPROACH**

Women's empowerment is used to alleviate poverty and other socio-economic issues. Self-Help movement through thrift and savings has been taken of as a mass movement under the government program of development of women and children in the Rural Areas (DWCRA), some of the State Governments assisted these self- help groups by providing revolving fund and helping them in micro- enterprise activities. DWCRA program of self-help groups helped the women to earn additional income. With improvement in economic status, there is enhancement in social status as well. These women show increased awareness of family welfare, promote their children's nutritional and educational status, shows concern about environment and health, issues of sanitation and drinking water.

#### **X. EMPOWERMENT OF WOMEN THROUGH EDUCATION AND TRAINING**

One of the most critical components in the development of a society is the investment in human development. The South Asian countries are poorest, most illiterate, malnourished and least gender-sensitive. The Human Development Report on South Asia (1998) shows that South Asia has the lowest adult literacy rate (49%) in the world, which is lower than that of sub-Saharan Africa (57%). In India public primary education facilities have been expanded and national literacy shows an increase of 38 percent in 1991 to 65.38 percent in 2001.

#### **XI. CONCLUSION**

- The Empowerment of women has become one of the most important Concerns of 21st century not only at national level but also at the international level
- Women Empowerment is very crucial for development of self confidence and self decision making.
- The liberation of women is not a simple matter; it is one of the most important concerns of today's scenario not only at the state level but also at the national level.
- India is taking some Steps instead of there are so many ways which can be modified for Women Empowerment.

- Every Country need to take help of Ngo's and Foreign Agencies to continue empowering women.
- To conclude, there is an urgent need for a sustained, comprehensive effort at all levels to attack this problem of gender bias from all sides in a focused manner.

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## WOMEN'S RESERVATION BILL --- DO WE NEED IT?

Francisca Patel

Homemaker, Oklahoma City, OK 73127 USA

**Abstract:** *The women's reservation bill has been talked about a lot for years together. The honorable members of the parliament have been trying to come to a common consensus on the bill in order to pass it. But hasn't this pretence been going on for more than a decade now? Lok Sabha after Lok Sabha, government after government, session after session, the bill has been facing vehement opposition from almost all political parties, resulting in the wastage of the nation's precious time and money. All those who think that the women's reservation bill is the only answer to these evils, need to think harder. Do women need reservation?*

**Keywords:** Reservation bill.

### I. INTRODUCTION

Of the 543 MPs elected to the 16<sup>th</sup> Lok Sabha, 66 are women. This is the highest number of women MPs elected to the Lok Sabha in the history of the country, although by a small margin. 58 women were elected to the 15th Lok Sabha in the 2009 general elections.

The women's reservation bill has been talked about a lot for years together. The honorable members of the parliament have been trying to come to a common consensus on the bill in order to pass it. But hasn't this pretence been going on for more than a decade now? Lok Sabha after Lok Sabha, government after government, session after session, the bill has been facing vehement opposition from almost all political parties, resulting in the wastage of the nation's precious time and money. My question is not whether the bill will ultimately turn into legislation. No! My question is what are its repercussions going to be if that actually happens, for we must not forget that we have two Indias co-existing --- the urban and the rural. While the rural woman is still chained by a patriarchal society, illiteracy, child marriage, the urban woman has started empowering herself through education. However, there are certain evils that bind

both the urban and the rural women --- the evils of dowry, rape, domestic violence, female infanticide, sexual harassment at the work place, etc. All those who think that the women's reservation bill is the only answer to these evils, need to think harder. Do women need reservation?

## II. DO WOMEN NEED RESERVATION?

I am a bit stupefied --- on the one hand, there are feminists who proclaim that the 21st century Indian woman is independent, strong, a man's equal and on the other hand, the same feminists demand 33 % reservation. Isn't it a sad irony? How can we then claim to be liberated, strong, and independent or equal to men, for the strong and the independent do not need the crutches of reservation. By demanding 33 % reservation, aren't we belittling ourselves and inferring the so-called difference between a man and a woman? We are in a way complying with those people who are skeptical about a woman's abilities to do something on her own.

We are a nation divided into various groups and sub-groups based on caste, creed, religion, and economic status and have reservation for almost all of them, thanks to our vote-bank politics. Now we are demanding reservation based on gender. Shouldn't reservation be only for the physically and mentally challenged? All the feminists who think that the women's reservation bill is going to entirely liberate and empower them should realize that it is instead going to strengthen the male chauvinist mentality.

## III. CONCLUSION

Hence, let us think beyond feminism and male chauvinism. We are human beings first. I do not think there is much of a difference between a man and a woman other than certain biological ones. I strongly believe that what one individual human being can do, another individual human being can do too. And if the feminists still insist on the right of having a share in decision-making and framing laws for the country, then one solution, as proposed by the National Commission for Women, can be this:

- Potential women candidates should be recognized at the grass root level and a national coalition of women should be formed to contest elections and send representatives to the Parliament. However, this must be done not to claim the superiority of women over men but

only with the holy motive of contributing to the nation by framing better laws that are in the interest of every individual human being of the nation.

As far as the women's reservation bill is concerned, it seems an inconspicuous issue to a young woman like me and not worth wasting the nation's precious time and money on.

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## Education and Women Empowerment

**Prof. Jitisha R. Patel**

Assistant Professor, Computer Department, S.S.A.S.I.T., Surat, Gujarat, India

**Abstract:** *Women are an integral part of human society. They constitute almost half of the population in the world and hence empowerment of women is becoming a burning issue all over the world including India since last few decades. At the same time we can see that education is a basic requirement and a fundamental right for the citizens of a free nation. It plays an important role in the new environment of knowledge and information technology based globalized economy. Education plays a catalytic role in a country's upliftment and socio-economic development and is one of the principal means available for a deeper and harmonious form of human development reducing poverty, ignorance and exclusion. Thus one can say that women education play a very important role in the development of the country. Education is milestone of women empowerment as it enables them to respond to the challenges, to confront their traditional role and change their life. So any country who wants to emerge as a developed country can't neglect the importance of education in reference to women empowerment.*

**Keywords:** Education, Female Literacy Rate, Women Empowerment.

### I. INTRODUCTION

"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered".

PT. JAWAHARLAL NEHRU.

Women's empowerment can be defined as the process in which a woman's spiritual, political, social or economic status is raised as well as having the right to raise their level of confidence regarding their own capabilities [1]. Women 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. Possessing positive way of thinking regarding the ability to bring about transformation, 4. The ability to bring about improvement in one's own capabilities, 5. The competence to modify other's attitudes

in a democratic manner, 6.To participate in continuous and self-propagated development process and to take active participation in the transformation process, 7. To control on negative factors and build up a positive image of oneself.

Education of women is the most powerful way of change the position of women in society as it promotes equalities among men and women and also functions as a means of improving their status within the family.

The time has arrived to realize the relevance of education, in a rapidly developing country like India, for leadership-building, especially for women –something which can be achieved only through education.

## **II. HISTORY OF WOMEN EDUCATION IN INDIA**

In the Vedic period women had access to education in India, but they had gradually the circumstances changed. However, in the British period there was revival of interest in women's education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Babasaheb Ambedkar were leaders in India who took various initiatives to impart education to the women of India. Women's education got more importance after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result women's literacy rate has grown over the six decades and in fact female literacy rate has been higher than that of male literacy rate. While in 2001 only 54.16% of Indian women were literate, it was 65.46% by the end of 2011. The growth of female literacy rate is 11.30% as compared to 6.29 % of that of male literacy rate [6]. So the status of women in India has been subject to many great changes over the past few decades. 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 held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and many more.

## **III. POSITION OF WOMEN IN SOCIETY**

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Women constitute almost half of the population in the world. Despite holding such an important and unquestionable position, role of women has been defined by men since long. Most women across the globe rely on the informal work sector for an income. If women were empowered to do more and be more, one can apparently see the economic growth of that nation. In the early days women were seen as wives who were destined to remain at home and to cook, clean and take care of the kids. They were not even allowed to vote. On the other hand, men took care of having jobs. But women have made vast improvements in their lifestyles in the past few decades from holding positions in governments and corporate offices to simple things like getting a job and supporting themselves. Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving woman Prime Minister [2].

#### **IV. WOMEN EMPOWERMENT THROUGH EDUCATION**

The concept of women empowerment was introduced at the international women conference at NAIROBI in 1985 [1]. Empowering women in developing countries is essential to reduce global poverty since women represent most of the world's poor population. Eliminating a significant part of a nation's work force on the sole basis of gender can have negative effects on the economy of that nation. In addition, female participation in counsels, groups, and businesses is seen to increase efficiency.

For a general idea on how an empowered women can impact a situation monetarily, a study found that of Fortune 500 companies, "those with more women board directors had significantly higher financial returns, including 53 percent higher returns on equity, 24 percent higher returns on sales and 67 percent higher returns on invested capital (OECD, 2008). This study shows the impact women can have on the overall economic benefits of a company. If implemented on a global scale, the inclusion of women in the formal workforce (like a Fortune 500 company) can increase the economic output of a nation [5]. Therefore, women can also help businesses grow and economies prosper if they have, and if they are able to use, the right

knowledge and skills in their employment [4]. So we can't neglect the importance of education in reference to women empowerment.

#### **v. CONCERNS AND DIRECTIONS OF EDUCATION**

The knowledge explosion, supported by tools of information and communication technologies, is a driving force of the Indian economy, facilitating a better quality of life. Various strategies can be framed to empower women sector of a nation through education. Some of them can be:

1. Providing women's centers in Agricultural and Home Science Colleges.
2. Providing Continuing Education and Correspondence Centers for organizing vocational and literary skills.
3. Meeting the expenses of higher education for the rural, backward sections with incentives like scholarships and fees exemptions.
4. Training must include manual and technical exposure to master operational techniques.
5. Literacy Promotion: preparation of training packages and development of learning materials.
6. Techno-pedagogic inputs: Preparation of data based information and transference of matter into technological display.
7. Special access for women: Women students from scheduled caste and tribes should be eligible for Government schemes of scholarship, coaching assistance and remedial classes.

#### ***Impact of Education***

Education has already to some extent empowered women to compete better, perform with precision and efficiency and achieve excellence in multi-tasking. Empowered women challenge men in their workplace and are visible in all forms of powerful corporate positions. Politically and economically women are now in a more commanding situation than fifty years ago. Indian women have made their presence felt in industry, technology, literature, art, banking, insurance

and pharmaceutical centers. Educated women are also there in international business and administrative roles [3].

## VI. CONCLUSION

Higher Education of women plays a crucial role in releasing their energy and creativity and enabling them to meet the complex challenges of the present world. In acknowledging them as potential human resources, investment must be made in developing their capacity in terms of education, skill development, and technology transfers through technical training. Special emphasis needs to be given to Research and Development of appropriate scaled-down occupations engaging women in large proportions. Illiteracy and cultural barriers need to be removed without any further delay. Hence, it is of foremost importance to raise the level of education amongst women.

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## EDUCATIONAL DEVELOPMENT OF WOMEN

Dharita K. Patel<sup>1</sup>, Dr. B. K. Shah<sup>2</sup>, Parul H. Panchal<sup>3</sup>

Assistant Professor, Dept. of Electrical Engg, BVM Engineering College, Vallabh Vidyanagar, Gujarat<sup>1</sup>

Associate Professor, Dept. of Structure Engg, BVM Engineering College, Vallabh Vidyanagar, Gujarat<sup>2</sup>

Assistant Professor, Dept. of Electronics Engg, BVM Engineering College, Vallabh Vidyanagar, Gujarat<sup>3</sup>

**Abstract:** Education plays a catalytic role in any nation's socio-economic development and has proved to be one of the strong means for a deeper and harmonious form of human development, thus leading to a reduction in poverty, ignorance and exclusion. Technical Education plays a vital role in human resource development of the country by means of creating skilled manpower, enhancing industrial productivity and improving the quality of life. Higher and Technical Education, especially of women plays a decisive role in recognizing and releasing their energy and creativity, thereby enabling them to meet the complex challenges of the present world.

**Keywords:** Education, women, rights, technical and higher education, literacy.

"A woman with a voice is by definition a strong woman. But the search to find that voice can be remarkably difficult."- Melinda Gates.

### I. INTRODUCTION

Education has sustained to develop, diversify and expand its reach and coverage since the dawn of human history. Education initiates on the very day of our birth. From the very instant, a baby arrives into this world, she/he starts to learn. This process continues all the way through his/her life because she/he learns something new every instant of his/her life. Education is an indispensable prerequisite and a primary right for the citizens of a free nation. It is also of escalating strategic importance in the new environment of knowledge and information technology based globalized economy. Education plays a catalytic role in a country's socio-economic development and is one of the principal means available for a deeper and harmonious form of human development reducing poverty, ignorance and exclusion.

Technical Education has a crucial role to play in human resource development of the country by creating skilled manpower, enhancing industrial productivity and improving the quality of life. From the very first moment, a baby steps into this world, she/he starts to learn. She/he learns to cry, to show any sort of discomfort, smiles to show his/her happiness and also learns to identify his/her mother's touch. This process continues throughout his/her life because she/he learns something new every moment of his/her life.

## **II. EDUCATIONAL DEVELOPMENT OF WOMEN**

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of State Policy. Keeping in view of this accepted fact, there has been a thrust on education of girls since independence in order to bridge the gender gap in education in India. Free and Compulsory education upto the age of 14 is the responsibility of the State and the fulfilment of this obligation is critical for the improvements in educational condition of girls and that of gender equality in universalisation of elementary education.

There are innumerable illustrations to solicit the educational development in Indian history covering a large chronological span of early centuries of Christ era to the 21<sup>st</sup> Century. The illustrious names of Maitreye, Arundhati, Ansuya, Gargi, etc cannot be forgotten and remembered today as to have acquired as much high an educational height mentioned in various Hindu Shastras. Similarly, in the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> centuries the names of Laxmibai, Ahalyabai, Dr. Vijyalaxmi pandit, Madam Cama, Priyadarshini Indira Gandhi, etc have made a special place for them in history because of their excellent educational development. These are only the names which are highlighted just referring to the Indian historical documentations because the list doesn't end here.

The education of women in India plays a significant role in improving living standards in the country. A higher women literacy rate improves the quality of life both at home and outside home, by participating with full spirit, confidence and dedication towards some of the very urgent

present and future issues of their families irrespective of their state at their homes or their in-laws homes. At homes, they participate to not only perform the household activities, but also the activities that improves the financial status by having few activities like embroidery, garment making, handi-craft items, etc that require a small but well defined curriculum based training. This is because of more motivating attitudes of the women to do something creative and presenting to the community proving it to be beneficial to them.

Obviously, an educated woman would really do much better in the line of such professions than an illiterate or uneducated woman. The second important role an educated woman plays in the family as regards a good planner for the future of their children. They willingly get prepared to put the best efforts towards the better educational ambience and facilities to be provided to their children. All above statements are not merely bluffing statements, commonness in the above culture is observed in every pocket of India covering the region from Dwarika to Dibrugadh and Kashmir to Kanyakumari.

The significance of equality and women education was known to the European and Western world much earlier than India. The Government of India has taken several measures to improve the literacy rate in villages and towns of India. State Governments have been directed to guarantee and advance literacy rate in districts and villages where people are very poor. There has been a good improvement in literacy rate of India in last 10 years but there is still a long way to go.

Sarva Shiksha Abhiyan(SSA) provides Teachers' programmes to endorse evenhanded learning chances, gender-sensitive teaching-learning resources including textbooks, rigorous community mobilisation efforts, 'Innovation fund' per district for need based interventions for guarantying girls' attendance, etc.

Kasturba Gandhi Balika Vidyalaya (KGBV) are inhabited upper primary schools for girls from SC, ST OBC and Muslim communities. KGBVs are set up in areas of scattered habitations,

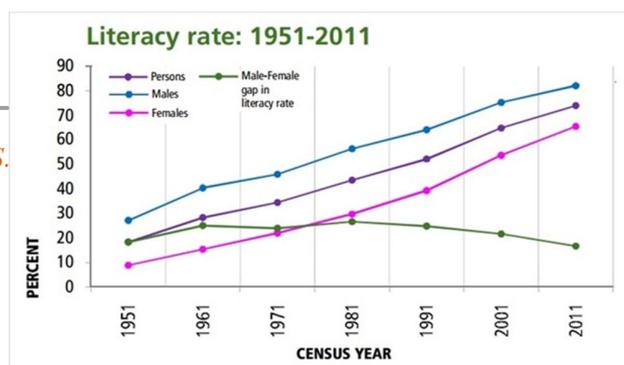
where schools are at great distances thus, being a challenge to the security of girls. This often forces girls to windup their education. KGBV addresses this through setting up residential schools, in the block itself. KGBVs are going to be impactful where the women education is still extremely poor because of less attention of the community due to poverty, orthodox beliefs and the traditions.

Mahila Samakhya (MS) is a continuing scheme for women's empowerment that was established in 1989 to interpret the goals of the National Policy on Education into an actual programme for the education and empowerment of women in rural areas, chiefly those from socially and economically marginalized groups. The objectives of the MS programme is to build up an environment in which education can hand out the objectives of women's equality and where women can gain knowledge and information and thereby empower them to play an optimistic role in their own development and the development of society.

### III. LITERACY RATE IN INDIA

Literacy and height of education are basic indicators of the height of development gained by a society. The extend of literacy is generally associated with important traits of modern civilization such as modernization, urbanization, industrialization, communication and commerce. Literacy is an important input in the overall development of individuals enabling them to realize their social, political and cultural environment better and react to it suitably. Higher levels of education and literacy lead to a greater consciousness and also contributes in improvement of economic and social conditions. It acts as a catalyst for social upliftment enhancing the returns on investment made in almost every aspect of development effort, be it population control, health, hygiene, environmental degradation control, employment of weaker sections of the society.

The figure below provides the statistics of Literacy rate rise in India over the past few years.



**Figure 1. Literacy rate in India**

Source: census2011.co.in

It is clear from the above figure that the literacy rate in women has continually been rising leading to a reduction in the male female gap in literacy rate.

The following table is summary of the state wise literacy rate of female in India which depicts Kerala being the state having highest female literacy rate with Rajasthan falling to the bottom most indicating least female literacy rate.

**TABLE 1: - FEMALE LITERACY RATE IN INDIA**

Sr. No.	State	Rank	Female Literacy Rate (2011 Census)
1.	Kerala	1	91.98
2.	Mizoram	2	89.40
3.	Lakswadeep	3	88.25
4.	Tripura	4	83.15
5.	Goa	5	81.84
6.	Andaman & Nicobar Islands	6	81.84
7.	Chandigarh	7	81.38
8.	Puducherry	8	81.22
9.	Delhi	9	80.93
10.	Daman & Diu	10	79.59
11.	Nagaland	11	79.69

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12.	Himachal Pradesh	12	76.60
13.	Sikkim	13	76.43
14.	Maharashtra	14	75.48
15.	Tamil Nadu	15	73.86
16.	Meghalaya	16	73.78
17.	Manipur	17	73.17
18.	Punjab	18	71.34
19.	West Bengal	19	71.16
20.	Gujarat	20	70.73
21.	Uttarakhand	21	7.70
22.	Karnataka	22	68.13
23.	Assam	23	67.27
24.	Haryana	24	66.77
25.	Dadra & Nagar Haveli	25	65.93
26.	Orissa	26	64.36
27.	Chattisgarh	27	60.59
28.	Madhya Pradesh	28	60.02
29.	Andhra Pradesh	29	59.74
30.	Arunachal Pradesh	30	59.57
31.	Uttar Pradesh	31	59.26
32.	Jammu and Kashmir	32	58.01
33.	Jharkhand	33	56.21
34.	Bihar	34	53.33
35.	Rajasthan	35	52.66

#### IV. HIGHER AND TECHNICAL EDUCATION

In India, higher education is defined as the education of an age group between 18 and 24, and is largely funded by the government. Higher Education provides people with an opening to face the decisive social, economic, cultural, moral and religious issues facing civilization. It contributes to national development through distribution of specialized knowledge and skills. In spite of women making up 24-50% of higher education enrolment, there is still a great gender

imbalance within higher education. Only one third of science students and almost 10% of engineering students are women.

**Scheme of Capacity Building of Women Managers in Higher Education:** The University Grants Commission (UGC) had introduced the scheme for the Capacity Building of Women managers in Higher Education in the X Plan. It has been revised and continued in the XI Plan. This programme is focused on women in higher education in the academic and administrative streams to sensitize and motivate them and, subsequently, equip them for decision-making positions in the higher education system where currently they occupy very few such positions.

**Post-Doctoral Fellowships for Women:** This scheme is implemented for the unemployed women candidates holding Ph.D. degree in their respective subject areas with an aim to accelerate the talented instincts of the women candidates to carry out the advanced studies and research. The number of slots available under the scheme is 100 per year. The tenure of the award is five years with no provision for further extension.

**National Mission for Empowerment of Women (NMEW):** NMEW was launched by the Government of India (GoI) on International Women's Day in 2010 with the aim to strengthen overall processes that promote all-round Development of Women. It has the mandate to strengthen the inter-sector convergence; facilitate the process of coordinating all the women's welfare and socio-economic development programmes across ministries and departments. The Mission aims to provide a single window service for all programmes run by the Government for Women under aegis of various Central Ministries.

In order to increase the enrolment of women in technical education, AICTE has special concessions in the regulations for setting up of new women technical institutions. These include relaxations in the norms for land availability, concession in processing fees, deposits etc. Implementation of the tuition fee waiver scheme for weaker sections has been made mandatory in

all AICTE approved institutions. Hence, there has been a phenomenal growth in enrolment of women students in higher education in the country. The share of girls' enrolment which was less than 10% of the total enrolment on the eve of independence has been augmented to 41.50% in the beginning of the academic year 2010-11 which is an optimistic sign and indicates about empowerment.

Under the University Grants Commission (UGC), there is a scheme for the Development of Women's Studies in universities and colleges. The primary role of these centres is to promote knowledge simulation and transmission through teaching and research.

As per the modern categorization education is categorized keeping in mind various faculties of education. They cover the basic branches of education like Arts to the most modern branches like Computer Engineering and Advanced Studies in medical sciences.

The table below shows the enrolment of women in various faculties of education indicating that the present day women have not left any of the fields without their existence. They have captured all the areas of specialization.

TABLE 2: - WOMEN ENROLMENT FACULTY-WISE, 2012-13 IN INDIA

Sr. No.	Faculty	Percentage to total
1.	Arts	42.66
2.	Science	19.07
3.	Commerce/Management	16.16
4.	Education	4.78
5.	Engineering/Technology	10.55
6.	Medicine	4.20
7.	Agriculture	0.30
8.	Veterinary Science	0.09
9.	Law	1.24
10.	Other	0.97

#### V. CONCLUSION

- Women today have immeasurable opportunities in this global arena. They share equivalent partnership in every business, government activities and jobs.
- The progress of the nation not only depends on the performance of men alone but, also women. When a country becomes economically strong the standard of living of people would gradually increase.
- In India there is a great possibility for the growth of national economy, by giving motivation to women in all aspects, and women playing dual role like housewife and as an employee/entrepreneur.
- Higher Education of women plays a crucial role in releasing their energy and creativity and enabling them to meet the complex challenges of the present world. In acknowledging them as potential human resources, investment must be made in developing their capacity in terms of education, skill development, and technology transfers through technical training.

- Special emphasis needs to be given to Research and Development of appropriate scaled-down occupations engaging women in large proportions. Illiteracy and cultural barriers need to be removed without any further delay.

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## જેલમાં ખીલ્યું કમળ – મહિલા ઉત્કર્ષની સત્ય ઘટના

**Prof. D. K. Parmar<sup>1</sup> Dr. S. K. Dave<sup>2</sup>**  
*Lecturer (S.G), Applied Mechanical Department,  
B & B Institute of Tech., V. V. Nagar, Anand, India<sup>1&2</sup>*

સ્ત્રીનું સર્જન ઇશ્વરની માનવ પ્રત્યેની કૃપાનું શ્રેષ્ઠતમ પ્રદાન છે. માનવીય ઋણ સહનશીલતા અને સમરસતાનું નીતરું દર્શન કરાવતી સ્ત્રી પુરૂષ પ્રધાન સંસ્કૃતિમાં સતત ઉપેક્ષા, અભાવ અને અવહેલના વચ્ચે અફળાતી રહે છે. સ્ત્રીનું ગૌરવ, નારી જગતનું સામર્થ્ય અને મહિલા શક્તિના ઊન્નત્યને સમાન ધોરણે સ્વીકારવામાં સમાજ આનાકાની કરતો આવ્યો છે.

પંડિત જવાહરલાલ નેહરૂએ કહેલું - "સ્ત્રીઓનું ગૌરવ વધે તેવું તેમજ દરેક વિભાગનું સર્વોક્ષ્ણ શિક્ષણ મળવું જોઈએ. જેથી તેઓ તમામ વ્યવસાયોમાં સક્રિય ભાગ લઈ શકે અને કુટુંબ તથા સમાજનો ઉત્કર્ષ કરી શકે જેથી દેશ સામાજિક અને આર્થિક રીતે આગળ વધે." સયાજીરાવ ત્રાયકવાડ સ્ત્રી શક્તિ અને અધિકાર વિશે કહે છે કે "સ્ત્રીઓનું શિક્ષણ એ આપણું કલ્યાણ છે. કારણકે જુદા જીવનને અસર કરવાનું તેમના હાથમાં છે અને ભવિષ્યની પ્રજાનું બંધારણ ધડવું તેમની સત્તામાં છે."

પુરૂષ-પ્રધાન સમાજમાં સ્ત્રીઓના વિકાસની વાતો ઘણી થતી હોવા છતાં, નક્કર પરિણામ પ્રાપ્ત થયું નથી. પોતાની સલામતી માટે પુરૂષની શરણાગતી સ્વીકારીને કોઈ સ્ત્રી કદી સાચું સન્માન ન પામી શકે. એટલે કહેવાયું છે-

"જાગો જનની જાગો ભગિની, ડસને ના દો આપની આતમ પોકાર  
ભીમ નહીં થક અધિકારતુમ્હારા, કર હો ઇસ પર અપના અધિકાર."

આજે કું તમને એક નારી જીવનની ઉત્કર્ષ કથા કહેવા માગું છું. વાત છે એક ગ્રામ્યનારીની જેનું નામ છે પાર્વતી. ગામડામાંતો બાળવિવાહ હજુ પણ ચાલે છે. પાંચમાં ધોરણ સુધી ભણેલી પાર્વતીનાં લગ્ન કરી દીધા. સુરત જિલ્લાના ડબકા ગામે થયાં. આ સમયે તેમની ઉંમર માંડ અઢાર વર્ષની હતી સાસરીમાં આર્થિક પરિસ્થિતિ ખૂબજ નબળી હતી. ખેતી માટે જમીન પણ ન હતી. તેથી આવકનું એક માત્ર સાધન છુટક મજૂરી હતું. પાર્વતીબેન તથા તેમના પતિ રમણભાઈ છુટક મજૂરી કરી જીવનનિર્વાહ ચલાવતા અને વધુ રોજગારી માટે તેઓ સુરત જિલ્લાના મોરા ગામે રહેવા ગયાં. આમ એમનું જીવન મોંઘવારીના આ સમયમાં ઘણું મુશ્કેલી વાળું હતું. તેમાં સમય જતાં બાળકોની જવાબદારી વધી. કાલે છોકરા મોટા થશે ને અમારે ટકી થશે. આમ વિચારતા પાર્વતીબેનનાં જીવનમાં અચાનક કાળની યાપાટ વાગી ન જાણ્યું જાણકી નાથે કાલે સવારે શું થવાનું છે. તેમનો ૧૫ વર્ષનો દિકરો ઇલેક્ટ્રીક કરંટ લાગવાથી મૃત્યુ પામ્યો. ટૂંક સમયમાં મા-બાપની ટેકણ લાકડી બનનાર છોકરો ઘડીભરમાં હતો-નહતો થઈ ગયો.

કુદરતને જાણે કે આટલાથી સંતોષ નથયો કોય એમ હજુ તો આઘાતની કળ પણ નહોતી વળી ત્યાં નાનો દિકરો ગંભીર માંદગીમાં સપડાઈ ગયો. આવક ઓછી અને ખર્ચ વધુ. દિકરાની સારવાર પાછળ લગભગ નવ લાખ જેટલી ખર્ચ થયો. મજૂરીની આવકમાં આટલા મોટા ખર્ચને પહોંચી વળવું ઘણું કઠીન કામ હતું. એટલે ધીરે ધીરે તેમનું દેવું વધી ગયું. આ દેવું દૂર કરવા પ્રમે તેટલી મજૂરી કરે તો પણ કશો મેળ પડે એમ ન હતો. આથી તેમણે વધારે પેસા કમાવાના કીમીયા વિચાર્યા તેમને લાગ્યું કે આજના સમયમાં દાડના વેચાણમાં સારી કમાણી થશે અને અમારું દેવું ચક્તે કરી શકીશું. આમ

વિચારી દારૂ વેચવાનું શરૂ કર્યું. આ ધંધામાં સારી કમાણી પણ થવા લાગી પણ ગ્રાંધીના ગુજરાતમાં પાર્વતીબેન દારૂ વેચી સારી કમાણી કરે તે વાત કદાચ કુદરતને મંજૂર નહોતી. એક દિવસ પાર્વતીબેનની પાસા ફેઠળ ઘરપકડ થઈ ગઈ. તેમને બિલોદરા મધ્યસ્થ જેલમાં ધકેલી દીધાં. ઘરબાર-પરિવારને છોડીને જેલ જીવન વિતાવવાનો વારો આવ્યો.

પરંતુ આ ઘટના તેમના જીવનમાં પરિવર્તન લાવનાર બની. ખોટા કમમાં ભરાઈ પડેલાં પાર્વતીબેનનાં નસીબમાં કુદરતે કંઈક જુદું જ નિર્માણ કર્યું હતું. તેમની જીવન કથનીમાં અફીયા બદલાવ આવવનો હતો. ફેવાય છે ને કે "કુદરત જે કરે તે સારા માટે".

વલ્લભ વિદ્યાનગરની બી એન્ડ બી ઇન્સ્ટીટ્યુટ ઓફ ટેકનોલોજીમાં સી.ડી.ટી.પી (કોમ્પ્યુટી ડેવલોપમેન્ટ થુ પોલિટેકનીક) સ્કીમ ફેઠળ બેરોજગાર લોકોને રોજગારી મળે તે માટે ટૂંકગાળાની વિવિધ વ્યવસાયલક્ષી તાલીમ આપવામાં આવે છે. આ યોજના અંતર્ગત ચારૂતર વિદ્યામંડળના અધ્યક્ષ ડી.સી.એલ.પટેલને વિચાર આવ્યો કે આવી કોઈ તાલીમ જેલના કેદીઓ માટે કરી શકાય તો? સજામાંથી મુક્તિ મળે પછી તેનો સમાજનાં માયું ઉચું રાખી જીવી શકે અને રોજગારી મેળવી શકે, આ વિચારને સાકાર કરવા બી.બી.આઈ.ટીના પ્રિન્સીપાલશ્રી મકવાણા સાફેબ સાથે તેમણે જરૂરી ચર્ચા કરી પછી નક્કી કર્યું કે બિલોદરા મધ્યસ્થ જેલમાં રહેતા કેદી ભાઈઓ-બહેનો વ્યવસાયલક્ષી તાલીમ ગોઠવી. તેમાં બહેનો માટે બ્યુટીપાર્લરની તાલીમ તથા ભાઈઓ માટે કોમ્પ્યુટની તાલીમ ગોઠવી.

પાર્વતીબેનનો પ્રથમ વખત જેલનો અનુભવ હતો. ઘરની યાદ આવતી હતી તેમની દિકરી જે પંદર વર્ષની હતી. તેનું શું થતું ફોજ ત્યાં જ જેલમાં બ્યુટીપાર્લરની તાલીમ શરૂ કરવામાં આવી ટાઇમપાસ કરવા બ્યુટીપાર્લરની તાલીમમાં જોડાયા પછીનાં પાર્વતીબેનને આ કામમાં રસ પડ્યો. ખૂબ જ દિલ લગાવી તેમણે આ કોર્સ પુરો કર્યો. તાલીમ આપનાર બહેને પણ તેમને આના કાયદા સમજાવ્યા અને તેમને પણ લાગ્યું કે આ ક્ષેત્રે રોજગારી ઉપલબ્ધ થશે અને આનો ખ્યાલ આવતા પાર્વતીબેન જેલમાંથી છૂટયા પછી બ્યુટીપાર્લરમાં સ્વતંત્ર વ્યવસાય શરૂ કરવાનું વિચાર્યું.

પાસા ફેઠળ પકડાયેલા કેદીઓ યોડા મકીનાઓ પછી છૂટી જાય છે. આમ પાર્વતીબેન પણ જેલમાંથી છૂટી સ્વ-ગૃહ પરત ફર્યા.

એક નવી દિશા, એક નવા રોજગારને લઈને પાછા ફર્યા. તેમણે પોતાનાં ઘરમાંજ નાનકડો બ્યુટીપાર્લરનો વ્યવસાય શરૂ કર્યો. આજે લગભગ ૩૫૦૦ થી ૪૦૦૦ સુધીની માસિક કમાણી કરે છે. સમાજમાં માનભેર જીવે છે. ભવિષ્યમાં વધુ સવલત ધરાવતું બ્યુટીપાર્લર કરવાની તેમની યોચના છે. તેઓ આ ક્ષેત્રમાં પોતાના વ્યવસાયની સાથે સાથે આજુબાજુમાં રહેતી બહેનોને પણ કોઈપણ પ્રકારની ફી લીધા સિવાય તાલીમ પણ આપે છે તેમનું માનવું છે કે આ બહેનો પણ મારી જીમ તાલીમ લઈને પોતાના પગ ઉપર ઉભી રહે.

આમ પાર્વતીબેન માટે જેલ એ જેલ સુધારણા ગૃહ બન્યું અને એક શૈક્ષણિક સંસ્થાએ રાફ ભુલેલાને રાફ બતાવ્યો અને કાદવમાં કમળ ખીલાવ્યું. ફવે સમાજની પણ જવાબદારી છે કે તેમને અપનાવી અને તેમના વ્યવસાયને આગળ ધપાવવામાં મદદ કરે.

આમ જો સમાજના દરેક ક્ષેત્રીઓ આગળ આવે અને મહિલા ઉત્કર્ષની કામગીરી બજાવે તો મહિલા, કુટુંબ, સમાજ અને દેશની પ્રગતિ થઈ શકે.

**Avit#yil ir Birtmi>(SxN Yk) A#i) sSkt)krN**

**pl. ak& a&.j iP)**

~)mt) p) ah pTl kil j ailf aj yk\$numri2i

**sirsxp:** Avt#i Birtmi>26 j i°yair) 1950 Y) bFirnmi>I kgk smintini[(s¹Gix Av)kirvimi aiAyil an[ A#i)n[ smintin) Kittr) aipvimi>aiv). ah[ p(rNim[ (SxN Yk) A#i)ni AYinmi p(rvtñ I ivvimi>mhRvni[ Big Bj Ayil ain[ I )F[ A#i)aih&sSkt)krN Yy& tñi>siY) mhRvni[ Big (SxNa[ Bj Ayil C[ (SxNn[ p(rNim[ A#i)n[ Ay(kRvni[ (vkis Yyil an[ tN[ simi, y<an[ S(kt kL v) smij mi>piftin&Avt#i Ay(ktRv AYi(pt kr) Sk). A#i) (SxNn[ p[rsihn mLti (SxNn[ vg mÇyil (SxNn[ p(rNim[ j A#i)ail ai(Yk Avivl bn bn). (SxN Yk) A#i)ail airiPy pRy[ pN sBin bn) an[ srkir) yij nini[ I iB p[vt Yyil A#i)(SxN ag[ j ig[tn[ I )F[ Ay(ktRvni[ (vkis Yyil (SxNn[ I )F[ A#i)ail mi>Avit#y, (bnsipdi(ykti an[ smintivid) mAyil (vkiS piAyil C[ t[ai mi>v[ci(rk p(rvtñ aiAy& p(rNim[ aigim) Sti@d)n) (h°dAtinn) biLiail miT[ "ri[ll miDl " bn) C[ (SxNn[ kirN[ Avmin) bn), j ni \$(Qvid) mAyih[ CiD) aiF(nk nvi mAyil Av)kir) smij mi>pgBr bn) an[ sSkt nir) smij trf aipN[ Dg miD) Skyi an[ smi[ vD) bn[ ) nir)ni airmsiYkti Yk) vF& u[ j Li p(rNimil aipNn[ p[vt Yyi. (nNy I [in) xmti an[ mj bt mnipL viL) nir) vF& sSkt Ye vF& sbL smij n& (nmiNmi> Big Bj v) rh) C[ an[ A#i) sSkt)krNni (SxN Yk) umdi pr)Nimil p[vt Ye rhyi C[ j [aipN) fl ~[t C[

(bT)Sygy) S\$ Yyil ) nir)mktñ p(kyi F)m[ - F)m[ vF& zDp) bn) an[ Avt#i Birtmi> A#i) sSkt) krNni[ p[irB Yyil 26 j i°yair) 1950Y) aml mi>aiv[ i Birt)y bFirnmi>I kgk smintini[(s¹Fix Av)kirvimi>aiAyil C[ A#i) an[ p[vt bn[ dr[ j il an[ tkn) smintin) Kittr) aipvimi>aiv) C[ bFirnmi ai(Tkl 14 an[ 15 smintini[ a(Fkir bxvimi>aiv[ C[ an[ ai(Tkl 15mi>j Nvvimi>aiAy&C[ k[ ri[ly kilpN nig(rk pRy[ (l gni piyi pr B[ dBiv n(h riK[ aim A#i) an[ p[vt p[ sminti bxvimi>aiv) C[ Birtni simi(j k kinh)krNni[ e(this ai

sminti p&rvir kr[C] (~)mt) tiyi (z°k)n j Niv[C] k[ " Birtmi>nir)m(ktn) p(kyi gimDi sF) p&vir pim) C[ A#i) (SxN, simi(j k kiydi an[ aiJ(vkin) tki[a[ A#i) sSkt) krN Ūiri A#i)ni AYinmi>p(rvtn I ivvimi>mhRvni[ Big Bj Äyi[C] "

aim Avt#i Birtmi>(v(vF p(rbLi[h[ I)F[ A#i)ai[h&sSkt)krN Ye rhy&C[ t[ni>siY) mhRvni[ Big (SxNa[ Bj Äyi[C] (SxNn[ p(rNim[ A#i)a[ Äy(ktRvni[ a[vi[ (vkiS k[ j [ p&P] k[ smij ni avl bn (vni a[&sim,y<an[ S(kt kLv) k[ j hi Ūiri t[ s[hi mi>p[ti[n&Avt#i Äy(ktRv an[p[ti[ni[p&P smin dr[fi[AYi(pt kr) Sk).

(SxNmi>smin a(Fkir Birtnis(vFinmi>A#i)n[ aipvimi>aiÄyi[C] Birt)y sAk(tni uPikiL[v[dkkiLmi>(vwia, yis miT[ aiv&yk upnyn sAkir k°yiaih[ pN apiti[pC] Ci#iiaih[ b[(vBigmi>vh[ d[imi>aivt) bhmvi(hn) (vBign) (vwiY)ai[h] ai Jvn trvXinnilj a, yis krt) an[ "sFiFi" (vBign) (vwiY)n)ai[(vvi h yi[ÿy umr[ a[ I [ 16 vP<sF) j BNt) g&kLi[h] A#i) a'yi(pkiaih[upi'yiyi kh[vit).

aij [A#i) (SxNni smin a(Fkirn[p(rNim[ Birtni drk ri[fi[A#i)ai[h](SxN aipvi miT[ (v(vF s(vFiai[ uB) kr) C[ g[ rit j [vi ri[fi[mi>sv<(Sxi a(Byin, (vwi(dp yij ni, (vwyil Èm) yij ni, ggi j mni yij ni j [v) (v(vF yij niai[ Ūiri A#i) (SxNn[ p[rsihn aipvimi>aiv[C] ain[p(rLim[A#i) (SxNn[ v[ g mÇyi[C]

A#i) (SxNn[ simiJk Av)k(tni[ minvj i(t an[ minv c[tnini urki(tni e(this trf nj r niKti j Niy C[ k[ k&rtni>(nym an&vir drk bibtmi>p(rvtn aivt&rhy&C[ aYit minv(ct an[ b[FS(kt smyn) siY[(vkiS pimt) j i[ Skiy C[ simiJk Av)k(tn) vit kr)a[ ti[ 1857mi>ag[ riKni Qgl i tL[AviF)nti ni k[ I ik agiri j I ti hti k(tn) ahil k j ig) ht) pN zis(n) riN) I Èm)bie an[ b[gm hzrtmhil j [v) A#i)ai[a[ pYmvir nkr Av\$ p FirN ky&Birtmi>A#i)n) (SxN Yk) Birtmi>A#i)ni (SxN Y) simiJk Av)k(tn) vit kr)y[ ti[ aipN) mhin nir)ai[h] vit Yiy Ryr[ s)ti, Wipd), ansyi, ahÄyibie, s(zyis[ tin e(°drigiF),

srij n) niyD& kAtřbi j [vi nimi| pVm (SxN Yk) simiJk Av)kzt pdin kr) hj &pN I ðiv) Skiy t(v) I ð)yih) C| nimi| ti| p(tk C| (SxNn| ptip| smij mi>Av)kzt mL) C| (SxNni a(Fkir mLviY) j tñni mĀyimi>p(rvtñ aivviY) (SxNmi>tĀih) v(ĀF Yt) rh) C| an| smij mi>pi|tin&al g AYin Ayi(pt ky&C|

srkir)n) k°yi miT| mft an| fr(j yit (SxNn| krN k| an| 2002ni 86mi bFirN)y sFiriY) 6 Y) 14 vPñ) vnyi tmim biLkih| piY(mk (SxN mft an| fr(Ālyit bnivvimi>aiĀy& C| ai upriř m(hl i azyisn|(v(vF azyis kñih) a|k Big tr)k|drĀj i|aip| C| m(hl iai|mi> Av p(tBin) sBinti (vks| t|miT| sSiFn, Av(μCk sAYiai| an| kl ikiriñi Āyivsi(yk j YĀa| (v(S0T pkirni kiykñih& aiyij n, SiLimi>Brt)mi>m(hl i aiñ| pVm psdğ) aiğNvid)ai|mi> k°yin| pVŠ f). ai upriř 15 Y) 35 vyj Yn) m(hl i miT| pi|Q(SxN kiykñi| ai upriř (vwil Ēm), ggi j mni, yij ni Wiri A#i)n| pi|řsihn aipvimi>aiv| C| g| ritmi>ti| mi'y(mk an| upc(SxN k°yi miT|(n:SĀk bnivvimi>aiĀy&C| p(rNim|A#i) (SxNn|v|g mçyi| C|

A#i) (SxNmi>Avit#y)ti bid piY(mk an| upc (SxNni x#i|A#i) (SxNmi>u\_iri|ir vFiri| Yti| rhyi| C| 1951mi>(S(xt A#i)ai| 79 Tki ht) 1961mi>13.0 Tki 1971mi>18.7 Tki 1981mi>24.8 Tki an| 1991mi>(Sxt A#i)ai| 39.4 Tki ht) aim 1951 Y) 1991ni 40 vrsiñi giLimi>A#i) (SxNmi>32 Tki j |I i vFiri| Yyi| C| 2001 vAt) gNtr) m| b p|P (SxN 75.85 Tki j |I &ht& j yir|A#i) (SxN 54.16 Tki j |I &Yy&C| an| 2014mi>A#i) (SxNni| dr 75.6 Tki Yyi| C| aim Avit#y bid A#i) (SxNmi>u\_iri|u\_ir vFiri| Yti| rhyi| C| 1996 upl ¼F srkir) aikDiai| m| b A#i)ai| a| (SxN Yk) al g – al g x#i|mi>pi|tin&AYin mj b\* ky&C| ai A#i)Skt)krNn&sci|F udihrN C|

(SxNn| p(rNim| j A#i)ai| ai(Yk Avil ðn bn) C| sd)aiY) Birt)y A#i) ai(Yk priF)ntimi>Jvt) ht). Avit#y pi|(Āt pC) ai(Yk r)t|A#i)ai|pgBr bnvi I ig) C| (S(xt A#i)ai| (v(vF Āyivsi(yk x#i|mi>pVŠ Yyi| C| ghuFigY) mið)n| aij n) A#i)ai|ApŠ STI sF)n sfrY)

pitin&AYin miKf ky&C[ aij [ kiēpN x#imi>aij [ A#i)ai[n hiy a(v) ki(r) kĀpni n kr) Skiy  
drk x#imi>A#i)ai[a[ pitin&AYin miKf ky&C[

(SxN Yk) j CĀI i vPi#i>smij ni airi#y Atrmi>siri[ a#i[ sFiri[ Yyi[ C[ airi#y  
(vkisni (v(vF kiykmi[ oiri A#i)ai#i airi#ymi>sFiri[ Yvi piĀyi[ C[ mi[ r) hi(ApTI i[ k[ King)  
dviKini>Y) mi#n[ airi#y kPti[ oiri A#i)ai#i[ (v(vF s(vFi p#r) piDvimi>aiv[ C[ mitkĀyiN  
yij ni hqL A#i)ai#i[ gBivAYi Y) I yn[ p#(t sF)n) s#i f) aipvin) j igive C[ ai upri#  
biLkĀyiN yij ni hqL biLki#i[ mitin[ piPN ykt Ki#rik rS)krNn) s(vFi A#i)ai#i[ (vni#y  
k#b (nyij nni aipr#nn) s(vFi p#r) piDvimi>aiv[ C[ ai uprit srkir oiri "j hi si# vhi  
Si#il y"n) s#i p#r) piDvimi>aiv[ C[ SiLimi>k°yin) yi#y tpi, yi#y piPN ykt aihirn)  
j igive (vni mĀy[ krvimi>aiv[ C[ mmti(hnni Big\$[p[ sgBi<A#i) ai#i[ yi#y s#ni[ an[ sirvir  
an[mi(ht) aipvimi>aiv[ C[ aiSi vkr bh#i[miT[ pN yi#y j igvieai[ krvimi>aiv) C[

(SxNni p#ir an[ p#irn[ I)F[ t#j A#i) (SxN a#j j ig(t n[ I)F[ A#i) (SxNY)  
Āy(k tRvni[ (vkis Yyi[ C[ aij [ p#rPi#i ai(FpRy sim[ nir)a[ pitin&kĀpni(c#i tidS ky&C[ an[  
pitini[Av (vkis kr)n[ Bi(mn)ai[ an[ t#ni p#n) shFmci(rN)ai[ siciaYmi>si[ - si[ sl imi#n)  
a(Fkir) C[ kirN k[ tN[ ki#n) I)T) BĀyi (vni mi#i pitin) I)T) mi[ r) kr)n[ a[ bF) sih(j k  
smi#(DpN A#i) p#vir Ye C[ an[ aigm) Sti#d)n) (h°dĀtinn) biLia[ miT[ "ri[ miD[ " pN  
t#n[ j nv#rY) FDyi C[ aiF(nk A#i)ai#i[ Si(rr)k, min(sk, si#(gk an[ simi)j k a#n  
svig)k (vkis Sky b°yi[ C[ (SxN Y) A#i)ai#i[) ank1 n xmtimi>vFiri[ Yyi[ C[ t#ai[ nv) r)t[  
(vcirvi I ig) C[ (SxNY) A#i)ai#i[>Avit#y (bnsipdi(ykti an[ smintivid) mĀyi[ (vkis piĀyi>  
C[ t#ai[ mi>v#i[ rk p(rvt#n aiĀy&C[ t#n) r)tBit, vt#n Āyvhir, bil[ vi cil vin) Qb Cb)  
smj dir) vgr[ nvi j minin[ an\$ p b°yi>C[ tY) (S(xt A#i)ai[ trf p#rPi[ min an[ aidrpvk  
vt#C[

(SxN oiri A#i)ai[simi(j k, ai(Yk an[rij k)y x#iimi>pi]tini hÊi[(vS[j igt bn) C[ bFirN Y) an[kiydiY) t[mn[ I 3n, kTb, (mI ktnei[virsil[CTiCDi vgr[ bibtifi>ML] i hÊi(Y) A#i)ai[sBinbn) C[ aiY) A#i) sSkt) krNmi>ai p(rbL pN mhrvni[Big Bj v[C[

pic)n Birtmi>A#i) abLi ht) an[ t] S(kt an[ sim,y<dKie gyi hti giF)Jni aigmn pC) Avit#y cLvLmi>j iDivvi miT[pYm vKt bhir aiv) Ryr[Birt)y smij n(A#i)ai]mi> pD] ) aKT S(ktnei[p(rcy Yyi]. Avit#y p[1/4t pC) (SxN Yk) (vkisn) bh& x) p(kyimi>A#i)ai[ shBig) bn). srkir) kiy& yil, uwi]il an[ King)k)ai]mi>pi]tin&AYin p[1/4t ky& ai uprit j i]r pV(tai]mi>Big I(t) Ye, s\_iimi>A#i)ai]n) Big)dir) vF) Fr bhirn) pV(tmi>Big I[vin[ kirN[ A#i)ai] pi]tin) S(ktai[ an[ pi]tin&Ay(ktRv, kiy&xti vgr[ Aykt krvin) tk mL) C[ aiY) smij mi>A#i)ai]i[dr]j i[(SxN Yk) u&il aiAyil[C[

Avit#y Birtmi>(SxNni p[sir an[psir Yk) A#i) S(ktn&simi,y<an[Sskt)krN vFt& gy&at: vtmin smymi>A#i)ai]pi]tin) aiRm(nBrti an[(SxNn[kirN[Avmin)bn) j ni \$(Qvid) mAyih[CiD)n[ aiF(nk nvi mAyil[Avkir) smij mi>pgBrbn) an[nir) pFin smij trf aipN[ Dg miD) Skyi an[smi]vD) bn] ) nir)ni aiRm siYk)ti Yk) vy&u]j Li p(rNimi[ aipNn[ p[1/4t Yyi C[ pi]tini (nNy I[vin) ~mti an[mj b't mni]bL viL) nir) vF&sSkt Ye C[ an[vF& sbL smij n&(nmi]Nmi>Big Bj vS]j [(n:Sk C[

## btjnjt nNtr<sup>3</sup>;tfhKt Jt;tbttlt gttllte S~rhgtt;t

vtxjt vtglt yIE.

ytm. vtqVath ` dtt;te vte. ym. vtxjt fjtis ylt/ yEgntllt,WbtttFt.

ntthlt

btjnjt nNtr<sup>3</sup>;tfhKt ylt'gtr;bt, htsfegt, ntbttBf yltu ytr:tf he;tu btjnjtlltu nNtr<sup>3</sup>;tfhKt fhJtllt nk Cto Au btjnjt nNtr<sup>3</sup>;tfhKtllte M~yt;t E.m. 1985bttk :tE n;te. Ctth;tbttk nte nNtr<sup>3</sup>;tfhKtlltctes hndkt E.m. 1950bttk Ctth;llt clktthKtbttk :tE dtgtr ;tbttk ybtlltbttk s nlt;tkt;tt, ntbttlt;tt, yltunbtttsf lgttllt mt}tkt 'NttJttbttk yltgtt Au btt't Ctth;tbttk llnkvthktwJt#llt bttktCtttllt 'Nttbttkmteytlte mtr;lltllttrJtf rat't btGteyu;ttumt}tkt yltuJgtllnthbttk Flgt bttxtu;tlUt;t Au btjnjtlyurJtfmllte r'NttbttkvtthJt bttkgt nttt A;ttk;tbllte ;thV suyntbttlt;tt, CttdCtUt, mkt Jtdttbttksunt;t;tbttlt Jtjkt stttbttkyUtuAu;tu' b fhJt yltllgt s llnkvthktwyrlltJttgtoAu vtq;tp vtthbttkmte nNtr<sup>3</sup>;tfhKt fhJt bttxu nte nNtr<sup>3</sup>;tfhKtlltunZ clttUJt bttufgt vdtjttkytuCthe Nftgt ;t:tt ;tubttxllt CttrJt nttlltu:tfte nte Jt'tuntN<sup>3</sup>;t cltu;ttturt' M fgtoAu

nte ntbttllte ylt'tthrljt Au ntbttlltattjtfctG vkt nte s Au

-` e bttkt

## vtq;ttJtllt

%btjnjt nNtr<sup>3</sup>;tfhKt ^..... yt Ntc' ftEvtkt btjnjtllt bttllmvtx vth vtz;ttks ;tllte vttAG yltf vtPltt:toyltuW' dtt ratnlt SztJt bttkuAu ntbts' th nte ;th;t s dtatthuAufunthntelluyUte clttUJte vtzu ? funte FtW yf Ntrf;t Au? !! sgtthyvtktumteltu' dtt atke, yktt-btt;tt fneyu;gtthu;tuFttW yf Ntrf;t nlt~vt s Au vthktu yt Ntrf;lltu ytvkt r<btllte Jgrf;t;Jt "thUt;tt ntbttsu Ytm fgto Au ;tllte nte nNtr<sup>3</sup>;tfhKtllte yltllgtf;tt Qcte :tE Au

btjnjt nNtr<sup>3</sup>;tfhKt ylt'gtr;bt, htsfegt, ntbttBf yltu ytr:tf he;tu btjnjtlltu nNtr<sup>3</sup>;tfhKt fhJtllt nk Cto Au ybttk bttktCttdu ;tbllte vttllte Hbt;tbttk rJtJttm fGJtt nNtr<sup>3</sup>;tfhKt fhJtlltu ntbttllt :tgt Au

mNtr<sup>3</sup>;tfhKtbtktvtttllte rltKtqt Hbt;tt nkte, gtdtqt rltKtqt jttt btxubttrn;te yltum<sup>3</sup>tttttllte vtfvgt;tt, rJtfjvtttllte  
`Ktelle vtfvgt;tt sbttkte Jgrf;t vntk dte fhe Ntfu yf;te Jt"twJgrf;tytu sgtthurltKtqt jtttllte vtf\_gttbtkk  
mtbtjt ntqt ;gtthu;tbllte 'Z;tt, ct'jttJt jtUJtt btxuvtttllte Hbt;tt btxuntfht;bt rJtatth, Jgrf;tdt;t yltu  
sqd Ntrf;t Jt"tthJtt btxu NefUttllth fNtjqt, jttfNtneltt yltWth vth jttf<sup>3</sup>ttt JtjKt ct'jUttllte Hbt;tt,  
rJtfmllte vtf\_gtt yltu ct'jtUttbtk mtbtjt :Uth yltu mtbttllt, Ctgbttkte ctnth yUUtth yltu vtttllte Actellu  
mtkthJte Jtdthauskte Hbt;tt ytUttumbttUttt :ttqt Au

bttnjtyttt mtk Ctbtktfjth yltubctaku(1991) (mtkttt 2000 btk:tgjtt Wjttt btsct) fruAufu  
bttnjtt mNtr<sup>3</sup>;tfhKt yxjtu yf ykte vtf\_gtt fusubtnjtyttllte yt;btllCth;ttbtkJt} fhu vntk dte fhJt  
btxutt vtttllt yr"tfhtttubtnjtt W' DttM fhe Ntfuyltunttt"tltuvth bttnjtytttkytr"vt;gt mvtvgt fusate  
fheltubtnjttltuyJtdKt;tt vtrhctGttu;twz fhe Ntfu

### bttnjtt mNtr<sup>3</sup>;tfhKtltuEr;tnnt

m<sup>3</sup>te mNtr<sup>3</sup>;tfhKt y:Utt lthelt'e yrCtdtbtllt b6 19bte nt'ebtk EJttzbtkt:tgjtt m<sup>3</sup>te nffllt  
ytk tjtllbtkAu ;bt bttUttbtkyUtuAu hKte rJfxtuhgtllt 'hctthlt m'ngt su ynt. rbtjt yum<sup>3</sup>te nff  
btxujz;t yvte. sbtkm<sup>3</sup>telubt;t' tllttuyr"tfth, Jthm<sup>3</sup>ttltuyr"tfth yltuVhrsqt;t m<sup>3</sup>te f6JtKtelle bttlltKte  
fhJttbtk yUte. ybt, m<sup>3</sup>te rJtfnt yltu Sdtj;llte Nt-yt;t :tE. bttnjtt mNtr<sup>3</sup>;tfhKtllte Nt-yt;t E.nt.  
1985btk yf ytkthh<sup>3</sup>tk<sup>3</sup>gt mtbtjllt lthate (fngt) Ftt;tu:tE n;te. 8bte bttat<sup>3</sup>tu "ytkthh<sup>3</sup>tk<sup>3</sup>gt btrnltt  
r' l<sup>3</sup>" ;thefu<sup>3</sup>DttM;t fhJttbtkyUgtu rJt#Cthbtk20bte m'elte Nt-yt;tltUttMoyxjtu fuE.nt. 2001lt JtM<sup>3</sup>tu  
m<sup>3</sup>te mNtr<sup>3</sup>;tfhKtllt JtMo;thefu<sup>3</sup>WsJttbtkyUgtu Ctth;tbtkm<sup>3</sup>te mNtr<sup>3</sup>;tfhKtlltctes huKt E.nt. 1950btk  
Ctth;llt ctkthKtbtkt:tE dtgth Ctth;tegt ctkthKtllte fjbt 15 btsct m<sup>3</sup>teluvthM<sup>3</sup>te mtbfHt bttltelluhts fegt,  
mtbttBf yltuyr:tf mtbttllt;tlttuyr"tfth ytvJttbtkyUgtu

Ctth;tlthm<sup>3</sup>kt"tllt 1992ltu73btuyltu74btunt<sup>3</sup>ktth<sup>3</sup>sbtkvtttgg;te htslte mtk<sup>3</sup>tyttllte ctkf<sup>3</sup>ttte 1/3  
ctk<sup>3</sup>ftu bttnjtytu yltu mtbttllt lctGk Jdttu btxu ythrlt;t hfUttbtk yUte Au ;tu Ctth;tegt bttnjttllt  
htsfegt yltumtbtBf mNtr<sup>3</sup>;tfhKtllte r' Ntbtktntebtratl n~vt Au JtM<sup>3</sup>ttt dtGtbtktS;tegt mtbttllt;tt hHkt yltu

vtqantnlt btxuyltf fgt' tyulter;tyuyultufgtobttuDtZJttbtkyUgtt Au yltuybtjbtktbfJttbtkyUgtt Au Ctth;ltlctkthKt ;tbtbt btrnjtytntumbtlt;tt (yItwAd-14), htsgt «tht Ctá CtUllte lter;t lnek(yItwAd-15-1), ;fllte mbtlt;tt (yItwAd-16), mbtlt fgtobttxu mbtlt JtáIt (yItwAd-39(ze)), btrnjtt dtthJltunrltfthf he;thntbtu 'q fhJtt (yItwAd-51 (y) (nte)) mtrn;llte ctthllthe yvtuAu ctthKt htsgtttu btrnjtt yltu ctGfllte ;thVKtbtkt Ftnt SdUttEytu fhJttte m@t vKt yvtuAu (yItwAd 15 (3)), fgtótt mGubttllUtegt Jt;ttJthKt (yItwAd-42) sáte SdUttEyuvvtKt "thUtuAu Ctth;t nthfthJtMo 2001 ltu%btrnjtt JtMo DtáM;t fgtón;thryltuyus JtMote btrnjtt mNtr<sup>3</sup>;tfhKt bttxáte htMkfgt lter;t ybtjte ctllte n;te.

### btrnjttmNtr<sup>3</sup>;tfhKllte vtq;tbttlt vtrhmtr;t

ytqontkrf];:te jE yts yltwltf mbttsbtkfujtegt mteyuyuhatl;bt, mtsótt;bt fgtto fgtótt W' tnhKtuuyvtKte nttbtus Au mte;tyuyrdltvthellt yvte, Ytu' eyubntCtth;t hagtú rfhKt ctá eyuvttjgent yr"tfthte ;thefllte Vhs vthM nttbtáze ctllte vtáttllte Ntrf;lltu vtqttvt 'Nttógttu mnt;tt rJrtjgnt, fjvtllt attJjtt mVG yJtfNttgt\*te ctllgtk y~kt;te htgt yltuNttCtt zu sáte jttFfttyuyujttlltfgto Jtzu mbttsbtk yltw' tFjtuctntzgttu hbt;t-dbt;t Httúvte.xe. WMt, mtrllgtt rbtLtoyufjtr' jteltt vttXtunteFJgtk Erl' ht dtllte, rJtsgt jthte vtz;t, mttáttgt dtllte, btáft dtllte sáte btrnjtyuyuvttáttlt Jgrf;t;Jltuhtsfegt Httú LGfUte htMkftátt 'tFJte. btátt vtxfh, rJt\$dtllthe ltejtfK, sgttntllttctátt Ntrjtt, vtqKbttctátt vtfJttnt,"jgt;tctátt vtthfít yltu mgtátt Jgtnt sáte mteyuyumbtts mltthf ;thefu Wbt't fgtto fhe mte mlt;tk;tt, mte-ntlbtlt, llthe-rNttKt, llthe mltJjktllt, llthe mtrllCtth;tt sáttkvrhctGttuntátt y:tbttJttatt yvte. ybt btrnjtyunJtu'hf vtq; sáte furNttKt, htstfhKt, bterzgt, fGt yltuntkrf];, mltt yltu mtrn;gtllt Httú rJt|ttlt yltuxfTttjttBllt HttúJdttbttkCttde' the jE hne Au

y;gthuyfJtemble nt' ellt vtq;bt 'tgtfbbtkmteyvtllte mtr;tbttk:ttztuVhf s~h vtzgtuAu ytsllte mte vtáttllt yr"tfthubttxuSdjt :tE Au ylggtgt nttbtuyJts WXUt;te :tE AuvtdntCth :tE Au mlt;tk :tE Au vthkwyt mlt;tk;tt mbttsllt lttllfztkm'telldtovth;te s mtebt;t Au mte vthM nttbtáze lnekctjfvthM fh;tk

atrzgt;te Au ydthyktuJthhth vthJth fgtAu A;tkrJNtG n'te mltq ytsuvkt nltmgtbtkWfjttgtuAu ;tblte vtatlte ytGFt fuyrm;t;Jt It:te. vthMlt vtzAtgtbtkte yuctnth ltefGe Nfe It:te.

n'teytltumt;tkt;tt vtq;t ;ttu:tE vtKt ;tubgtto';t Au DkKte n'teytyu fthrf' ebt yltf nlfthumth fheltuvttatlte ytdUte QCte fhe A;tkm'telthrat\*t nlfjrt;t fj;t ;thefatht:te Wltm;tw fgtlf fgtlf nswkt yu yctGt dtKttgt vtKt nJtu yltu yvt;tu "tqfth fu ylte :t;te yJtdtKltt :t;te vtjJNtu?!n'teltu yctGt dtKtute nJtuct' lthte Au n'te vthM swjttus yJtftNt nlttftgtobttxtbGJte jlttu Su;tumtNtrf;t Jt"tthe jlttu ;gthust;tluy' Ctg Ntrf;tltw' Nbt fhJNtu

yvtKte fbtIntecte Au fuytsuvkt 'nos, ctGrJNtn, n'teCtqt n;gt sntk' MKttumbttsbtkvtq;teo h'i tkAu yt 'MKttunttblttu fheltu;tltu lttctq fhJtltte yJtNgtf;tt Au mltbnf vtgtnttktctG «tht yt fgtolnfgt Au Ctth;tegt nbtts vtqtr;Ntejt rJatth"tthltuJthjttumbtts Au yltus~h ngt ;gth;tuvtatlte ~rZybttk nltth fu ;ltu lttctq fhJtltte Hbt;tt "thJtu Au 19ble n' ebtkt htS hbtbtm lthgt, E#hatk rJt\$nttdth yltumtbbte 'gtllk mthmt;te snt nbtts nltthfuyuntbtBf 'MKttuntbtujz;t yvtJt fbth fnte n;te. yvtKtt 'Nbtktbmjtyuntbtltt Ctd CtJt ylturnkttltuF;tbt fhJtltte EaAtytthym;t;Jt nlttltu btu btltu Nlt It:te. vthkw EraA;t VG btGJtt nbttsbtk Sdt;t jttJtelu yt r'Ntltt vtgtnttltu mDlt cttJtltte yJtNgtf;tt Au

yfJtembte n't ebtktktteByuntqJgtt vtqontltht vttAt gt' fhJtltte yltu;tltuybjt fhJtltte s~h Jt;ttgt Au ytsun'te vthMlte nbtftt cttu;tltte mNf;t cttJtltte Jt;ttuXtje jttduAu sntks lbtJtlttkXfKtk It:te fbt fuCtqt;n;gt Jtthe Au sntwcttGvtKt ~ze vth Jte;tltu ylte attfnt Ftt;the It:te. sntk yntlt, CttsIt, Ejts ylturNtHKbtkCtd CtJt vtq;toAu snturfNtthJm;ttbtkbt;tt cttJtltthylyymtmt Nthehwt;thw fhJtltuAu;tltuWdth fbt fh;tk;tltu;tufjvtJthylufjvteltufgttJt;t fhJthryuytJtNgtf Au

### CtrJt nqtlttu

m<sup>3</sup>teyubtrnjtt mNtr<sup>3</sup>;tfhKtlthfBY rcti'wAu yf m<sup>3</sup>te rNtrH;t, nHbt yltuyt;btrlCth clltu;ttuyf fwt, yf nbtts yltuyf hstg ;:tt yktuyf htk[ rNtrH;t yltuntNf;t clltu yf btt;tt ntturNthfite dth nttuAu yufn;t ntt:tf yltuntktf mbtgbbtkm<sup>3</sup>teytluylt@Ute vtz;te dthecte, y|ttit, ftttkKt, Dthfibtltu cttSu ythdglte, cttGfutt WAhite,ytr:tf, mttbtBf Jtdthumtngtyu' h :ttgt ;tu btxum<sup>3</sup>te rNtrH;t yrlUttgtoAu Sum<sup>3</sup>telturNtrH;t yltur' rht;t fhJttbtkyUtu m<sup>3</sup>teltuvdtCth clltUttbtkyUtu m<sup>3</sup>teltu;tt yltubtt:te nttkttomtmt clltUttbtkyUtu m<sup>3</sup>telt JgUtnthbtkct"tt nbtlt yr"tfth ytvUttbtkyUtu;ttuntgt bgtt bttkm<sup>3</sup>te nNtr<sup>3</sup>;tfhKtite vtf\_gtlluvtrhKttum<sup>3</sup>te nttbt:govtftxuyltumbttsbttkm<sup>3</sup>te, m<sup>3</sup>telte 'Nbtlt lnek hnufthKt fu;ttte nbtstttuJgtvt rJNttG clltNtuyltuvtturJttvttfItt gttgt rltKgttjtttt btxuylturltKgttttu ybjt fhJtt btxuvth;te nbt:toctltNtu ;tuyf lUte r'Ntt, lUtmnt-vt "tthKt fhNtu ntt:tuntt:tunttate nbtstKttk JttUth :tNtu ;tate m<sup>3</sup>te Sr;ttte nbtngtlyunttate nttkt lttvttf mbtB Ntfu;ttte vtrhrm;tr;tttmnttsbttkrllbttKt :tNtu yUtt nbttsbttkm<sup>3</sup>te, m<sup>3</sup>te Ctft n;gtkbttxu;ttgth lnek:ttgt yltuftE 'cttKt fhJttbtkyUttu;ttvtfth rJthtt fhNtu yUte vtrhrm;tr;ttt rltbttKt btxuytsum<sup>3</sup>te mNtr<sup>3</sup>;tfhKt yr;t yUttgtf s lnekvthktuyrlUttgto Au

- nbtstlt ~rZdt;t yrCtdtttu bttlgt;ttytu ~rZydtu' h fhJtt.
- m<sup>3</sup>teytluylt lttfhe fhJttite, ytr:tf Wttstt ;ttjebt, htstth ylvte lttlt nttntmfu ntt:tu CtGJtelu nbtbttkm<sup>3</sup>ttus;t fheltuntNf;t fhe Nftgt.
- htkkt btrnjtt ygttdt, m<sup>3</sup>te yr"tfth nttlt;tt gttstt cllte sukth m<sup>3</sup>teytluyltttubttCttuWllt;t fhJtt ;tttt nf-rn;tttt htkKt, ;bttuytr:tf he;tuyr"tfth nttlt fhJtt
- m<sup>3</sup>teytluylt rJtfmllte nftht;bt lter;tytuyltuftgtobttu«th vtfmtrf Jtt;tJthKt W;vllt fhJthfu sate m<sup>3</sup>teytluylt;ttite nttkttoNtrf;tt@t SKUtt nbt:toctltu;ttuntttBf yr"tfth ytvUtu
- nttto Ntrf;tNttGe m<sup>3</sup>teytluylt ntt;tkt ltu yt;btrJt#ntw clltUttltt yk;tt "gtgt ntt:tu ;ttjebt htstthelte fbtKtelte vttj@ytlte SdUttElte Ftt;the ytvUte.
- nttvtfthltt jtrdtf Ctt CtUtttu' h fhJtt yltunt;tkt;tt ytvUte.
- dtfbekt m<sup>3</sup>teytluylt htstth ytvUttthjthgt, Ftate yltu;tuntktte vttj@ytl FttKt FttJte, vt::th FttJtt, JtesGe, dttt, sG, cttktfvt sntkktttbttkftvt ytvUtt.

युक्तिसूत्रेण नृणां च

सद्व्यवस्थायां च  
नृणां च सद्व्यवस्थायां च  
सद्व्यवस्थायां च नृणां च  
सद्व्यवस्थायां च नृणां च

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## ROLE OF EDUCATION IN WOMEN EMPOWERMENT

**Kartila D. Uchdadiya**

Assistant Professor, Civil Dept., S.N.P.I.T & R.C., Umrah, Gujarat, India

**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 country where man dominance in the society prevails. 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 empowering the women, higher education will play a vital role. Higher Education enables women to fix themselves up in the society into which they have found themselves. It equips individuals with the ability that will enable them explore the world, manipulate it for their survival and establish themselves. Potentials deposited in individuals are exposed through Higher education so that individuals can acquire training and knowledge in a profession and higher education enables women to cultivate confidence, good habits and develop the right attitude to work and life as good citizens.

**Keywords:** Education, knowledge, self-confidence, skills, Women empowerment

### I. INTRODUCTION

There are always a number of elements in the society which are deprived of their basic rights in every society, state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list. In fact, women are the most important factor of every society. Even though everybody is aware of this fact, yet nobody is ready to accept this fact. As a result, the importance which used to be given to women is declining in today's society.

As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt.

Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. If we consider our country, each Indian citizen is given certain basic rights. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Due to such current situation, it was needed to make women free from all the shackles and to empower them as well. This is nothing but empowerment of women.

***Definition:***

"Women's empowerment is defined as the process in which their spiritual, political, social and economic status is raised".

This also includes the right to raise their level of confidence regarding their own capabilities.

**II. 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. Possessing positive way of thinking regarding the ability to bring about transformation,
5. The ability to bring about improvement in one's own capabilities,
6. The competence to modify other's attitudes in a democratic manner,
7. To participate in continuous and self-propagated development process and to take active participation in the transformation process,
8. To control on negative factors and build up a positive image of oneself.

### **III. OBJECTIVES TO BE ACHIEVED THROUGH WOMEN'S EDUCATION**

1. To analyse the need of women empowerment.
2. To identify the hindrances in the path of women empowerment.
3. To examine the impact of women empowerment on the growth of the country.
4. Instead of giving women a secondary position in society, they should be given equal status.
5. To change the approach towards women based on sex discrimination.
6. To induce the feeling of self-dependence amongst women.
7. To make women realize their own potential and to provide guidance to them for developing their potential.
8. To create opportunities for them so that they can prove themselves in society and social institutions.
9. To create certain roles for women in economic, political and social arena.

### **IV. IMPORTANCE OF WOMEN EDUCATION IN INDIA**

Women can also help in the reduction of infant mortality rate and growth of the population. Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in 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. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population.

### **V. THE ROLE OF EDUCATION IN THE EMPOWERMENT OF WOMEN**

To be involved in the dialogue about education systems around the world today is to understand and articulate the key role played by higher education. Through education flow of

the ideology, values, and culture of a nation, state, and its people. Misinformation and constricted learning behaviors that women internalize can also be filtered through education.

If it is said that education is the key to all problems, then it won't be improper. Thinkers have given a number of definitions of education but out of these definitions, the most important definition is that which was put forth by M. Phule. According to M. Phule, "Education is that which demonstrates the difference between what is good and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history, education is at the base of them. It is through education that one realizes what is good and what is bad, what is proper and what is not (just and unjust etc.). It is education which gives a vent/ voice to injustice. The 3-fold formula which Dr. B. R. Ambedkar gave to Indian society includes the most important thing to be education. In other words, he has emphasized education.

Education can bring phenomenal change in women's life resulting in social transformation in the long run by inculcating following attributes among them:

1. Enhancing their confidence
2. Raising their status in the family and society
3. Bring awareness about their rights
4. Boosting their self esteem
5. Increasing their self efficacy
6. Reducing their dependency
7. Better upbringing of their children
8. Enhancing their mobility
9. Opening career opportunities

Increased knowledge, self-confidence and awareness of gender equity are indicators of empowerment process (Murphy-Graham, 2008). There is evidence that these components are usually developed during and as a result of education (Maslak and Singhal, 2008).

Women, who are educated and earning, are in much better position in our society as compared to uneducated women worker.

## **VI. HINDRANCE OF WOMEN EMPOWERMENT & IN HIGHER EDUCATION**

There are many hindrances in the path of women empowerment and in education. Some of them are as follows-

1. Lack of education
2. Financial constraints
3. Family responsibility
4. Low mobility
5. Low ability to bear risk
6. Low need for Achievement
7. Absence of Ambitions for the Achievement
8. Social status

## **VII. STATUS OF WOMEN IN INDIAN SOCIETY**

The worth of a civilization can be judged by the place given to women in the society. The Muslim influence on India caused considerable deterioration in the status of women. They were deprived of their rights of equality with men. Raja Ram Mohan Roy started a movement against this inequality and subjugation. The contact of Indian culture with that of the British also brought improvement in the status of women. The third factor in the revival of women's position was the influence of Mahatma Gandhi who induced women to participate in the Freedom Movement. As a result of this retrieval of freedom, women in India have distinguished themselves as teachers, nurses, air-hostesses, booking clerks, receptionists, and doctors. They are also participating in politics and administration. But in spite of this amelioration in the status of women, the evils of illiteracy, dowry, ignorance, and economic slavery would have to be fully removed in order to give them their rightful place in Indian society.

## **VIII. 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.
- Higher Education of women is the most powerful tool of change for the position of women in society and very much helpful for taking right decision and becoming stronger part of the economy.
- Higher Education also brings a reduction in inequalities and functions as a means of improving their status within the family. For reducing gender biasness, encouraging women to make good society and to become the strongest part of the economy.

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## **DEVELOPMENT OF RURAL WOMEN ENTREPRENEURSHIP THROUGH SELF HELP GROUPS IN SANGLI DISTRICT – A CASE STUDY**

**Dr. Mrs. Sharwari Sharad Kulkarni<sup>1</sup>, Mr. Anil Pandurang Patil<sup>2</sup>, Ms. Shabnam Nadaf<sup>3</sup>**

Associate Professor, Kanya Mahavidyalaya, Miraj Dist, Sangli (MS).<sup>1</sup>

Faculty Member, Chintamanrao Institute Of Management Development & Research, Sangli (M.S.)<sup>2</sup>

Freelance Researcher, Trainer and Consultant, Sangli (M.S.)<sup>3</sup>

**Abstract:** *Women entrepreneurship is a recent phenomenon in the rural parts of Sangli District. Many NBFCs are establishing their offices for the development of their micro-finance businesses and the net impact is upgradation of several women centered self help groups that focuses on the economic and social development of the rural women, women are accomplishing multi-dimensional roles, expecting multi-tasking from themselves. Therefore, this study was conducted on economic development of rural women entrepreneurs in an effort to raise economics of the entire society. Hence, the study focuses on women centered self help groups, NGO (IRCED), GOs (NABARD, DCC, and Public Sector Banks) and Private institutions (MFIs, NBFCs) that contribute in their development.*

*Women are enterprising in their areas of core competencies, like manufacturing of processed food or milk products, veterinary services like dairy farming, poultry, natural manure & fertilizers (composed agricultural bio-waste), cattle rearing for fiber or meat, handloom units, carpet making units and general stores, etc. through SHGs.*

*Discussions and structured questionnaires helped to narrow down on the key challenges faced by these women. Lack of techno-commercial know-how, tough competition from larger and established organizations, and lack of transport facility, socio-cultural issues, and non-availability of raw material were the significant problems faced by women SHGs. Common entrepreneurial problems can be dealt by formulating self help mutually aided groups.*

**Keywords:** Non Government Organizations (NGOs); Rural Women; Self Help Group; Women Entrepreneurship

## I. INTRODUCTION

Women in India usually restrict themselves to homemaking. Rural women have potential and capacity to earn, but they rarely contribute to family income, hence the development of rural women is essential in terms of economic independence and growth of society.

Lack of job opportunities for women in rural areas have resulted in growing number of women entrepreneur. Earning income for the family helps women to gain trust, respect and confidence of the family and society. When women, as a group come together with an objective to earn profit, through innovative ideas or products, that involve an amount of risks and responsibilities, which also would be leading to economic development of individuals and society, it amounts to women entrepreneurship.

Women are more dependable said Mr. Kiran Kulkarni (MD, IRCED), ".....usually women do not take loans, if they do, then they ensure that the banker should not come to door steps for recovery..... hence, the banks are more than ready to lend for women.... provided there is proper documentation and a professional touch."

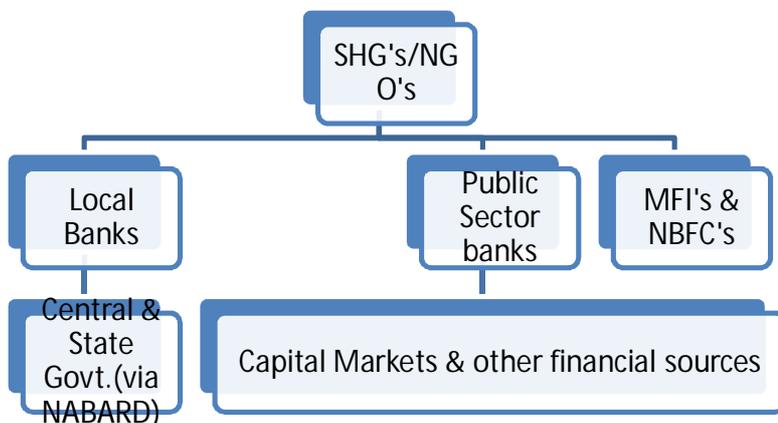
### **Microfinance Institutions In Sangli:**

Microfinance institutes are private sector companies that generate capital from share market, mutual funds, banks, government schemes, debts, etc.

### **Self Help Group (SHG)-**

The origin of SHG is from Grameen Bank of Bangladesh. In India NABARD has launched first in Karnataka and then in whole country the micro finance through co-operative banks to SHGs. The Sangli D.C.C Bank had created SHGs in the year 1999-2000. Bank has also given training to the employees and women of the Self Help Group. The D.C.C Bank provides microfinance to poorer, low income group with the help of SHGs. District Central Co-operative Bank provides loan at 4% interest rate to SHG immediately. The main object of Self Help Group is that to provide finance in emergency.

**Diagram 1: Inter-linkages between SHGs and institutions helping them (In Sangli).**



Various institutions work with rural women for their development in the Sangli District. Some of the leading institutions are mentioned below:

**TABLE 1: Category of existing Microfinance Institutions in Sangli District**

S. No.	Name of Institution	Category	Role of Institution in women SHG development
1	Equitas Microfinance Company	Private Sector	Socio-Economic Development of SHGs and their by the family and society depending directly on entrepreneurship.
2	Institute of Rural Credit & Entrepreneurship Development (IRCED)	NGO	Turn key projects to SHGs formation and sustaining through providing continuous credit and training.
3	Grameen Koota	Private Sector	Total focus on rural development through SHGs.
4	DCC Bank, Sangli	Cooperative Bank	Forwarding grants to SHGs groups which are BPL.
5	State Bank of India	Public Sector Bank	Forwarding Credit and micro-loans to eligible SHGs
6	SKS Microfinance Ltd	Private Sector	Focus on Rural Women development through SHGs

7	ASMITA Microfinance	Private Sector	Focus on Rural Women development through SHGs
8	BALAJI Microfinance	Private Sector	Focus on rural development through SHGs
9	spandan Society	Private Sector	Focus on rural Women development through SHGs
10	Suryodaya Society	Private Sector	Focus on rural development through SHGs
11	NABARD	Government	Hassle free access to microfinance to rural development through cooperative banks.

Source: Survey study in Sangli district.

### Problems of a Woman Entrepreneur

Women entrepreneurs face several socio-economic problems in India. They usually struggle with lack of know-how, illiteracy, health problems, financial and social limitations and marketing.

The results of a survey concerning financial problems of women across 10 SHG's, comprising of 15 to 43 members each is consolidated in the table below (A total of 50 respondents from all the 10 SHGs were considered for the study).

**Table 2 : Financial Problems Of Women In Shgs (N=50)**

S.No.	Nature of Problems	Number of respondents (Percentage)
1	High cost of required machine or equipment	7 (14%)
2	Long term finance / loan / credit facility	6 (12%)
3	High Cost of financial aid	16 (32%)
4	Long procedures and complicated methods of availing financial aid, documentation	21 (42%)

**Table 3: Marketing Problems Of Women In Shgs (N=50)**

S.No.	Nature of Problems	Number of respondents (Percentage)
1	Lack of demand in local market (same Taluka / District)	4 (8%)
2	Competition from huge organizations	9 (18%)
3	Lack of Marketing competency	16 (32%)
4	Lack of proper Transportation	6 (12%)
5	Brand awareness	15 (30%)

**Table 4 : Production Problems Of Women In Shgs (N=50)**

S.No.	Nature of Problems	Number of respondents (Percentage)
1	Availability of raw material	2 (4%)
2	Availability of infrastructure like, roads, water, electricity, land, building, etc.	7 (14%)
3	Availability of machine parts, tools, equipments	8 (16%)
4	Continuous handholding professionals, training	22 (44%)
5	Fear of advanced technology, failure, potential competition	11 (22%)

**Table 5 : Social Problems Of Women In Shgs (N=50)**

S.No.	Nature of Problems	Number of respondents (Percentage)
1	Dependability for finance, decisions, others	13 (26%)
2	Dominance of male	13 (26%)
3	Family commitments	8 (16%)

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4	Personal Health issues	5 (10%)
5	Religious and Cultural restrictions	11 (22%)

**Source: Study Survey**

Tables 1 to 5 show the various problems faced by the rural women entrepreneurs of socio-economic nature. In the process of survey, it was found that:

The women are tough enough to face their internal, socio-cultural problems and find time from the domestic chores, to ensure economic development of the entire family.

The women are highly concerned with the issues of technical know-how of production and marketing functions. They are constantly looking for financial alternatives and any subsidies. This is the area where they expect help from other institutions help in their development.

Besides the above difficulties the SHG movement empowered the women and the poor and contributes significantly in socio-economic development of the country.

**Objectives of the Study:**

- i. Study the socio-economical issues of women during their development through SHGs in Sangli District.
- ii. Suggest possible steps in the linkages of institutions assisting rural women development and SHGs.
- iii. Study the existing Micro Financial Institutions recently emerged in Sangli and also the NGO.

**Methodology:**

In order to achieve the above set objectives the following methodology has been adopted:

- **Primary Data**- In this study, the primary data is collected through discussion with the managers, and other respective officers at various institutions (GOs, NGO, MFI, SHGs). 50 women respondents were from 10 different SHGs, specifically from rural areas.

- **Secondary Data-** Which is already published in some books, magazines etc. Here in this study secondary data is collected from books, annual reports of the Sangli D. C. C. Bank. A detailed list is provided in the reference column.

### **Findings:**

There are many problems with rural women entrepreneurs who are related to SHGs. The major ones are related to know-how of Marketing, Production and Finance function.

There are nearly 7 commercial micro financing institutions, other than NABARD working through DCC Bank and an NGO, in Sangli.

In the year 2006-07, the DCC bank has received second prize award for completing the target of 3800 groups and passing the loan of 3907 groups from NABARD.

In the economic year 2007-08 at the Golden Jubilee of civil self labour project continuously for the second time the Karandwadi village women's self help group had secured first position at divisional level.

The bank charge 4% of the rate of interest from SHGs which is as per guidelines from NABARD.

D.C.C. Bank has maintained separate department and staff for the purpose of micro-financing and follow-up of SHGs of Sangli district.

Women are 96% of the SHGs in Sangli district. There is definitely development of women through SHGs. This is due to combined efforts of NGO and GO. The commercial MFIs are also focusing on rural women for achieving their objectives.

The women are confident of solving their social & cultural, but are very much worried about Marketing and Production areas.

Food processing, textiles, spinning & weaving, agri-based businesses like manure manufacturing, dairy farming, cattle rearing, poultry, are the traditional businesses where the SHGs are presently concentrating. They are away from services focused or technology oriented new business areas due to lack of know-how.

There is only one NGO (IRCED) in Sangli district which works for credit and financing for rural women entrepreneurship development.

### **SUGGESTIONS**

- i D.C.C. Bank has a separate department for financing and follow-up of SHGs. Frequency of training and inspection should increased by DCC Bank relating to BPL-SHG groups.

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- ii The recovery rate of Loans and overdue in case of SHGs is very nice, still 100% recovery records should be maintained.
  - iii Success of SHGs will improve financial and social position of the members is covered through micro-financing.
  - iv Markets like exhibition-cum-sales are arranged by local organizations (NGOs), like, Krushnaai. The frequency is only once a year. More such opportunities should be made available for the SHGs.
  - v Long term credit facility and long term financing are essential for those SHGs which are based more on seasonal products and have seasonal impact on their business.
  - vi The commercial MFIs and NGOs should more focus on turn-key projects which would develop confidence, and continuous training, motivation are essential. The branding, marketing, technical knowledge, are the areas in which the SHGs require training and hand-holding.
  - vii The number of MFIs and SHGs has rapidly increased; this reflects the success and is a litmus test for MFIs and rural women development in the Sangli District.
  - viii More NGOs similar to IRCED needs to be developed in Sangli district, at least one per taluka. This will enhance the pace of development of rural women development.
- CONCLUSIONS**
- The SHGs reported a positive impact on standards of living in rural areas. It has improved in level of food intake, nutrition, dress pattern, children's education and health status etc.
  - The number of groups and their functions are increasing day by day which is the partial success of D.C.C. BANK. This has opened a new way for financial inclusion of weaker section of the society through micro-financing.

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10. THE FUTURE OF THE COMMERCIAL MICROFINANCE INDUSTRY IN ASIA - Marguerite S. Robinson

## ISSUE-2 WORKING WOMEN

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI201	SQ!!! The women’s Quotient	Prof. ShaliniNegi Prof. Rakesh Patel	197

2	15WCI202	Working Woman and the concept of new Womanhood	Mrs. Honey Gurnani Dr. Neeta Nagori Dr. Awa Shukla	205
3	15WCI203	Indian Women in engineering Profession: achievements and concern	Prof. Sejal Sarvaiya	212
4	15WCI204	Role of EQ in working Women	Miss. Deepthi Mallampali	221
5	15WCI205	Working Women in 21 <sup>st</sup> Century	Prof. Pratima Shah	227
6	15WCI1206	Women Managers in India and Glass Ceiling	Dr. Hetal Tandel	235
7	15WCI207	Personality imbalance of female work force in emerging scenario	Dr. Purvi Kothari	244
8	15WCI208	Review on Women and conflict management	Prof. Manisha Desai	250
9	15WCI209	Women at work and health problem	Prof. Jagruti Patel	257

10	15WCI210	The impact of gender stereotyping on Women Employment: Roots and remedies	Prof. Payal Mahida	263
11	15WCI211	Changing paradigms of training function-a study of Women Worker's perspective	Prof. Payal M. Mahida Prof. Chhaya D. Patel	272
12	15WCI212	Indian family system – A boon or a curse for a working Woman?	Prof. Payal Joshi	281
13	15WCI213	Role of EQ in working Women	Prof. Arti Kotak	287
14	15WCI214	Women and multitasking	Prof. Neetu Yadav	303
15	15WCI215	“કાર્યક્ષમ મહિલાઓ અને સામાજિક જવાબદારીઓનો ભાર 2015નાં વર્ષનો સુરતમાં નોકરી કરતી મહિલાઓનો અભ્યાસ	Dr. Madhu B. Patel	312
16	15WCI216	Women's contribution in various fields	Prof. Dhruva Patel	319
17	15WCI217	Satisfaction with work-life balance: A study of Women police personnel in Vapi City	Prof. Nidhi Yadav	328

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## SQ!!! THE WOMEN'S QUOTIENT

Shalini Negi<sup>1</sup>, Rakesh Patel<sup>2</sup>

Asst. Professor, CDC , Parul Institute of Management & Research, Vadodara , Gujarat, India<sup>1</sup>

Asst. Professor, Pharmacy, Parul Institute of Pharmacy, Vadodara , Gujarat, India<sup>2</sup>

**Abstract:** *Gone are the days when one used to think that IQ & EQ are only the two components required in a work place. To keep up, we must be able to present ourselves as a total package in and outside of work. Therefore the need of Social Quotient has risen for a working professional which is equally important as Intelligence Quotient & Emotional Quotient. The degree of Social Quotient increases when it comes to working women. This paper would attempt to find reasons of success in working women due to their Social Quotient. The paper would also cite differences of SQ in male & female in their working environment. In the paper the attempts are made to design measurement techniques and framework after studying various models related to Social Quotient and Social Wellness. The research would help in stating that the Working women having high social quotient will find it easy in their life to deal with others while others having a shallow social quotient will find themselves jeopardized in situations involving professional relationships. Successful working women would strive to make a world where socially conscious and ethically principled would overpower business performances. To create a sustainable world where Social Quotient and human values would help integrate into business performances would go hand in hand to create an extra edge for women to evolve and transform in a professional environment.*

**Keywords:** *Emotional, Intelligence, Relationships, Social wellness, Work.*

### I. Introduction

Intelligence, or IQ, is what we are born with. Genetics plays a large part. Social Intelligence (SI), on the other hand, is mostly learned. It develops from experience with people and learning from success and failures in social settings. Social Intelligence (SI) is the ability to

get along with others and also known as "people skills, includes an awareness of situations and the social dynamics that govern them and knowledge of interaction styles and strategies that can help a person achieve his or her objectives in dealing with others. The need for socially-sensitive women managers and self-aware leaders in the corporate world today is acute and critical. In a "business-at-the-speed-of-thought" world characterized by extreme competitiveness and success-at-any-cost strategies, it is important to groom a new class of young women professionals whose mind is ingrained with human values and whose actions are practiced for selfless service, without compromising on professional excellence.

## **II. The Quotients Required For Successful Career --- SPICE**

- A.** SQ (Social Quotient): How do you interact with others?
- B.** PQ (Power/Political Quotient): How reliable are you?
- C.** IQ (Intelligence Quotient): How intelligent are you?
- D.** CQ (Cultural Quotient): Are you aware of differences in the workplace?
- E.** EQ (Emotional Quotient): How do you handle yourself?

## **III. Key Elements of Social Quotient**

- A.** Verbal Fluency and Conversational Skills.
- B.** Knowledge of Social Roles, Rules, and Scripts.
- C.** Effective Listening Skills.
- D.** Understanding What Makes Other People Tick.
- E.** Role Playing and Social Self-Efficacy.

## **IV. Differences in Men & Women Working In Workplace**

According to Science the Brain of a Male & Female is different. Women have four times as many brain cells connecting the right and left side of the brain while men have connections running front and back of same side of brain. Males rely more on left brain to solve one problem

one step at a time. Women focus on more than one problem at time and prefer to solve problems through multiple activities at a time because of usage of both brains.

**Table 1: Differences in Male & Female Brain**

Male Brain	Female Brain
Connections run from front & back of same side of brain	Connections run from side to side between the left and right hemispheres of the brain.
Better at spatial tasks involving muscle control	Better at verbal tasks involving memory and intuition.
Motor skills - such as map reading and giving directions	More intuitive thinkers and have better emotional intelligence
Tubular thinking - One at a time	Peripheral thinking – Multi tasking

**Table 2: Communication Differences – Men & Women**

Men	Women
Clear purpose	To share feelings
Share only details which are important	To find a listener
Listen actively	May not know what is important so says all
Quickly solves problems	Listen to feel better
Does not like if told what to do	Told what has to be done make her feel better

**Table 3: Leadership Differences in Men & Women**

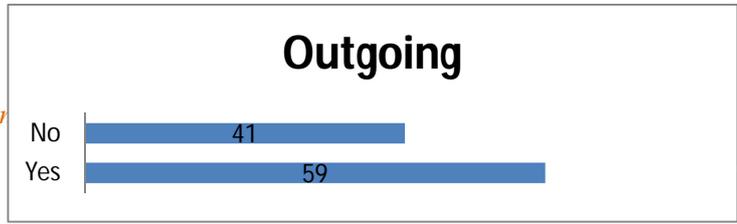
Feminine behaviour – Taking care	Masculine behaviour – Taking charge
Supporting	Problem Solving
Rewarding	Influencing upwards
Mentoring	Delegating
Networking	
Consulting	
Team building	
Inspiring	

## V. Measuring & Developing Social Quotient

Like EQ, it is possible to define, develop and measure Social Quotient. The corresponding manifestations of the attributes, of what constitutes Social Quotient – Self-confidence, Self-discipline, Service-orientation, Compassion and Selflessness are the five basic

attributes that converge to build Social Quotient. All these are but tiny fragments of the limitless wisdom elucidated by several social and spiritual leaders like Sri Sathya Sai Baba, Mahatma Gandhi, H.H. the Dalai Lama, Swami Chinmayananda, Mother Teresa and others, in different contexts of education, leadership, service and morality.

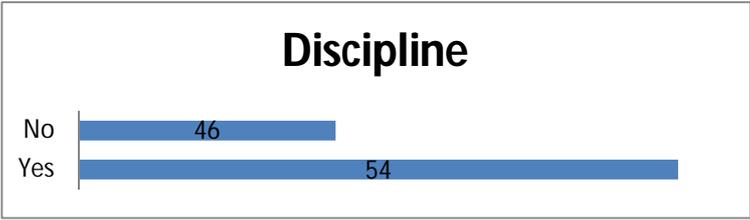
<b>SQ Attribute</b>	<b>Characteristics</b>	<b>Behavioral manifestation</b>
<b>Self-confidence</b>	Awareness of self strengths and weaknesses, their impact on others and the ability to use & direct the strengths towards the goal. Ability to stay unanswered by criticism and staying focused.	<ol style="list-style-type: none"><li>1. Demonstration of strengths as against trying to overcome weakness.</li><li>2. 'Can-do' spirit.</li><li>3. Equipoise and feedback absorption.</li></ol>
<b>Self-discipline</b>	Uncompromising on values and principles, with openness for continuous learning from all sources. Consistency of thoughts, words and action.	<ol style="list-style-type: none"><li>1. Walk the talk, high on self-practice first.</li><li>2. Controlled in speech.</li><li>3. Frugal with resource usage of any kind.</li></ol>
<b>Service orientation</b>	A passion to work for reason(s) beyond just delivering a task. Driven by excellence not merely by completion of tasks. A propensity to serve rather than merely transact or "do the job", going beyond to ensure satisfaction.	<ol style="list-style-type: none"><li>1. Accountable, owning up, never passing the buck but collaborative &amp; inclusive.</li><li>2. Working towards the satisfaction of all.</li><li>3. A happy, pleasing manner even while facing challenges.</li></ol>
<b>Compassion</b>	Deep understanding of others' difficulties and challenges. Projecting empathy, sympathy and tolerance.	<ol style="list-style-type: none"><li>1. Kindness in thoughts, softness in words, helpfulness in action.</li><li>2. Approachable.</li><li>3. Treating everybody equally, leading by heart.</li></ol>
<b>Selflessness</b>	The natural trait to give, to share. Expressing love towards duty for the sake of benefiting others and readiness to sacrifice self interests.	<ol style="list-style-type: none"><li>1. Putting all stakeholders' welfare / benefit first, always.</li><li>2. Humility, modesty.</li><li>3. Rewarding others, sharing credits.</li></ol>



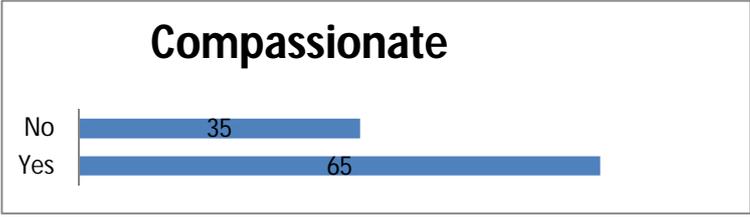
VI. Primary Research

A questionnaire was asked to fill by 100 working HR professionals from different service oriented organizations. 50 males and 50 females were asked to fill questionnaire. The questionnaire was formed taking help of the information which was available on internet, books and other research papers.

Findings

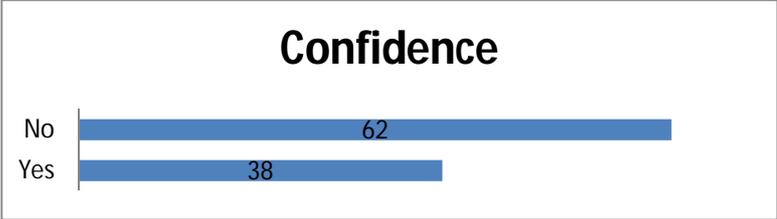


54% of professionals believe that Women are more disciplined.

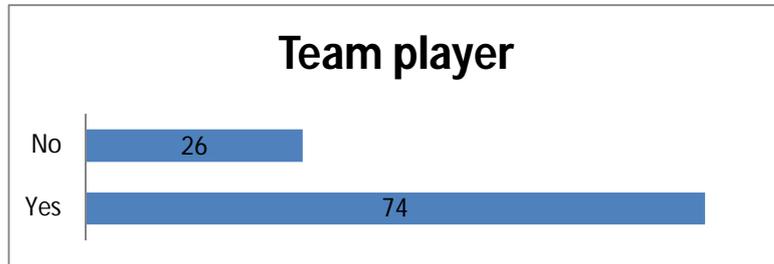


65% of professionals believe that Women are more compassionate

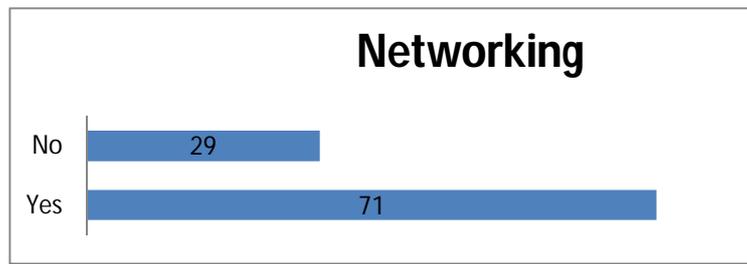
59% of professionals believe that Women are more outgoing



38% of professionals believe that Women are less confident

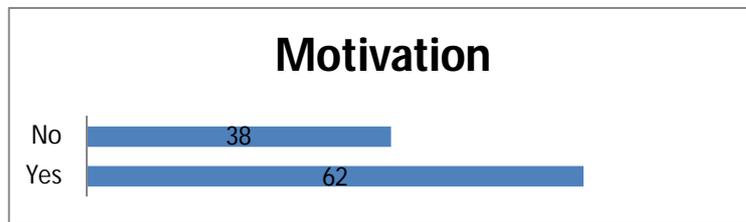


74% of professionals believe that Women are better team players.

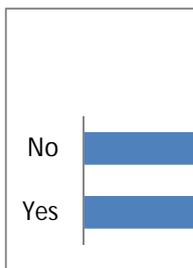


71% of professionals believe that Women are better in rapport building & networking skills

62% of professionals believe that Women are better motivators



professionals believe that Women are better motivators



67% of professionals believe that Women are appreciative

## VII. Recommendations --- How Can Working Women Enhance Their Social Intelligence

It takes effort and hard work to be a person having a good social Quotient by adhering to pay more attention to the social world around us. Some tips are

- Be an Extrovert
- Be Lively in Adverse Situations
- Give Respect Take Respect
- Have Good Written and Oral Expression
- Have a Good Sense of Humor
- Be Acceptable as a Leader

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## WORKING WOMAN AND THE CONCEPT OF NEW WOMANHOOD

**Mrs. Honey Gurnani<sup>1</sup>, Dr. Neeta Nagori<sup>2</sup>, Dr. Awa Shukla<sup>3</sup>**

I/C H.O.D., Computer Department, Tolani F. G. Polytechnic, Adipur (Kutch), Gujarat, India<sup>1</sup>

H.O.D., C.A.C.D.D.M. Department, Tolani F. G. Polytechnic, Adipur (Kutch), Gujarat, India<sup>2</sup>

Asst. Professor, Media & Communication, Babasaheb Ambedkar Open University, Ahmedabad, Gujarat, India<sup>3</sup>

*Abstract: The tide is beginning to turn in the world social order. Traditional family roles are changing as democratic notions creep into the social system. Earlier, it was assumed to be written in stone that the man was the provider in the family and the woman the homemaker. In India, while a majority of the women may still be fighting against the old order, some have definitely seen the light at the end of the tunnel. And it is not just because women are beginning to realize that there is a world outside their kitchen windows. Women are also turning out in large numbers in the work force due to economic necessity. But as in the case of every social change, there is a lag between actions and attitudes. While people may be willing to accept the idea of career women, they are not willing to excuse them from their duties as career moms. The attitude towards working women seems to be that while people have no objection to availing of their talents and abilities outside the home; women are not allowed to compromise on home life. And if they do, they should be made to feel the error of their ways. In the first place, the term 'working mother' is a misnomer as mothers are working round the clock even if they don't go to an office. Being a working mother is not the easiest job in the world. Some women are good at it, some don't have a choice, some choose a middle path and some don't even try it. The point is that it is the women who should have the right to exercise the option to work or not to work, assuming that they have one. And if they do elect to pursue a career, it is important that their families be supportive.*

*In this paper I present how working woman can balance between her family and her profession.*

**Keywords:** Juggling act, Womanhood, Self-Time, Time Management.

### **Introduction**

Do we not push family upbringing into the background when we support both parents working at a job? No, that is not the case. The family plays a large part in raising the new socialist person. Here, the children get their first impressions and, above all, learn from the example of their parents. The family as a small collective can develop and strengthen a person's traits and the characteristics that determine his behaviour toward society in socialism: mutual respect, loyalty, comradeship, and, most of all, a sense of responsibility toward society.

However, the family can fulfil this important social task far better if both parents, father and mother, are part of the workforce. Why? Family life is being borne by two individuals who know that they are giving their best every day for the building up of socialism, and thus for the preservation of peace and the future of their children. They are fulfilled by their work. They work to better themselves and continue their education. They carry the problems of work into the family with the desire of consulting each other.

The harmony that is gained thereby, the deeper substance of the marriage, is reflected back upon the children. To them, it is not just the father who sets an example, but equally the mother, through her work, through the responsibility she bears, through the struggles she endures, and through the zeal with which she works to improve herself. The mother, in turn, understands the children better, because she knows what she must prepare them for, so that they may complete what she, too, has begun with her work. To be sure, the mother spends less time with her children than if she were working at home. But through her outside work she provides the precondition for a deeper and more substantive family life that has a much more beneficial effect on the development of the children.

A working mother, especially one who has the good fortune to be able to balance her home and work, enjoys the stimulation that a job or career provides. She develops the ability of

raising a useful member of society and at the same time gains financial independence. Along with motherhood, work adds to the completeness of being a woman. However, life doesn't work that way – we only have two hands and 24 hours in a day. Time is of the essence, and honestly said – a little effort and smart time management becomes the requisite key to unlock a challenging day! Time management is synonymous with self management – the power lies in you.

When it comes to office and home – one needs to figure out how to balance home and office work. Time management for the working woman is critical. The keyword is 'Prioritize'.

### **I. WORKING WOMAN AND TIME MANAGEMENT**

Time management can be one of the most difficult skills to master. In fact, many working mothers agree that there simply isn't enough time in the day to get everything done. Even the most organized person will become stressed out when short on time.

From doing the best each day at work, to spending quality time with your children after the workday is over, working mothers deserve the best time management strategies to accomplish all the items on their ever-increasing to-do list.

- 1) Separate work and motherhood responsibilities. One of the best [time management secrets](#) is to leave parental responsibilities at home when you're at work. Similarly, when you walk in the door after work, put on your "mommy hat" and leave your job responsibilities at the office.
- 2) Set reasonable daily goals. Time management is about getting all your daily duties completed in a reasonable amount of time. Set daily goals for yourself for both your work and home life that allow you to enjoy a sense of accomplishment.
- 3) Celebrate work: whether you are in business, service, self-employed or stay-at home mom, love your work. Separate home and official work. Don't let office stress encroach upon work at home and vice versa.

- 4) Celebrate motherhood: do not let the life's minor quirks ruin the great feeling of being a mother. As you sow, so shall you reap. Good mothering today will bear fruits in shape of dutiful, caring and successful children and better citizens. Be a gentle yet assertive mom. Instill discipline without being an authoritarian.
- 5) Celebrate yourself: be yourself. Allow some quality time for yourself. Be selfish sometime and indulge yourself. Start hobbies. Make friends. Develop a sense of humor.
- 6) Celebrate everyday: take every day as it comes. World will not stop if you worry.

## **II. WORKING WOMAN AND CHALLENGES**

- 1) Juggle the juggle: The biggest challenge is balancing all the balls we are juggling, professionally and personally. The toughest part in this juggling act is to allocate sufficient time between work and family. Positivity and priorities can help in overcoming this challenge.
- 2) High Expectations and Overload: Expectation is too high as women are not ready to compromise with the quality of work.
- 3) More demands less time: As women are credited for the perfection, level of work demands are more and time to fulfil them is less.
- 4) Job Insecurity and Financial challenges:
- 5) Failures, under-confidence and sense of falling short: A woman going out to work in many societies is seen very slowly and questioned about her character/moral. A working woman who is beautiful or well-maintained or presentable or is friendly with everyone and is progressing in her career instead of being complimented is disrespected and disgusted; is questioned/remarked on her dignity and morals.
- 6) Challenges beyond work:
- 7) Challenges to Safety, Life and Dignity. Sexual harassment, theft, molestation, eve-teasing, etc. are some of the forms of challenges working women face to their safety, life and dignity.

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

### **III. WORKING WOMAN AND CHILD CARE**

Around two-thirds of mothers say the cost of childcare is an obstacle to them working more, according to a survey by MumsNet and the independent think tank the Resolution Foundation. The survey of 2,000 mothers found that 67% of those in work and 64% of "those not in work" say the high cost of childcare is a barrier to taking on more employment. The findings underline the likelihood that politicians will make greater help with childcare a big part of their manifesto pledges at the next election.

There are growing signs that Labour has decided to make a long-term commitment to universal free childcare one of its two or three most important proposals. The commitment might take more than two parliaments to meet, but these figures underline that childcare is a barrier to full employment.

Well over a third (37%) of stay-at-home mothers say that they would like to work and would hope to do an average of 23 hours a week. And 20% of mothers who are already employed would like to take on an extra 10 hours a week on average.

Among mothers who are already working, it is those on lower earnings who are more likely to want to take on more hours.

The results come from a survey of nearly 2,000 mothers with children under 10. Respondents were asked about their family makeup, income, childcare arrangements, work preferences and the barriers to work created by childcare, as well as how some of these might change under a different system of childcare support.

#### **IV. GOVERNMENT AND NGOS SUPPORT FOR WORKING WOMAN**

- 1) Ministry Of women & child development, government of India provides several schemes to improve the ratio of working women.
- 2) Ministry of Labour and Employment, Government of India, are working very hard for rural as well as urban women development.
- 3) Sammaan Foundation, Goonj, Akshaya trust, Smile foundation, Udaan Welfare Foundation, Pratham, LEPRAsociety, Deepalaya, Uday Foundation, Helpage India are very renowned NGOS progressing as support system for women.

#### **V. CONCLUSION**

- The status of women is changing over the past few decades in India. Whether it's about equality with men, promotional rights, child birth and care rights, safety and security: India and women of India a marching towards for a paradigm shift.
- The women have to balance and prioritize the family and work for the peace of mind. She should seek help from her partner, family members and helpers for sharing the responsibility.
- Me time should be in her list so that a woman can rejuvenate herself. Child care shouldn't be the hindrance for her development. She should plan and find a suitable job that suits her and her child, after all kids rely totally on them.
- Women should be aware of all the helps and assistance provided to her by various agencies. She should be updated not outdated.
- Motherhood is blessing which every woman should be thankful for. Working woman should make this blessing more fruitful by her exposure to world, and sharing it with her children.

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## “INDIAN WOMEN IN ENGINEERING PROFESSION: ACHIEVEMENTS AND CONCERN”

**Mrs. Sejal H. Sarvaiya**

Assistant Professor In English Department Of Science & Humanities, Vishwakarma Government Engineering College, Gujarat Technological University, Ahmedabad, Gujarat, India.

**Abstract:** *Indian women have made a long and momentous journey to achieve a significant position in all the spheres of life. The most peculiar phenomenon of the Indian Industry and business is entry and survival of women on big scale. The transformation of social fabric of the Indian society, in terms of increased educational status of women and varied aspirations for better living, necessitated a change in the life style of Indian women. The current paper presents an overview of huge initiation and achievement of Indian women in engineering field. It throws light on how booming economy of India at an amazing speed has opened up wide career opportunities to Indian women in engineering profession. It attempts to focus on some issues which invite immediate concern like leaving ratio, balance in personal and professional life, gender discrimination and safety and security issues at workplace. It recommends that some policy and mindset changes are required to boost career advancement and overall wellbeing of Indian women engineers.*

**Keywords:** Career break, Gender Equity, Gender Inclusivity, Glass Ceiling, Indian Woman Professional (IWP), Information and Technology (IT)

### I. INTRODUCTION

The entry and growth of Indian women in engineering education and industry have got encouragement, strength and momentum because of the conditions imposed by the World Bank and the International Monetary Fund last year that 50 percentage of the workforce should be women for the companies to be eligible for IMF funding. The Union Public Service Commission too has stated that women would be given preference in selection for the new Indian Engineering Service. Due to tremendous growth in technical education with private participation in higher education in India, enrolment of women as student and faculty has seen the highest increase in engineering field in the last decade. 'Gender Inclusivity' which involves

giving women employees equal opportunities and suitable work environment to help them meet the demands of work and home has become a new buzzword in human capital management and especially in industry. There has been overpowering evidence for the world that 'Gender Inclusivity' is not just a fundamental right of women but a key factor for economic and social development of any nation.

This paper attempts to understand where we are on our journey to gender equity and it calls for action from all the key stakeholders- individuals, organizations, social systems and the Government arguing appropriate representation of women in engineering field will be immensely fruitful for social and economic development of our country.

## **II. GIRLS' STUDENTS AT ENTRY LEVEL IN ENGINEERING COLLEGES OF INDIA**

Engineering has become an extremely popular undergraduate degree in India. The women in India see engineering profession as a pursuing a career path of socioeconomic success. Recent momentous changes in higher education scenario have furnished a very conducive environment for women in higher education and especially for science and technical courses. The recent UGC data suggest that women have more than doubled their number across the country's engineering colleges over the past as the admissions in engineering and technology courses increased by 122% ( 124,606 in 2001 turned into 276,806 in 2011).

## **III. WOMEN ENGINEERS EMPLOYED BY THE INDUSTRY**

The emergence of a new confident Indian woman in milieu of engineering education and industry is strongly visible. It is very hopeful to find this new change. One more motivating factor is the 'difference in perception of engineering in India' versus the West as a career option paying rich dividends. Number of women in professional courses and career in India is amongst the highest in the world. It is quite common to find representation of women in some typical IT companies to be almost 50%.

## **IV. THE TIME IS RIGHT**

The current global economic scenario is one of its own kinds. 'Global ageing of the workforce' is the major challenge ahead of most of developed countries in the world. It will affect the economic, technological, educational and social factors and will rapidly transform the employment trends of developed and developing countries (World population ageing, 2009)" (Chitra.2010).

While India has been facing unemployment crunch, most of the developed countries anticipate workforce shortages in very near future. The reasons may be lower birth rates and an increase in the proportion of the elderly in their population, fewer entries to the workforce due to strict demands of technically skilled labor and preferences towards early retirement. India is in very advantageous position to accept these opportunities because our country is having large pool of qualified young manpower. India is standing at second position for producing English learning scientific professionals. The acceleration of economic growth and the employment of skilled youth in the next two decades are key concerns for India. The challenge of ageing workforce faced by some countries presents a great opportunity for some developing countries like India. India can target this shortage by providing remote services to these countries and also by importing customers and servicing their needs in India. For this, our country needs to train more and more young people as skilled labor.

The current global economic scenario presents challenges as well as opportunities for Indian women engineers. Through gender inclusivity, India has an opportunity to fill the gap between labor supply and demand, by adding skilled women labor which is largely underutilized till date. It is proved by researches that creativity and diversity are linked. By employing the potential of women to contribute to the science and technology enterprise, gender-diverse technical workforce can be created. Science, technology, and engineering – all the fields need the talent of women's minds.

#### **v. WHY WOMEN CAN BE SUCCESSFUL IN ENGINEERING REASONS**

Global researches support the fact that including more women in design, product, project management, community, and leadership positions in general creates a more balanced

workplace. A diverse workplace is proven to get better results, more accurately reflects customer/client base, and ensures a wider range of experience. Engineering is a field for divergent types of people because it embraces wide variety of jobs and roles. Research shows that scientists and engineers with diverse backgrounds, interests, and cultures can produce better scientific and technological results, as well as ensure the best uses of those results. Industry simply needs people with the best minds and skills and many of those people are women. Our country's growth and development in coming time will rest on on how we handle this knowledge and technology, and how qualitatively we can develop scientific and technical talent in our youth. All citizens of India should have the opportunity to explore career options in science and engineering which are greatly rewarding. Homogeneity in the workforce is also a barrier to growth and development. Industries need diverse backgrounds and perspectives to keep their lead in this age of innovation. To get gender diversity in the engineering workforce, it is absolutely obligatory to encourage more women to enter the field. But only those who have passion drive and inclination for the engineering field should take up the challenge.

There is a developing consent amongst the industry, academia and governing bodies in India that women make up half of the human resource pool available and the development of the country is destined to suffer if this talent is unused. Technical education, especially in this age of information technology and advancement, plays a significant role in strengthening the human resource capital and thereby contributing positively to the national economy. The Mercer NASSCOM "Gender Inclusivity: Building Empowered Organizations" study in 2008 shows how inclusivity efforts on the part of some organizations in India have helped them in enhancing creativity, productivity and ability to manage change. Their attempts to reduce woman attrition and increased women employment helped them to improve their diversity ratio and build up stronger work cultures.

## **VI. ISSUES AND CONCERNS**

Indian Industry and business has seen an unprecedented increase in the female workforce in the two decades shows assurance towards gender inclusivity and diversity.

Government and companies across the industrialized world have strengthened and sponsored efforts to increase representations of women in technical areas. There are still many issues. Although many women engineers persevere through difficulties to achieve success, there are others who are less able to endure or fight for themselves. The low presence of women in the engineering sphere is indeed a matter of concern. If progress is to be made, it is imperative that the understated gender preference awarded to men in education and industry be understood, acted upon, and changed. The issues for women engineers are found at many levels:

- Raising number is an issue, but retention is a major issue. The gender gap begins at the primary level of education itself where the number of girls enrolling at the primary level is comparatively lower adding the number of girl dropouts in rural areas. At the university-level, gender disparity and traditional mindset prevent women from opting for courses like science and engineering, which are believed to be male-dominant subjects. In addition to this, lesser job opportunities, discrimination in jobs, lesser professional recognition, lack of awareness and societal pressures further warrant that those women engineers who complete their degrees end up receiving negligible opportunities for longer and rewarding careers..
- Getting admission in engineering courses is highly influenced by family decisions. The classroom climate for girls in degree level institutions for women students and faculty in technical university departments has been classically described as 'marginal' to some extent. Many women undergraduates enter their engineering courses highly competent, experience a drop in confidence in the first year of their science and engineering studies. Even the most prestigious institutions such as the Indian Institute of Technology, women are underrepresented at all levels. May it be a college or company, it is still predominantly male culture at majority places, where women acting like women are out of place and women acting like men are just bizarre.
- Most of the studies examining the gender difference in the employment opportunities of engineering graduates in India find that the share of women engineering graduates are

less than that of men to get a job offer due to factors like the lack of adequate and suitable employment opportunities for women, deliberate discrimination in the job market against women which may be based on the false notion of women productivity or simply the prejudice against women. (Suriya, 2015)

- It is also observed that that women in engineering profession 'leak out' of the career pipeline at various stages. The percentage of women students in engineering is not matched by the percentage of women engineering professors and senior researchers or of women professional engineers in industry. In fact, getting the first job after graduation has continued to be the major obstacle in the career track of women engineers. Management and administrative discrimination in hiring and advancement of women is a major cause for slower advancement of women in engineering. The available data not only confirms a slow pace of career growth of women engineers, but also asserts the presence of a glass ceiling. Very few women engineers can reach to the upper management levels, most getting stuck in the middle levels. Many work environment studies highlight the degree to which women in engineering have to prove themselves in a largely male environment. Indian women hardly experience any kind of linearity in their work lives. The engineering field work environment is quite demanding with tight deadline, work pressure and tough competition and career progression is ensured through sustained performance. Indian women at one of many peculiar phases of personal life cannot sustain these demands. Sometimes, the typical Indian social fabric forces them to leave their career before actually leaving. Domestic responsibilities of childcare and care for elders have been the primary reason for the breaks in career. Women often leave the workforce due to the inability to achieve a strong work-life balance. Women who choose to take a break at this stage miss the crucial stage that takes them to the next level of management. When the return to their careers, they find that they have lost leadership roles to their peers who remained in the workforce. It proves to be a brutal circle. The management and administrative

discrimination cuts the women participation in engineering and the less participation further reduce their scope to work.

A scarcity of role models is another contributing factor to the underrepresentation of women in engineering. Women students look to faculty as role models for balancing career and family. Although with changing times women are beginning to attain positions of leadership in engineering schools. Women are beginning to attain positions of leadership in engineering schools and business organizations also. Women/girl engineering students benefit from role models and mentors. The increased representation of women in technical faculty position and higher level roles in industry can fill the dearth for role models and provide a strong voice into policy level decisions.

### ***Recommendations***

- The social fabric plays a major role in making career choices for girls in India. Effective policy making is required to encourage girls to take up sciences and engineering as their chosen fields of study in order to catch them young.
- Long term structural and cultural changes are required to encourage and retain women in the engineering field. To achieve them, we must first acknowledge the male gender preference that exists today and make gender equity a concrete goal.
- To nurture workplace where everybody is comfortable and belongs for which we need to challenge stereotypes prevalent in the mindset about engineering as well as about gender.
- Recruitment drives should address the fervor about Mathematics, Science and technology and desire to be practical and not the gender of the engineer.
- It takes some years for the new comers to become full-fledged engineers. Appropriate support and intermediation can make a big difference and attrition ratio of women engineers can be improved.

- Creation of places and spaces for women's voices to be heard. Opportunities for women's leadership in all aspects of institutional life along with high degree of trust and responsibility for their capability
- Gender-diverse recruitment and retention are essential and beneficial to engineering.
- Some Good Practices: Some companies have already implemented policies on sexual harassment, flexible working hours and flexible leave in India along with other conveniences like crèches, parenting workshops and women's forums at some places. Few companies also provide a counselor for female employees and mentorship programs. For example, Infosys organizes workshops specifically for women and created female portals as part of the inclusivity movement.
- IBM has a women leaders' council, which focuses on attracting female employees and ensuring their development and retention. Women are also enabled through networking groups and mentorship programs and receive visibility in conferences as speakers or participants. Special events like Women's Day and Mother's Day are also organized.
- The highly neglected fact that women make powerful brand ambassadors and women represent 80 per cent of all retail and consumer purchasing power any organization can surely be benefited by the leadership of women employees. Microsoft consciously incorporates women into its engineering design teams, with a view to developing products suitable for women consumers.
- Gender inclusivity provides us with an opportunity to achieve economic growth as well as social justice to allow women to work in professional engineering environment through the specific and unique challenges they face.

Engineers have led the way to many achievements in the present time. Engineers can take lead for gender equity too for adequate economic and social advancement of our country.

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## ROLE OF EQ IN WORKING WOMEN

**Deepthi Mallampalli**

Soft Skill Trainer, Hyderabad, Telangana, India

*Abstract: Men and women have different kinds of Emotional Intelligence, high EQ for both sexes is the key to workplace success. Both men and women have emotional intelligence, according to EQ test developers, but each gender has a significantly different Emotional Intelligence profile. Women have much stronger interpersonal skills than their male counterparts but men have significantly higher sense of self and independence. The original research in Canada, performed on 4500 men and 3200 women is being confirmed by recent EQ testing being done by human performance consultants named, Buckholdt Associates, in Gloucestershire. This means that women are much more aware of their own feelings as well as those of others and relate much better interpersonally than men do. Men, however score more highly on self-regard and independence than women and also do better on dealing with events that are immediately stressful. The importance of EQ has taken over precedence the importance of IQ because the stress at workplace is increasing drastically and the tolerance for failure is becoming negative. In various fields ranging from arts, sports, theatre, military etc. To the much more refined ones as corporate, medical and civil servants, both the genders stand shoulder to shoulder. They are able to pit their strengths in the form of both intellect and physical endurance and are leading our nation towards a brighter future. The importance of the existence of EQ is acknowledged predominantly in the corporate and the field of education. These are two such fields that go beyond the testing of the intellect; they give a high importance to people's interaction skills along with the other mandatory skill sets required for the job.*

**Keywords:** Emotional Intelligence Quotient (EQ/EI), Working women.

### I. INTRODUCTION

EQ is defined as a set of competencies demonstrating the ability one has to recognize his or her behaviours, moods, and impulses, and to manage them best according to the situation. Typically, "emotional intelligence" is considered to involve emotional empathy; attention to, and discrimination of one's emotions; accurate recognition of one's own and others' moods; mood

management or control over emotions; response with appropriate (adaptive) emotions and behaviours in various life situations (especially to stress and difficult situations); and balancing of honest expression of emotions against courtesy, consideration, and respect (i.e., possession of good social skills and communication skills). Additional, though less often mentioned qualities include selection of work that is emotionally rewarding to avoid procrastination, self-doubt, and low achievement (i.e., good self-motivation and goal management) and a balance between work, home, and recreational life.

In essence, EQ is the pattern of how people's biases in their thinking leads them to think one thing or choice is better than another, as well as their clarity in differentiating within those biases to exercise clear and sound judgment especially in times of crisis management.

The dictionaries of the 21<sup>st</sup> century give a broader view and defines a working woman as a person who works for wages or earns a salary through regular employment. These employments could either be provided by external agencies or self generated. She is financially independent. She is the decision maker and policy maker in various fields at different levels.

The EQ-Intelligence is a written test containing short, one sentence items that is computer scored so that respondent's results can be compared to a multicultural normative database. It is being used for recruitment and managerial development purposes in a wide range of industries.

## **II. ROLE OF EQ IN WORKING ATMOSPHERE**

We human beings are innately emotional creatures, which is why an inability to manage our emotions, or influence the emotions of those around us, can undermine our interactions and endeavours at every turn. Higher EQ (Emotional Intelligence Quotient) improves one's ability to cope with pressure, build trust, negotiate, influence without authority, navigate workplace politics, take smart risks, avoid reckless ones etc.

There is only one area which a business—or any organisation—needs to address if it wants to lift itself from averagely successful to excellent: emotional intelligence.

It is about leadership, teamwork, partnership and vision. Founded on excellent practice and understanding of communication, the emotionally intelligent business consistently excels in all these areas.

While research has found that women have an edge over men when it comes to expressing their emotions and perceiving the emotions in those around them, men are by and large better at compartmentalizing emotions so an upset in one area doesn't spill over into other areas.

These findings have important implications in the workplace. In the past men have dominated the top positions, partly because of their stress tolerance and independence, but for people skills are now becoming more important as a culture of team working and as collaboration takes effect. Women's higher scores in the interpersonal areas will now help them reach higher levels in the corporate world. This is especially true if they also develop high stress tolerance.

### **III. ROLE OF EQ IN WORKING WOMEN**

In developed economies women liberalization has started much earlier, where today they have greater freedom and participation in professional and personal life also. Where as in India, which is a developing country, this freedom is found newly and is still in experimental phase. India being a conservative and patriarchal society for ages most of the changes were fought and the change was slow when compared to other nations.

For a long time in India, when the words "woman" and "working" came together, secretarial, clerical jobs or the job as a teacher were associated. The whole of the working women population across the country put together was miniscule when compared to the same in other developed nations. It is only in the recent times that the women are able to aim and reach the senior management position, or even own their own businesses. This was previously related and assumed possible only to the male population. Though the number of women reaching the

higher positions is increasing the challenges are also increasing. There has to be a paradigm shift in the mindset of the society on a whole.

One of the biggest challenges faced is how males treat their female boss and the commitment they are ready to put on the table. This is one such area where there might be unspoken disobedience among the subordinates and the peers. To manage to get the work done without compromising in the efficiency is a huge issue. Another common challenge faced by her is, work-life balance. There is no end to the work at home. . A man can give the excuse of overburden at the work place and pressures at the work place. But a woman has to dawn the role of a perfect housewife and manage the household chores without a single complaint. That would definitely add more stress to her because, if she is a career oriented woman, the pressure she faces in both the personal and professional front is very high.

#### **IV. IMPORTANCE OF EQ**

Once a woman is successfully able to climb the ladder and reach heights, she realizes that not many females around her in that position. We live in a country where even today the top positions are predominantly held by the male counterparts. It is a lonely road ahead. To add to this a woman today should learn to compartmentalize like a man and not carry any of the work stress back home.

High EQ also helps a woman to control her emotions and learnt to find a balance from within. If she is able to understand and acknowledge the importance of EQ she can equip herself with adequate knowledge to tackle with it. Once she learns to control and work around her emotions there is nothing that stops her from her growth.

#### **V. CONCLUSION**

Knowledge is power. Once we understand what EQ is and its importance, we need to collect as much information about it we are automatically solving half the problem. For once we acknowledge its importance and embrace it we can learn to increase the stress tolerance. Just the

way once we knew higher IQ is required for managerial positions and we strived for it, we need to understand that higher EQ is also required to counterbalance it for a person's growth in career.

No matter how much we study or how high up the ladder we climb, being a woman automatically gives us certain responsibilities we cannot shrink from. This delicate balance between personal life and work is a tight rope walk. While at work a woman has a certain set of responsibilities and pressures to handle, but once she reaches home she has to have a personality change-over and turn into a homemaker ready to tackle personal challenges along with a fresh set of pressures. If this balance is not maintained or understood correctly, it might lead to higher rate of divorces for the younger generation.

If they give importance to one aspect of their life, that is either career or family, the other is automatically and sometimes unintentionally neglected. It is a hard choice a woman has to make at some point of her career or the other. But if proper EQ is practiced a woman might be able to handle the balance better. It is very important to learn to not only control one's emotion but also to understand other's emotion and give appropriate consideration to it.

Sympathy might make one a popular manager, but, it is empathy that makes one an efficient one.

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## WORKING WOMEN IN 21<sup>st</sup> CENTURY

Pratima J. Shah<sup>1</sup>

Professor, Applied Science & Humanities Dept., S.N.P.I.T & R.C, Umrah/G.T.U, Bardoli/Surat, Gujarat,  
India<sup>1</sup>

**Abstract:** *The 21<sup>st</sup> century is a century pregnant with opportunities and possibilities. It has been an era of change. Women have always been an important element of the society. But in the 21<sup>st</sup> century, they have become the torch bearers of change and have begun writing their own rule books unlike the women before who were guided by protocols. They have already begun to set new benchmarks in various professions they perceive. It all started from the sparks of globalization, education and socio-economic advancements which gave birth to the concept of women empowerment and lowered the curtains to the hitherto ideal role of a women as a mere home maker. This paper tries to portray the problems which working women may face while she tries to bridge the gaps between family, kids, job and her inner aspiration to achieve personal and professional goals. Women are new to the corporate world but very shrewd players. They have outpaced men in various corporate offices, political activities and have been constantly rising as eminent public figures. The egoistic men cannot bear the rising importance of women in the financial arena and end up creating obstacles in the path followed by them. But can the lava gushing out of a volcano ever be stopped. Present women are like that lava, she has begun to form the new lands and the men establishments in the society have already begun to quiver. The foundation of an equally opportunistic society for both men and women has been laid.*

**Keywords:** *Catastrophe, Opportunities, Priority, Responsibilities, Working women.*

### I. INTRODUCTION

The working women are not new to this world. Since time immemorial they have been working all the 7 days a week and all 52 weeks a year without much acknowledgement of the work they do in bringing up a family, serving their needs and supporting them emotionally. She

has always been treated as a "need not be paid servant", but the dictionaries of the 21<sup>st</sup> century give a broader definition of a working women wherein she works for wages or earns a salary through regular employment. These employments could either be provided by external agencies or self generated to serve her dreams or portray her talents. In our country women is portrayed as Lakshmi, the goddess of wealth, but the irony lies in the fact that it is particularly the women of our society who are greatly denied access to wealth. Women have discovered their real worth after ages of suppression. The women of this age cannot be held back by the norms of orthodox beliefs because they have learnt to move to the rhythm of their heart. She is financially independent. She is the decision maker and policy maker in various fields. Even though she ventured into the outer world, the orthodox traditional roles made for her as a home maker, her so called duties as a mother, sister & wife are still at its place waiting for her. It puts a toll on her as she is torn apart by her home duties & office work. Her day begins in the early, morning with many things to shoulder before stepping out of the house for office. She has to cook food, make the children ready for school etc. She works more sincerely than her male colleagues at her office. At the end of the day she has no excuse for the household duties which are waiting for her even though she is damn tired. She never gets a word of appreciation from her family members. A husband can give the excuse of overburden at the work place & pressures at the work place. But a wife has to be fresh and amiable always.

## **II. WOMEN IN 21<sup>ST</sup> CENTURY**

The 20th & 21st centuries have recorded & marked many changes in the world. These changes also include the changes in the roles played by women. In the 21st century, women are no more restricted to the formerly established norms of cooking, washing clothes, doing household works and looking after the children and family. They have acquired a new role of breadwinners in the family. Keeping aside all the shackles that hitherto kept them jailed in the domestic trap; they have moved into a world of opportunities, a world where she has a choice to live her life & governed by her own norms. But however opportunistic be the world outside, it does not serve the same benefits and prospects to men and women equally. Even after the

advancements in the field of Science & Technology, we have remained much at the same place in treating our women. The only change that has occurred all through the advancing decades is that the women have been given representation at various places but not untouched by prejudices. It's like she has been given a cause to live about, a voice to raise but its volume and intensity is controlled by the male chauvinist society who can even mute these voices. And sadly he does the same. The main reason why a women's contribution goes unnoticed is that they are presumed to be weak, passive, dependent and people oriented unlike men who are considered to be strong, aggressive, independent and things oriented.

Women since ages were denied access to quality life, education and hardly had any choices in marriage and children. But with the increase in globalization, impact of technology, media & other cultures, impact of social, economic and political cross currents of the world, women empowerment started gaining ground and as the awareness implied the real worth of a girl child spread. Women began getting access to education and began making their choices. One of the important choices was to work to earn money rather than keep at home. There are numerous reasons today to why women step out of their home to work and to earn. One reason may be the vision of an independent identity, to earn a living, to run her family or to support her husband financially. But in a male dominated society and corporate environment, fair opportunities do not exist for working women. Women are paid less than their male counterparts for the same type and amount of work. The capabilities of women are often questioned when considering them for administrative and managerial positions. But people often forget it that they are experienced in managing one of the most complex organizations imaginable- the household which has numerous human interfaces. Women have learnt overtime the effective techniques of negotiation & reconciliation. They have ample qualities of patience & understanding along with an inherent quality of emotional intelligence. All these skills can be brought to bear upon the workplace which can help in cultivating a richer working environment.

The harsh truth is that the working women face many problems at workplace just by virtue of their being women. The quality of work that women do is of prime importance. Women

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find employment easily in the caring and nursing sectors and routine submissive sectors like nurses, doctors, teachers, secretaries, assembling jobs, call centres, etc. For technical, administrative and managerial positions, preferences are given to men of equal qualification. Thus this evil of gender bias begins from the first stage of recruitment. The belief of male superiority over women makes it necessary for a woman to be much more advanced and skilled than her male colleagues to be at the top of the corporate ladder.

Even in the 21st century, when women have reached the Everest and have made it in the corporate world by taking up the challenging roles of executives, directors, marketing professionals etc, the age old image of woman the homemaker has not much changed. Even if she works, comes home tired or has to leave early for her job, she is expected to cook food, take care of her kids and justify her role as a housewife by handling other household activities. The male counterpart does help but holds no compulsions & responsibilities. It becomes even miserable for a woman to work when her own family gets in her way. A woman could still bear up with all the problems at workplace had she been given the choice to manage her salary. But as per the norms of the society she has to hand over her salary to her father, husband or her in-laws. These depress her morals to work.

### **III. WORKING WOMAN & HER HOME**

Home is the topmost priority of a woman now and forever. This is because it is SHE who makes a home into a home by her love, care, devotion and hard work. This truth has been accepted by one and all today but it has also given rise to many problems. Just because the woman goes out of her home and works outside. Today's woman is educated and it is this education that has made her capable to shoulder the responsibilities of life exquisitely. But this has also led to a catastrophe at her home. The reason for this is – Once the woman is capable of earning she chooses to make her career. In doing it she begins neglecting her household duties and even thinks of doing it below her dignity.

In India this is the crux of the problem created because of working women. Once she moves out of the house and begins working, her home starts getting neglected due to different reasons. The first reason is that after having worked for the whole day, she is left with no energy to go home & work – MOST GENUINE REASON. Secondly she begins to lose interest in the work at home. She does all those minimal things to run the family but without any interest in making improvements. As she is working she starts behaving like a man or like her husband who was the privileged bread earner till now. This thinking of hers makes her lose interest in her family & she just focuses on raising her career prospects. These reasons have given way to multifarious problems.

***Problems:***

The women cannot give enough time to her children. This results in disobedient & undisciplined children who are selfish & careless as there is no mother around to teach them the finer emotions of life. Secondly in a home where the woman is working it becomes difficult to have elders/ guests as there is no one to look after /entertain them. Care of children, elders, family members & guests is just out of place in the busy schedule of a working woman. It is true that a working woman adds to the income of the family & even helps to improve the standard of the family. She enhances her image but at the cost of many unsolved problems created in the family & society. As she has become equal to man in all aspects, the ego of the man is hurt & he revolts at home, in the office and in the society. Man feels challenged by the working woman as now he is no more the uncrowned king of his home, family & society.

**IV. WORKING ATMOSPHERE**

The atmosphere at work places is not so congenial. The male colleagues consider women as scapegoats for their sexual gratification. Incidences of touching intentionally, using double meaning words, poking their noses in her private affairs & unwarranted comments are examples which cause irritation to the woman making her defensive. She has to put up with the one sided sexual advances by the boss, dirty stares at her body, trying to lure her for promotions in return

for all these things are very common for a working woman. As she has entered newer fields she has to face dangers like sexual advances, eve-teasing & transfers.

The male dominated society cannot accept WOMAN as an INDEPENDENT identity. Top of this a woman cannot break the stereotype roles of mother & wife. She has to manage with childbearing and child rearing without any ifs & buts. There is no end to the work at home. A career woman has endless problems which are peculiarly different from place to place, & person to person. It is very much essential to strike a balance between home & work duties to save the career oriented woman from their daily increasing hardships and health problems which are a result of this stress.

It is only the man's attitude towards woman which can make a difference irrespective of any laws which are made for women. Because no law however strict it may be cannot help in changing the conditions of working women unless and until man changes his attitude towards working women. The Indian male dominated society is gradually digesting the changes. Absence of joint families & financial independence of women have made man absorb the change. Government initiatives on eve teasing, sexual harassment of working women has also helped favorably. Despite of all hardships we must understand that women have battled a great war and are still continuing on their own against the hardships in their life have achieved remarkable success in every sphere of life.

#### V. CONCLUSION

In the wake of the 21<sup>st</sup> century, women have awakened to realize their real potentials. They have decided to live their real potentials. They have decided to live their lives in their own terms. Financial independence, if not the sole reason, is a vital parameter in deciding the quality of their life. They have moved ahead of criticism and comment and have learnt to communicate their needs and aspirations in the male chauvinist society. By being financially independent, she not only earns money to feed the dependent mouths, but has also earned the independence of making decisions that concern her life. They have successfully taken over the role of bread

winners along with the traditional role of a home maker. They have already portrayed their excellence in main stream professions like teaching, nursing, corporate business and politics. Even in the offbeat arena they have successfully made it as chefs, dancers, singers, organizers, motivational speakers, athletes, painters, designers, and everything you can imagine rather women can imagine. At present there may be fewer women actively involved in the corporate world of finance but it is better than the past when there were none. Men have more or less accepted the changing norms of the society wherein she is a *working woman*. That trend is not far away when every house will have a woman working to earn a better living.

She is like a brook, recently melted out of the glacier, the orthodox society. Her path is filled with huge rocks of protocols which require her to submit her desires, but the women in 21<sup>st</sup> century are well acquainted with the art of persistence and patience. She will slowly and steadily cut down these rocks and will move down the valley to make way for a new river of opportunities for herself and the rising women behind. It would not be wrong to call the 21<sup>st</sup> century as the century for rising women and merrily the dawn has already set in to spread the light over the equally opportunistic world for both men and women.

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## WOMEN MANAGERS IN INDIA AND GLASS CEILING

**Dr. Hetal Tandel**

Gidc Rajju Shroff Rofel Institute Of Management Studies

***Abstract:** Women in India have struggled to establish an identity and create a space for themselves at their workplaces, especially in terms of leadership. The number of women in administrative and managerial occupations has increased over decades, but the proportion of women employed and moved as top level managers still remains small. Therefore it is important to understand why women are underrepresented in management cadres. The gender inequalities at the management level of organization have been explained in various ways. Some researchers had focused on differences on career progress between women and men, identifying reasons like less education, seniority, training and experience. Some studies have also indicated that the women managers are confronted with structural barriers. Present study was undertaken to know the status of women managers in India. Secondly, a focus is on the concept of glass ceiling and its presence in India. Lastly, an attempt was made to study the recent development of women managers in India.*

***Key Words:** Glass Ceiling, Gender Equality, Women Manager.*

### I. INTRODUCTION: WOMEN MANAGERS

Gender equality in practice is far more complex than it is in words. It has been a man's world for eons and everything has been discussed from that standpoint. That outlook started changing with women making inroads into influential positions - be it politics, business, sports or governance. Slowly and steadily their numbers are growing and their efforts more visible. Women have reinvented themselves with education and endeavor to become role models. India is among the countries witnessing an increased participation of women in senior levels along with places like Taiwan, the Philippines, Hong Kong and Sweden. Being one of the fastest growing economies in the region clearly does not translate into bigger and more powerful roles for women in India who land far fewer top jobs than women in BRIC countries and India's Asian

neighbors. The Indian metros do emerge better than the national average with Chennai closest to the global average at 22 percent followed by Delhi at 18 percent and Bangalore at 16 percent.

Economy	Percent of firms with female participation in ownership	Percent of firms with a female top manager	Proportion of permanent full-time workers that are female (%)	Proportion of permanent full-time production workers that are female (%)*
All Countries 2	16.7	8.4	16.6	19.2
Afghanistan (2014)	2.2	4.7	22.1	34.3
Bangladesh (2013)	12.7	4.8	15.8	21.1
Bhutan (2009)	31.3	...	14.2	...
India (2014)	10.7	8.9	14.7	11
Nepal (2013)	21.8	17.2	18.2	17.1
Pakistan (2013)	12.2	6.1	7.5	1
Sri Lanka (2011)	26.1	8.8	24	30.8

Table 1: Showing participation of women at workplace in south Asia:

*Notes: \* this indicator is computed using data from [manufacturing firms](#) only.*

*(Source: Enterprise Surveys (<http://www.enterprisesurveys.org>), The World Bank.)*

A holistic approach to a gender policy, which tackles some interconnected causes for gender inequality, is a pre-requisite for gender mainstreaming. Gender mainstreaming requires equal representation of women and men both, in decision making. But in a society like India, men rules the roots in decision making in all spheres, be it a home front or a work place. Providing congenial atmosphere to women managers to work, which leads to satisfaction from their jobs, are essential elements for gender mainstreaming. In a male-dominant society like India, they are always being questioned about their intelligence, skill, capability, ambitions and performance as managers. Women, who choose non-traditional career, fail to receive support from their family members as well as from society. But those who are strong and clear about their goals & missions in life and who have self confidence tend to break all the myths. The myths concerning competence and commitment to work continues to influence employment decisions and adversely affect their chances of promotion also. It is said

that women are not aggressive by nature that's why not suitable for managerial jobs. Indian society is changing in favour of working women.

### ***Constitutional and Legal Provisions for Women in India:***

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. Anti-discrimination provisions under the Constitution of India The advocacy for anti-discrimination can be traced to the innate provisions in the Indian Constitution. Article 15 prohibits the state from discriminating on the grounds of religion, race, caste, sex and place of birth in various day-to-day activities, including when it comes to providing equal employment opportunities. Further, Article 16 empowers the state to make reservations with respect to appointment for posts in favour of any backward classes of citizens if the state is of the opinion that such classes are under-privileged.

## **II. Glass Ceiling-An Overview**

The very fact of women being adequately represented in the work-force, but hardly present in the senior managerial positions has been labeled "the glass ceiling", "a barrier so subtle that it is transparent, yet so strong that it prevents women from moving up in the management hierarchy. ( Morrison & Von Glinow (1990; p. 200) {The term "glass ceiling" was coined by Hymowitz and Schellhardt in a report on corporate women published in 1986 edition of Wall Street Journal.}.

As appears from extant literature, the "glass ceiling" comes in many forms: women's underrepresentation at the corporate hierarchy, gendered wage gap, occupational segregation, discriminative corporate policies, lack of attention to the specific needs women have, sexual harassment at the workplace, and exclusion of women from informal networks. A tremendous amount of research has been undertaken in this area with "Breaking through the Glass Ceiling" by International Labour Organization (2004) being one of the most comprehensive international studies. Yet, India's sample was not included in the latter. Research reveals that the attainment of top executive positions for females in the world in general and India in particular is complex and involves many variables.

In general, countries in North America, South America and Eastern Europe have a higher share of women in management jobs than countries in East Asia, South Asia and the Middle East. Nevertheless, the report indicates, "in female-dominated sectors where there are more women managers, a disproportionate number of men rise to the more senior positions and in those professions normally reserved for men, women managers are few and far between

***Factors Influencing Women managers to Breakthrough Glass Ceiling in India:***

- Governmental Initiatives- this ranges from education for women, better representation in educational institutions, and legislation on safety and empowerment.
- Ambition by women to reach the corner office. Culturally and socially, women today are feeling the justifiable motivation and energy to push for the top job
- Family support - women aiming for leadership roles are being supported and encouraged by family members, who are far more focused on her happiness and success than perhaps the previous generations were
- Strong professional structure. At the workplace, the HR and company structure is gearing itself to incorporate and promote more women leaders than before.
- A greater corporate sensitivity and acceptance of the woman as part of a larger entity.
- Mentors and role models. Mentors are increasingly used and depended on by many career-oriented women.

- Senior women leaders are getting more conscious of their impact on this space, and are willing to give time and direction to younger women leaders and the organizational process to attract and retain them.
- The development of technology has resulted in a more virtual world that is less dependent on presentees, and physical presence. This results in a greater span of control for women.

**Review of Literature:**

Sr.No	Author	Year	Findings
1	Oakley	2000	At higher executive levels, particularly at the most senior level female chief executives are very rare.
2	A.P.Kottis	2000	Despite the increase in the number of women intake in business schools only a small percentage of women are found in managerial positions.
3	Eyring and B. A. Stead	1988	In the Metropolitan District Council situated in Yorkshire, UK where 66 percent of the workforces were women, majority of them occupied the lower range of the white collar posts.
4	Margaret Gibelman	2000	He has selected employees of 74 non-profit agencies throughout the United States indicates that females are overrepresented in direct-service positions.
5	Connell and Sinclair	1987 1998	It's the gendered structures and practices operating within organizations which result in very different career experiences and outcomes for women with in organizations.

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6	Adler and Sinclair	1999	In the USA and Australia there continues to be a significant difference in the numbers of men and women who reach senior management positions.
7	Talmud and Izraeli	1999	The number of women is increasing at junior and middle management positions,
8	Tharenou	1999	Women in most countries plateau at lower to mid level management positions.
9	Catalyst	1990	It is because of the balancing act that women struggle throughout their careers
10	Brown& Irby & Czaja	1998	Most of the women are missing the opportunity as they give priority to their family life.
12	Koshal et al	2006	States that in India 2 women per 100 economically active men take administrative and managerial positions in India.
13	IBOS by Grant Thornton	2004	42% (59% globally) of business in India include women in senior management positions, but women occupy 12% (19% globally) of the senior management posts available.
14	The ASSOCHAM	2004	Reveals that educated metros and large town females are opting for self employment. It asserts that there is a need for a National Policy for promoting women in top levels of management.

### III. Recent Development of Women Managers in India:

India is relatively young as far as corporate Women Leadership is concerned but has played an excellent catch up, by moving quickly forward to be aligned to its global counterparts. India Inc had an abysmally low representation of women at the top has been well chronicled over the years. But there is a bright spot emerging that gives hope. Women's presence in senior management roles has now crossed the double-digit mark, signaling the progress that they have made in the corporate world. The past is moving away, and the future is a dazzling catch up. Women are moving center stage as political, social and economic beings. While remaining conscious and wary of our history, looking forward and embracing our empowerment is critical. It's expected to gather strength over the next few years as there is also a growing trend of more women appearing for CAT exams and business schools admitting more female students. The increase in number of women leaders is a welcome trend. Typically, women tend to sacrifice their careers over family. This is the single biggest deterrent for Indian working women to scale the corporate ladder," says E Balaji, CEO, Randstad India. The lack of women at the top rung is fallout of fewer options being available for organizations to choose from as far as female talent goes. "The reason for the number of women in senior positions going up is reflective of the fact that Indian women have become more career minded, have more social support along with the climate and context being right for this growth in female participation in the workforce.

#### **IV. CONCLUSION**

The glass ceiling was a concept applied to women and some minorities, irrespective of their qualification or experience. It simply mean not given equal opportunities for further advancement in their careers. But today, we find many women managers at senior position in India. When we look at the leading business houses in India inc, wives & daughters are breaking glass ceilings. If we move beyond business houses and pay heed to corporate houses, the scenario is not much different. Gender inequality has been an important research area for many social activities world over. But apart from entrepreneurial background, Indian women are still perceived as someone who cannot take hard-core business decisions. As compare to other developed countries, India is still lagging behind world's average in female representation in

management because many times the traditional mindset of the society is that women cannot take hard-core managerial decisions and manage a crisis situation. Increasingly, several organizations have made a conscious effort to improve the representation of women in their leadership teams. But still there is a need for corporate to help women balance their personal and professional lives. No doubt there are areas where organizations need to be more sensitive.

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## "PERSONALITY IMBALANCE OF FEMALE WORKFORCE IN EMERGING SCENARIO"

### -A DETAILED SURVEY CONDUCTED IN SURAT CITY IN 2015

**Dr. Purvi Kothari,**

HOD, Sir K.P. College of Commerce, B. Com (Hons), Surat, Gujarat, India.

**Abstract:** *In this fast moving global scenario, women are working shoulder to shoulder with men, which is a well accepted and appreciated scenario. However, the mental, physical and psychological treatment to working women does differ, especially in India. The researcher has conducted a detailed survey in Surat city and tried to justify the hypothesis and derive a conclusion. The study is a psychological framework which covers the personality imbalance amongst working women in India, which is backed by literature study of top women entrepreneurs in Forbes list.*

**Keywords:** Guilt free work, Personality split, women psychological stress, work force increase

#### I. INTRODUCTION

Fact and figures of working women in India seem fascinating. It's an eye opener to the world, how Indian women have risen from the roti maker to the Forbes list. However, beneath this rosy scenario, there is a dirty picture which needs utmost attention and should be understood by all. The portray of an Indian working women is always that of a **superwoman**, from domestic work to office performance and that too under hyper stress. In the year 2014-15, the researcher has tried to dig out this pain and sketch out the untold story and split personality of every working woman. Through this paper the researcher has tried to unveil the dirty picture which needs urgent attention and understanding.

#### II. REVIEW OF LITERATURE

Women working force in India is on a steep rise. Fact and figures drawn from IMF working paper on "women workers in India – why so few among so many?" ( Sonali Das, Sonali

Jain – Chandra, Kalpana Kochhar and Naresh Kumar) , state that , workforce has been on an increase in Gujarat.



“Work life balance” means conflict between work path and family schedules. In modern life style it means ‘integration’. (Padmarsree warrior, CTO, Cisco system, TOI, Dec 21, 2014) Acc. to published articles on split personality, successful women quote “it is not necessary for women to be perfect in both. Women need to prioritize. Some days with important work can be delegated to work only while others which need family priority can be dedicated to family as well. So it needs Integration”.

As quoted by Pepsico CEO, Indra Nooyi, “Women cannot have it all and they die of guilt”. Sometimes when women are complimented for good work they do not easily take credit because there is guilt that they have achieved it by sacrificing somewhere.

**Objectives of the study**

1. To study the personality imbalance among working women in Surat city in 2014-15.
2. To find out the support from the family and their attitude towards a working women.

### ***Scope of the study***

Relatively to the global women workforce, the Indian working women are expected to behave as super women and multitask at its optimum level. This scenario is very obvious in India where a women behaves a Rani Laxmibai at the work place at the same time behaves as a domestic 'bai' when she reaches home. This personality 'split' is reflected in this study. The study incorporates a common slogan "Leave the crown in the garage and don't bring it into the house."

### ***Research Problem***

The study covers a hidden mental status of working women which is not highlighted as yet but which requires utmost attention. The researcher states the problem as a personality imbalance and personality split which causes tremendous stress and guilt to every working women not only in Surat but in whole of India.

### ***Methodology***

The study covers focused questions relating to personality imbalance in the structured questionnaire with close ended and qualitative questions. On the basis of the responses of the population , Binomial test is applied to derive at conclusion and justify the hypothesis.

### ***Sample Size***

The data are collected from Surat city through secondary data methods as well as primary sources . Data were collected through 250 well structured questionnaires from 5 zones in surat – Udhna, Varachha, Central, Athwa and Rander area. These data were filled by working women, their husbands and family members to portray the detailed scenario. Focused interview with corporate women in garment and diamond industries were also collected by the researches. Data from the websites, news papers, journals, articles and biography of leading corporate women in India are also interwoven in the study.

### ***Hypothesis***

Ha0: working women do not suffer from personality imbalance in Surat city.

Hb0: working women do not get full support from family in Surat city.

**Data analysis**

The findings of data after statistical application prove that, we reject Ha0. Similarly Hb0 is rejected.

Ha0: working women do not suffer from personality imbalance.

**Binomial Test**

	Category	N	Observed Prop.	Test Prop.	Asymp. Sig. (2-tailed)
VAR0000 1	Group 1 Yes	144	.58	.50	.019
	Group 2 No	106	.42		
	Total	250	1.00		

As p-value is  $0.019 < 0.05$ . H0 is rejected at 5% level of significance.

Hb0: working women do not get full support from family.

**Binomial Test**

	Category	N	Observed Prop.	Test Prop.	Asymp. Sig. (2-tailed)
VAR0000 3	Group 1 Yes	95	.38	.50	.000
	Group 2 No	155	.62		
	Total	250	1.00		

As p-value is  $0.00 < 0.05$ . H0 is rejected at 5% level of significance.

**Data findings**

- Working women do suffer from personality imbalance.
- Working women do get full support from family.

### III. CONCLUSION

It's high time, women in Surat learn to prioritize and set themselves as "guilt free" as men work-force. The researcher provides few tips for women work force.

- Go ahead and take a break.
- Prioritize and integrate.
- Network as well as isolate.
- Lead a guilt free life.
- Put down the crown of "super woman".
- Encourage young entrepreneurs.
- Teach children and family to respect your work.

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## REVIEW ON WOMEN AND CONFLICT MANAGEMENT

**Manisha Desai**

Ph. D. Student of Civil Engineering Department, Sardar Vallabhbhai National Institute of Technology, Surat and  
Asst. Prof. Civil Engineering Department, S.N.P.I.T. & R.C., Umrahk

**Abstract:** *This research reviews the work life conflict and its effect on employee performance. The roles of women in this modern age have changed after generations of silence. Women's stories of their struggles for social change, justice, and for peace are beginning to be told (Ferris, 2004). There are a significant number of stories on women protesting against violence. Public awareness was created by the researchers regarding the problem prevailing in the country on how some organizations are getting the benefits of social support work and some don't and found out that out of many reasons one of them is the lack of specificity and adequateness of general-ability. Very few organizations have an affinity to grip the ethnocentric means for company decisions to establish and for their development. This paper is focused on the heroism of women in maintaining peace.*

**Keywords:** Job Performance, Work Life Issues, Work Life Conflicts, Working Peacemakers

### I. INTRODUCTION

This section introduces the special issue of the paper: the need for consideration of the roles, experiences, needs and capabilities of women, and for a gender-aware analysis, in developing peace building policies. We begin by reviewing what we know of women's experiences of conflict, followed by a review of what can be learned from a gender analysis of conflict; and then finally a consideration of the implications of these perspectives for peace building. In today's growing world, the issue relating to work life and its impact on job performance has been considered as a very important topic to deal with. Every individual is faced with a number of problems which she has to accept and solve. Time is considered as money because it never stops for any one. Similarly, if an individual stops and feels that she

cannot deal with the problems then she has to face a lot of hardships in her life. The time she had wasted on thinking can never come back. A lot of compromises are made during the journey of struggle. What an individual is doing to earn her livelihood is not just for her personal prosperity and success, but she has to do a lot for her family life and her own safety and privacy along with theirs.

As the trend of working women has taken a huge place all over the world, it has also increased the need of work life balance with family and job. Three of the many concerns which were highlighted by many pre researchers include time, energy and relationships. A woman has to deal her husband with caress and gentle way, has to do the house keeping and support her husband in every way, has to give her children a great upbringing, and has to manage the work life efficiently as well. If any of the issues are not settled, then it will bring a disastrous outcome for her. She has to maintain the balance or equilibrium between everything she is handling. The equilibrium is really very difficult to achieve by a woman.

## **II. GENDER AND CONFLICT**

The term gender denotes all the qualities of what it is to be a man or a woman which are socially and culturally, rather than biologically, determined. Gender includes the way in which society differentiates appropriate behaviour and access to power for women and men and, in practice; this refers to patterns in which women are generally disadvantaged over men. Most studies of gender address this problematic of the disadvantage directly, with attempts to measure, explain and review ways of challenging it, and therefore tend to focus almost exclusively on the behaviour and experiences of women. The differences between women are also explored in some studies, which help to break down any tendency to see women as a uniform category.

## **III. WOMEN AND WAR**

For many years, women's roles in war and other types of violent conflict were quite invisible throughout the world. Accounts of war, through news reporting, government propaganda, novels, the cinema etc, tended to cast men as the 'doers' and women as passive,

innocent, victims. As we have come to know more of the whole range of different women's experiences, it has become clear that there are many different ways in which women live through wars: as fighters, community leaders, social organisers, workers, farmers, traders, welfare workers, and in many other roles. In many wars, some women have used their different roles to try to minimise the effects of violence, if not actively to try to end the wars themselves, by acting as peacemakers. By contrast, however, some accounts of wars highlight the roles of women in motivating the men in their communities to fight. This is particularly so where wars are about national identities, and as women in most societies take the major responsibility for passing on cultural identities to children they have also played active roles in supporting exclusive and aggressive ideologies about nationalism. Accounts of some conflicts document the actual violence committed by women. Nonetheless, in spite of the great contrasts in their experiences, also mediated by age, class and regional or ethnic background, there are striking commonalities.

#### IV. KEY POLICY OBJECTIVES

Three key policy objectives emerge from the foregoing analysis:

- *Avoiding a gendered peace*, where a gendered peace is a post conflict situation in which peace building policies address the needs of women less adequately than those of men, or which result in a deterioration in the situations of women. The achievement of this objective would also have wider positive knock-on effects for society in general, because of the important post-conflict roles commonly played by women (e.g. caring for survivors, managing social networks, educating children). Furthermore, minimising, or removing such inequality also represents a move towards positive peace in itself (see Section 2).
- *Working with women as change agents in society* to tackle entrenched violent and aggressive behaviour which is rooted in forms of masculinity. This objective is highly compatible with objective (i), and is expected to improve the situation for women as well as having positive outcomes for peace building generally.
- *Working with men as change agents in society* to tackle entrenched violent and aggressive behaviour which is rooted in forms of masculinity. This objective is highly compatible with

objectives (i) and (ii), although it requires quite a different set of activities. It is also expected to have positive outcomes for peace building generally.

#### **V. WORKING WITH WOMEN AS PEACEMAKERS**

The common association of women, and the female gender, with peace, suggests that policies to work with women ought to be fundamental to peace building. As we have seen, it is not uncommon to assume that women have special qualities which equip them better than men for peace, and better for peace than for war. For instance, International Alert's draft Code of Conduct stated that,

*We explicitly recognise the particular and distinctive peacemaking roles played by women in conflict afflicted communities. Women and women's organisations are often reservoirs of important local capacities which can be used in peace-building activities...*

There are many examples where women have courageously intervened in battles to force peace (in Ethiopia, Somalia and Sudan, for instance). Women have also taken up opportunities for peacemaking between groups of warring men. Under such circumstances they sometimes call on and express values, behaviour and codes which are explicitly associated with their gender. As one female peace activist commented in *Women as Peacemakers*,

*Both men and women have the potential for peacemaking and the responsibility to build and keep peace. The women, however, seem more creative and effective in waging peace ... It is the women's emotional strength to transcend pain and suffering, and their predisposition to peace that provide them with greater potentials for peacemaking.*

#### **VI. CONCEPTUALISING CONFLICT AND PEACE**

A common aim is that the 'normal' state of affairs in society to which one should seek to return, or achieve, is one where conflicts of interest, and thereby clashes of identity, are not expressed violently. The resultant condition of society might then approximate to Gatling's

negative peace, which is the way that the term peace is most commonly used; i.e. the end of widespread violent conflict associated with war. Negative peace may nonetheless include prevalent social violence (against women, for instance) and structural violence (in situations of extreme inequality, for example). Moreover, this limited 'peace goal' of an absence of specific forms of violence can, and often does, lead to a strategy in which all other goals become secondary. Negative peace may even be achieved by people accepting a worse state of affairs than that which motivated them to fight in the first place, for the sake of the removal of prevalent organised violence. In many ways negative peace is therefore not a useful way of conceiving of peace, in spite of its widespread acceptance amongst governments and international agencies. This paper takes the position that moves towards gender equality are central to moves towards positive peace; as one of the main cleavages of inequality in all societies it has to be addressed as part of peace building.

## **VII. IMPLICATIONS FOR PEACE BUILDING**

There is an implicit relationship between negative and positive peace, in that negative peace is often assumed to precede positive peace, but there is clearly no inevitable progression from one to the other. This kind of temporal distinction between different types of peace, also leads to different kinds of peace processes with some issues or activities being 'held back' for the longer term. The understanding gained from conceptualising peace and conflict shows clearly that policies have to be geared to positive peace, and to longer-term implications, if peace building is to be successful. Just as violent conflict has to be seen as being related to structural and other wider forms of inequality, so peace building has to include measures which challenge and help to change such major forms of inequality, one of which is gender inequality.

## **VIII. CHANGING THE CULTURE OF ORGANISATIONS AND INSTITUTIONS**

The institutions most in need of reform vary in different post-conflict contexts. Nonetheless, it is commonly agreed that the security forces are almost always central; without

adequate personal security (for women and men), it is very difficult for levels of violence to be reduced, or even sometimes for a return to war to be prevented. These institutions typically embody the aggressive values of masculinity both in the way internal decisions are taken and management issues are resolved, as well as the way that services are delivered to the public. Several countries have begun to tackle these problems by focusing on reducing violence and corruption within the police force, and have incorporated the re-training of officers to deal with rape. Using women as key trainers and increasing the number of women employed, especially in more senior positions, are often seen to be useful strategies here.

## IX. CONCLUSION

Being clearer about the meanings of conflict helps to be clearer about the requirements for peace building, and the distinction between negative and positive peace. Furthermore, keeping the goals of positive peace in mind helps to reveal connections between the short and longer term goals and activities. A gender analysis suggests that social norms about masculinity strongly influence the prevalence of, and tendency towards, the violent expression of conflict in many places. One way to begin this process is to increase the representation of women in key decision-making bodies and institutions. It also points to the need for a much wider set of policies which expressly move in the direction of positive peace by addressing the major inequalities and social divisions in society. Clearly, gender analysis is an essential component of such a strategic view, and policies aimed at increasing gender equality and reducing gender tensions, are highly significant, although in practice often marginalised or completely neglected.

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## WOMEN AT WORK AND HEALTH PROBLEM

**Patel Jagruti K.**

Asst. Prof., Department of A.S.H., S. N. Patel Institute of Technology and Research Centre, Umrahk

**Abstract:** *In 21<sup>st</sup> century the role of man and women is equivalent. In developing country like India perhaps role of women is more hectic. Women in India have to balance between family and job due to which women may undergo mental stress, Insomnia, Obesity, Polycystic Ovarian Disease (PCOD), Hypothyroidism Musculoskeletal Issues etc. This paper includes the survey of health issue done by Dr. Chhavi Mehra, ASSOCHAM, and other cases. Compared to previous century women are facing more infertility issues, which indirectly affect their social life too. Moreover some working women face problem of deficiency of vitamin B12, B3, iron deficiency etc. The worst part is that a majority of them do not get to visit the doctor. The reasons vary from a busy schedule to many more.*

**Keywords:** *Disease, Health problem, Multi tasking affecting women's health, Vitamin deficiency, Working women*

### I. INTRODUCTION

The role of women is something that varies significantly across the world today. However, we can generally say that women's roles have been expanded from what they traditionally were in the past. This is especially true in more developed countries. In the far distant past, women's role was to bear young and care for them. As part of that caring, women have traditionally been very involved in food preparation, which in many cultures expanded to include agricultural efforts to raise food as well as collecting water, gathering fuel for cooking, and making of objects needed by the family such as pottery and clothing. As tools and technology has evolved, the assumed role of the woman as the caregiver has ceased to be the only acceptable role in some parts of the world and in some cultures, although it persists in other areas. The generalizations have many more exceptions in today's world.

However, more than ever, opportunities in becoming educated, serving in medicine, politics, news reporting—in fact, and most career opportunities—are open to women. Things have changed a great deal over the last three hundred years—even since women won the right to vote near the beginning of the twentieth century, and equal opportunity legislation was passed just past the middle of the twentieth century. But they are facing many health problems at their work place.

## II. TOP 5 HEALTH ISSUES OF WORKING WOMEN BY DR. CHHAVI MEHRA

In 16 years of her practice as a physician, she has seen the age group in the waiting room getting younger and younger. In the 1990s we had more people visiting the doctor's office above the age of 50 and now it is more populated with under 40- year-olds! She has analyzed the most common reasons she sees working women in this age bracket and the answers are revealing. The top health issues that women seek to remedy are: insomnia, obesity, back and neck pain, chronic fatigue, hypothyroidism and Polycystic Ovarian Disease (PCOD).

Most if not all of these conditions are secondary to poor eating/sleeping schedules, stress at work and home and jobs that confine them to a chair. Let's take a quick look at these problems.

- A. **Insomnia:** Is becoming the number one cause for various health conditions including blood pressure. Late nights at work, working in shifts, working on computers or calls has become a norm in our work culture.
- B. **Obesity:** Easy access to and affordability of fast or ready- to- eat food has increased the problem of obesity around the world. Obesity leads to PCOD, diabetes, depression and knee problems among others. Avoiding large gaps between meals, eating small portions at a time, eating balanced meals comprising complex carbohydrates (multigrain bread or chapati, jaggery, oats) protein (meat, poultry, curd, skim milk, nuts ,dals) fats, dairy products, fruits and raw vegetables is the key to weight loss. If we look at our daily diets

we will find infrequent large meals with a high content of simple carbohydrates (white rice, maida, potato, white bread).

- C. **Polycystic Ovarian Disease (PCOD):** Also called PCOS is a syndrome that arises out of hormonal imbalance. It can affect fertility and may require surgical intervention. Young women usually present irregular menstrual patterns. More and more cases of PCOD in younger women are coming to light today. PCOD presents as a combination of excess androgen (male hormone), menstrual irregularities and what is called the Metabolic Syndrome (central obesity and insulin resistance)
- D. **Hypothyroidism Musculoskeletal Issues:** There is almost an epidemic of this condition around the world! Hypothyroidism occurs when the thyroid produces a low level of the thyroid hormones which are chiefly responsible for metabolism. A deficiency in iodine can trigger this condition but the medical fraternity is at a loss to explain why we are seeing an increased frequency of hypothyroidism despite the fact that iodization of salt is now prevalent everywhere. Hypothyroidism is difficult to spot till the symptoms are aggravated: these include fatigue, depression, modest weight gain, cold intolerance, excessive sleepiness, dry, coarse hair and constipation. However, hypothyroidism is treatable.
- E. **Musculoskeletal Issues:** Like chronic lower back pain, neck pain along with chronic fatigue is being seen due to women taking on mammoth tasks with no realistic ideas about what their bodies are capable of. They are daughters (responsible for aging parents), wives, mothers, corporate heads, friends, and homemakers. They work from morning to night, eat poorly, and for any job they fall short of, they do not forgive themselves!

### III. SURVEY BY ASSOCHAM

**Multi-tasking seriously affecting corporate women's health:** Striking the right balance between work and home has always been a challenge for working women. A survey now finds that this daily "multi-tasking" is taking a toll on their health. The worst part is most of the affected women are in the 32 to 58 age group. The survey titled 'Multi-tasking seriously affecting corporate women's health' was conducted by the Associated Chamber of Commerce and Industry to mark International Women's Day on March 8. It was held in Ahmadabad, Bangalore, Chennai, Delhi, Hyderabad, Jaipur, Kolkata, Lucknow, Mumbai and Pune. 75% of total sample size of 2800 corporate women employees from 120 companies across 11 broad sectors had one or the other health problem. 78% of the sample size suffered from lifestyle, chronic and acute ailments. These included obesity, depression, chronic backache, diabetes, hypertension, high cholesterol, and heart and kidney diseases. About 42% of sample size was found to be suffering from lifestyle diseases such as backache, obesity, depression, diabetes, hyper-tension and heart ailments. Fear of losing jobs in an environment of economic slowdown and low employment generation is making things worse for working women. The worst part is that a majority of them do not get to visit the doctor. The reasons vary from a busy schedule to staying in denial mode, and some of them take to home remedies.

#### ***Other cases***

1. At some working places women directly or indirectly get the exposure to chemical products at work. Some commonly used substance can either affect fertility or can easily cross the placenta and affect the foetus directly and some cause miscarriages or malformations.
2. In majority of working women it has common been like a trend that they come across vitamin deficiency, iron deficiency etc. Due to which women not only get physically fatigue but also mentally disturbed. It may lead to some social issue.

3. In some metro cities those women who put on high heels get issue of backache. In some cases most of the working women have complaint of headache. This sort of problem may not allow women to take decision and execute it effectively.
4. Depression is one of the most common of all psychiatric disorders. Women disproportionately experience a number of risk factors for common mental disorders, including: Gender-based violence, Socioeconomic disadvantage, Low income/income inequality, Low or subordinate social status and rank.

#### **IV. CONCLUSION**

- Most of women are getting affected in age group of 32 to 58.
- Main reason for women's health issue is that they are not able to visit their doctor.
- Top 5 health issues of working women are insomnia, obesity, back and neck pain, chronic fatigue, hypothyroidism and Polycystic Ovarian Disease (PCOD).
- In 21<sup>st</sup> century, the major problem is infertility for working women.

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# THE IMPACT OF GENDER STEREOTYPING ON WOMEN EMPLOYMENT: ROOTS AND REMEDIES

**Payal M. Mahida<sup>1</sup>**

Assistant Professor, Vidyabharti Trust College Of BBA, Affiliated to VNSGU - Surat , Umrahk (Bardoli),  
Gujarat, India <sup>1</sup>

**Abstract:** *Since the beginning of time, there has been clear defined roles for females & males in society due to female's reproductive abilities, they were the ones to bear and have children and this made many of their tasks domestic ('Housewification'). Males, on the other hand were the providers and protectors of the family & this centered many of their tasks outside the domestic domain. However, as time has change so has the division of task between males and female. A large number of females have entered the labor market in the last few decades and this means that female have been and are entering traditionally male dominated domains. Many occupations have also been identified with extreme gender stereotyping. There is a high level of Occupational Segregation in the labor market. Over the last 30 years, gender issues in the workplace have received much attention. The present paper tries to construct a measure of gender stereotyping, while presenting its departure from existing segregation measures. The basic objective is to look into the nature of stereotyping. The paper first identifies basic background of Gender Stereotyping and then the detailed analysis of the concept by interview of the employers who hire female as employees. The aim is to understand the perceptions and misconceptions related to women employment. At the end, renewed consideration of the role of stereotypes in organizational decision making is required, and recommendations for researchers are presented.*

**Keywords:** Gender Stereotypes, Housewification, Perceptions and Misconceptions, Occupational Segregation

## I. INTRODUCTION

For hundreds of years, the lives of women have been formed by their ability to bear children, while men were the ones concerned with business and politics. A mixture of societal

changes and technological developments happening over the last 50 years has, however, facilitated the entry of women into the labor market and caused the need for the societal role of women to be much broader defined. Besides being mothers and wives, women are now also researchers, managers and politicians. Inventions, such as birth control, have given women a choice If and When to have children, thereby easing the planning and pursuit of a professional career. While economic and societal trends, like the shift in the distribution of jobs; favouring an increasing number of jobs in the service sector, have redesigned work to be less dependent on the superior physical strength of men (Korabik, 1999). The result of it has been a significant change in the composition of the workforce, caused by the large increase in the participation rate for women over the last few decades (Korabik, 1999). This tendency causing an increasing number of women in the workforce has been present in practically all of the western countries. But, the developments have been so fast paced that, as described in his book, “ Not surprisingly, They have resulted in a variety of adjustment problems for organizations, researchers as well as society” (Korabik, 1999).

Ferber and Speath (1984) find evidence of the presence of “dual labor markets.” They also find that women were assigned “peripheral” jobs even if they were in the same industry that was dominated by men. Mason (1999, p.261) tests the implications of the so-called job competition model. The results point out that the ability to get in “... white (especially) male-dominated jobs increases an individual’s wage rate—regardless of race.” Discussing the roles of number of children, age, and education in explaining the earnings gap, Mason (1998, p.70) note, ”These differences cannot be explained well by human capital differences between men and women; women continue to be more concentrated in lower-paying jobs than men with equivalent levels of education.” Since these studies also point out that male-dominated occupations typically pay higher salaries, a natural extension is the investigation of factors affecting female presence in male-dominated occupations. The understanding of these factors should, at least partly, explain the lower financial status of women. According to the 2011 Census Survey,

females constitute about 55% percent of the total population. This fact makes females' financial standing, relative to their male counterparts, of significant interest.

In this study we investigate the roles of employers' perception on the probability of female presence in male-dominated occupations. This insight may help the authorities to target the problem areas and formulate and implement relevant policies more efficiently. It is stated that relatively less efficient and low skilled jobs are assigned to women and skilled and efficient jobs are for men. This particular type of occupational segregation if it persists sets in a process of gender stereotyping, the process is itself self-reinforcing. This has an important negative effect on how men see women as well as women see themselves by reinforcing and perpetuating the process. The process of gender stereotypes is generated and maintained by persisting occupational segregation. Women who are repeatedly engaged in less or unskilled jobs develop a preferential 'skill' in those unskilled jobs and this reality is felt by both the employers and the workers. Although this has a general negative effect on labor market conditions, this is hardly felt by the participants in the labor market. The stereotyping along gender lines in the workplace can be due to various reasons. One basic reason behind the phenomenon has been the perception of women's work as an extension of housework. What a woman should do is what she is used to do. So there is a process of '**housewification**' of the work done by woman outside her home. Since women perform the marginal duties, it is perceived that they would also perform similar types of duties outside their home also. It is also obvious why women are lesser paid than men. The less or unskilled jobs fetch low wages and we have a male-female wage differential. Although there exists male-female wage differential within occupations, but the differential is more pronounced due to occupational stereotyping. Even if it is possible to eliminate to eliminate occupation-wise male female wage differential, the differential persists due to gender stereotyping. As men and women do different kinds of jobs, they fetch different wages. It is also clear why women are given cheaper wages than men. The process of stereotyping strengthens the rigidity in the labor market. To understand these impacts, it is necessary to identify how the employer perceive about women at work.

To understand the issue, let's define the concepts:

- **Gender:** The concept of 'Gender' is defined as the social identity of social factors, such as behavior, social role, and position determine if a person is what we know as, a man or a woman (WHO, 2011).
- **Stereotypes:** Ashmore and Del Boca's definition of stereotypes are widely acknowledged and has been used by several other researchers within the field of social science. They define stereotypes as "A set of beliefs about the personal attributes of a group of people." (Ashmore and Del Boca, 1981 in Six et al, 1991:16). Further they defined as "The structured sets of beliefs about the personal attributes of men and women" (Ashmore and Del Boca, 1979 in Six et al, 1991)

## II. REVIEW of LITERATURE

Since male-dominated occupations typically pay higher salaries than female-dominated occupations (Darity and Mason, 1998; Mason, 1999; Blau and Kahn, 1994, 1997, 2000), the study of structural and institutional factors that affect female presence in male-dominated occupations should, at least partly, explain the lower female financial status and employment disparities. Few studies address the roles of factors such as age, marital status, number of children, and education, in determining the probability of female presence in a traditionally male-dominated occupation.

Women corporate leaders face a special set of challenges due to the male-dominated nature of the settings in which they work. Due to the predominance of men in business and the professions, the norms and culture have developed to reflect men's needs and values (Korabik & Ayman, 1990). From an organization's standpoint, both men and women are usually expected to assimilate by adopting the prevailing cultural norms (Powell, 1999). For them assimilation creates problems with cultural adaptation, the inability to maintain a positive sense of identity, feelings of marginalization and isolation, and increased exposure to harassment and other stressors (Korabik, 1997).

Assimilation means that women in male-dominated settings are pressured to behave in a masculine manner in order to satisfy conceptions about who should hold jobs based on the qualities of job incumbents. Because most leadership positions have been held by men, the stereotype exists that masculine, task-oriented traits are the requisite characteristics for leadership (Powell, 1999). Although recent research shows that this stereotype is held more strongly by men than by women (Schein, 2001), these beliefs have been found to influence both gatekeepers' actions and women's self-identities, resulting in a preponderance of agentic women in management (Powell, 1999). Many studies have found that women in the corporate world often fit the masculine stereotype of the ideal manager better than their male colleagues do. And, the more experienced women managers are and the higher their positions, the higher in masculinity they are (Korabik, 1992; Powell, 1999).

Gender is an ascribed status characteristic that influences access to power and resources. A number of theories (e.g., expectation states theory, social role theory and status characteristics theory) are particularly useful in explicating those aspects of gender dynamics that result from the structural inequality in our society (Ridgeway, 1992). The other perspective focuses on the interpersonal interactions between individuals (Deaux, 1987, as cited in Korabik, 1999). This approach incorporates aspects of both the intrapsychic and social structural viewpoints because interactions are viewed as a function of gender-related beliefs and expectations both about the self (schemas) and about others (stereotypes). Research Methodology

In this research, the descriptive research design has been used to describe the phenomenon. The researcher used primary data by personal interview survey method. The respondents were the employers in Bardoli region who have female employees in their workplaces. The sampling method is Simple Random Sampling Technique. The research objectives are:

- To find Employment ratio of male-female.
- To examine the effect of stereotyping faced by female employee in various working area.

- To identify the attitude of people about women employment.
- To know the perceptual set of people towards working women.

### **III. MAJOR FINDINGS**

- Male –Female ration in the institutes is very critical. There are 4 institutes among 10 Which only recruits the male employment. And only 3 among 10 institutes are having female and that too with less than 50%.
- 50% respondent agrees the stereotype is a set of belief about the personal attribute of group of people. While 90% respondent agreed that the gender stereotype is the managerial factors that are more affecting like, selection, placement, promotion & training.
- 40% employees agree that the women employee face difference in term of doing work & domestic responsibility. 60% respondents are suggesting that the women are not adjusting their personal & professional life at a same time. 30% organization think the women are less passive & submissive and more confident ambitious analytical & assertive. 60% employers think that the major issue occurs while they hire women as a employee.
- Most of the employers agree that they hire male more due to their irresponsibility.
- Most of the employer believes the reasons for stereotypes: 1) Lack of opportunity provided by management for women. 2) Some social roles are limited to one gender. 3) Society has different expectations towards the behavior of men & women.

The findings support that the gender stereotypical expectations dictate people's perceptions of the roles and actions deemed appropriate for women and men. People's perceptions of women and men, performing at exactly the same level, can be considerably

different. Furthermore, the findings support research suggesting these gender-stereotypic expectations are consistent among genders, as are reactions to violations of such expectations.

#### IV. RECOMMENDATIONS

Somehow, in all this chaos, our real self is often lost. Many of us realize this but wonder how to get out of these boxes that seem to be so deeply ingrained in us. We know we have the power to decide what makes sense for us, even if it requires us to look beyond our gender. So, the society should think **"Out Of The Box"**. The Society should **think beyond the "so called" layers of Gender**. This may lead to some suggestions:

- We should reduce the discrimination among male & female employee.
- Organizations have to treat equally to different gender.
- The employers should reduce the gender stereotyping in working area.
- Organization has to equally appreciate women with providing reward compare to male employee.
- Organization should promote dual career couple.
- Some organizations are more traditional in terms of women employment, but they should change their mindsets.
- The employer should know and accept the qualities of female that Women are multi skill intelligent & they are more careful about their work.
- The employer should equally treat the women in training of the requirement for doing the activity.
- In organization provide equal opportunity & authority of male & female for reduce the internal conflict and modify the male dominate culture of company.
- We should examine recruitment processes and selection criteria, as well as indicators used to assess performance and promotion to ensure that they are not unconsciously and unwilling biased against women.

- We should offer mentoring programs and networking opportunities to support women's careers and equip them for leadership roles with a view to level the playing field.

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## CHANGING PARADIGMS OF TRAINING FUNCTION-A STUDY OF WOMEN WORKERS' PERSPECTIVE

Payal M. Mahida<sup>1</sup>, Chhaya D. Patel<sup>2</sup>

Assistant Professor, Vidyabharti Trust College Of BBA, Affiliated to VNSGU - Surat, Umrakh (Bardoli), Gujarat,  
India<sup>1</sup>

Assistant Professor, Vidyabharti Trust College Of BBA, Affiliated to VNSGU - Surat, Umrakh (Bardoli), Gujarat,  
India<sup>2</sup>

**Abstract:** *With changes coming in every sphere of business and life, the training function / system has also undergone various changes. And that too, when we look at the training function from women workers' perspective, a lot more need to be known and understood. The main objective to conduct this survey is to know the changing aspects/perspective regarding changes expected/required in the training function. The another objective is to study the training function at Sahiba Fabrics Limited, to study the women workers' perspective regarding various aspects of training function at Sahiba Fabrics Limited., to identify flows, if any, in the total training function and have the suggestions of workers regarding training and accordingly suggest the remedial measures , if required.*

**Keywords:** Changing paradigms, Obstacles in training, Training Function, Women Workers

### I. INTRODUCTION

No organization can get a candidate who exactly matches with the job and the organization requirements hence, training is important to develop the employee and make him suitable to the job. The process of teaching new employees the basic skills they need to perform their jobs. So that organization needs to provide opportunities for the continuous development of employees not only in their jobs but also to develop their capabilities for other jobs for which they might later be considered.

Training refers to the teaching/ learning activities carried on for the primary purpose of helping members of an organization to acquire and apply the knowledge and skills of and employee for doing a particular in a better and effective manner. Though it is true that unplanned learning through job experience helps development the experience of most organizations is that it is advantageous to plan systematic training programs of various types as a regular part of and adequate personnel development program. Such program is a definite asset in helping managers to learn correct job methods, to achieve a satisfactory level of job performance and to acquire capabilities that would be valuable in possible future jobs. Training programmes are designed for the attainment of specific objectives i.e. skills knowledge aptitude and overall personality development. The failure or success of any training programme depends upon its effectiveness and attainment of training objectives. Effective training should contribute to growth and development of employee's competency and motivation. If training programme has to be effective it has to be needed well planned evaluated monitored and used. Training programme designed and conducted systematically aims at positive trainee reactions. However training effectiveness can be enhanced by the attitudes, interest, values, expectations and commitment of the trainees these factors influence the trainability. Trainability is described as a function of trainee's ability, motivation and environmental favourability.

$$\text{Trainability} = [\text{Ability, Motivation, Environmental favourability}]$$

Whatever the trainees required any additional on the job or off the job -training and extent of training not needed for the participant to meet job requirements evaluation leads to controlling and correcting the training - programme. Training and Development are important parts of profitable organizations, training is an application of knowledge every organization needs to have well trained and experienced people the activities that have to be done.

## **II. REVIEW OF LITERATURE**

Perceptions of employees towards training effectiveness Training should be designed and delivered to meet the needs of all employees, and employees should perceive that they are being treated fairly and equitably with regard to the training they receive. (Schmidt Steven W., 2009). A research by Kate Hutchings, Cherrie J. Zhu, Brian K. Cooper, Yiming Zhang and Sijun Shao (2009) in China on 310 semi-skilled and skilled workers (technicians) about perceptions of effectiveness of training and development revealed that employee perceived value of training has differed by age and position. 52.3% of respondents reported that training practices had not provided them with an increase in salary. 36.2% of respondents reported that training had not provided them with an opportunity for promotion. 25.2% of respondents reported that training provided substantial training when they first joined work. However, respondents reported that training and development practices had a positive impact on preparing them to be more effective in their work, increasing their technical abilities, interpersonal abilities, team work, job confidence and work motivation. Perceived effectiveness of training and development varied by age, gender & position and findings suggests that, Older employees are more likely to feel than younger that,

Older employees are less likely to say that,

1. Training was provided when they first join organization.
2. Motivates them to work in this organization
3. Builds teamwork in organization

Females were less likely to say that,

1. Training had increased their technical abilities
2. Training had prepared them better for future job assignments.

Schmidt Steven W. (2009) conducted a research on Employee demographics and job training satisfaction in nine U.S and Canadian companies. Research was performed on a 301 customer and technical service executives with an aim to study job training satisfaction. Results of research work concluded that no significant relationship between job training satisfaction and formal education level achieved, age, gender, race/ethnicity; while there is a significant

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relationship between job training satisfaction and job tenure. There were no significant differences in the amount of training received by permanent or temporary employees. Ferdman (1995, 37) defined diversity as composed of \_variations in race, gender, ethnicity, nationality, physical abilities, social class, age and other socially meaningful categorizations. Other demographic dimensions in the context of organization involves educational background, job status, job tenure, geographic location, income, marital status, military experience, parental status, religious belief, and work experience. (Schmidt Steven W., 2009).

### III. OBJECTIVES OF THE STUDY

**Primary Objective:-** To study the women workers' perspective regarding changes expected/required in the training function.

**Secondary Objectives:-**

- To study the training function at Sahiba Fabrics Limited.
- To study the women workers' perspective regarding various aspects of training function at Sahiba Fabrics Limited.
- To identify flows, if any, in the total training function.
- To have the suggestions of workers regarding training and accordingly suggest the remedial measures, if required.

### IV. RESEARCH METHODOLOGY

Before starting the author has discussed with guide at the company, and few women workers about their training function. She did general talk on the same topic with the managers also. During this EXPLORATORY RESEARCH, She came to know about the aspects of training and the need of the company. On this basis, she made questionnaire for further research.

For this problem, the research design is DESCRIPTIVE CROSS SECTIONAL RESEARCH DESIGN. As Author has tried to give answer of questions like What, why, etc, it is descriptive research design. And as the study is conducted only at a particular point of time- the study would not be done again- it is Descriptive Cross Sectional Research Design. In this study the target population is of machine operators and helpers of the Shifley Department of the company. 80 out of 140 female workers were interviewed as respondents. The questionnaire was used as research instrument. That contains multiple options questions and Open ended questions.

**1. Primary Data:** Primary data were collected through a structured questionnaire containing open ended and close ended questions. Most of the questions have been framed using the Likert Scale.

**2. Secondary Data:** Various research papers related to the topic, web sites, books pertaining to the domain etc. have been studied thoroughly to develop an understanding of the topic.

The Non Probability Convenience Sampling method was used. For analysis, following statistical tests have been used through SPSS: 1) Cross Tabulation 2) Chi-Square Test 3) T-test 4) Frequency Analysis.

#### V. Findings and Conclusions

- ❖ The statistical analysis results that most of the women workers (57%) believe that the training should be given for understanding the operations of the job, 23% workers believe that training should be given for boosting the confidence level of employees and 19% believe it that due to new technology it should be provided.[Frequency Analysis][Q-4]
- ❖ Mostly 92% of the women workers i.e. 46.3% machine operators want that the company should bear the cost of training.[Cross-Tabulation][Q-6+Designation]
- ❖ The women workers agree that training is worth value for them, their skills and abilities have been improved through training, all the concepts were new to them thus interesting for them. They strongly agree that training is really a necessary part of their job. The facilities during training are really appreciable and fit to their requirements.[T-Test][Q-1,2,3,5,11]
- ❖ They also strongly agree that the training areas need to be modified, internal trainers are not enough- they need external trainers also and on the job training is sufficient for them. They agree that language of the trainers is sometimes a barrier for them to understand the concepts. The time chosen for training is not well and proper. But they also agree that training has improved their competencies.[T-Test][Q-4,8,9,10,13]
- ❖ All the fresher machine operators and helpers feel that they get adequate training and experienced workers say that training is not adequate.[Cross Tabulation][Q-7+Q-1(Experience)]

- ❖ The experienced workers doesn't find obstacles in training sessions but fresher which are less than 3 months experience feel that they take their precious time(23% workers), boring sessions(24% workers) and 35% workers observed no problem.[Cross-Tabulation][Q-9+Experience]
- ❖ 25% helpers and 16.3% machine operators agreed that they get adequate training, 23% helpers and 32.5% machine operators partially agree that they get adequate training[Cross-Tabulation][Q-7+Designation]
- ❖ 41.3% workers (25% fresher and 17% experienced) agree that all the objectives are met but 51% workers say that some objectives are met only. And other say that objectives are met according to the need.[Cross Tabulation][Q-11+Designation]
- ❖ Workers less than 3 month experience (57%) and workers from 3 to 6 months experience (33%) agree that training is worth value for them. And more experienced are less valuing the training.[Cross Tabulation][Q-1+Experience]

## VI. CONCLUSIONS

From the findings It is found that at Sahiba Fabrics Ltd., Jolwa, the training function is seen in a different light by the women workers. The findings point out the following changing paradigms of training that should be taken into consideration.

- ✓ Time duration
- ✓ Cost of training
- ✓ Obstacles of training like feeling of boring, wastages of time, not well planned, etc.
- ✓ Introduction of safety awareness training, negotiation skills training, occupational training.
- ✓ Language problem with trainers.

- ✓ Introduction of rigorous computer training
- ✓ Training separated for experienced and fresher.

### **RECOMMENDATIONS**

As the company is expanding very fastly, it has to give more importance to training and its changing aspects. Most of the employees are expecting External trainers to interact with them. So, company can start adopting a mix of internal and external trainers. On the job training is beneficial for the company as well as employees but, occasionally off the job method should also be used. They want computer training in more depth. So company should provide some computer training. Company should also start focusing on giving motivational training, as employees are expecting/demanding. As the time goes on, employees feel less importance of training. So company should not repeat training to all employees. They should keep some records for trainees' details- A systematic training progression has to be kept handy. The company needs to adjust the time duration for training as per the women workers' convenience. The company should first try to match the workers' objectives with training objectives and for that; they should do training need identification thoroughly.

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## INDIAN FAMILY SYSTEM – A BOON OR A CURSE FOR A WORKING WOMAN?

**Payal Amit Joshi**

Lecturer, Science & Humanity Dept., B.V.P.I.T. (D.S.), Umrah.

**Abstract:** Traditionally a perfect and beloved family in India is the joint family system. Formally people were living in a joint family. Then for higher education people move from rural to urban areas. However due to education women came to know about their rights, values were attracted by the modern life style. Thus, nuclear family began developing in India, breaking their relationship with the joint family members. Home and work are two different worlds for working women and are often in conflict. As every coin has two sides, joint family system has its advantages and disadvantages. Joint family system has more advantages than disadvantages; Joint family system is the best option for working women.

### I. INTRODUCTION

There is a very famous saying in Sanskrit literature, "vasudev kutumbkam" . which means the whole world is my family. Thus, through the ages, family is the most important institution in India. Indian family is considered strong, stable, flexible and enduring. Loyalty, integrity and unity are the three pillars upon which Indian family and Indian culture stand.

Historically, the traditionally perfect and beloved family in India is the joint family. Joint family consist of three to four living generations, including uncles, aunts, nieces, nephews and grandparents living together in the same home. The head of the family is a senior male family member and is always respected for his experience, seniority and good judgment. He formulates rules for his families which all have to follow and thus controls the family's finance and serves as the judge during dispute. Joint families always live together share a common income, eat the food that is cooked at one place and follow the same religion, religious values and faith.

After the urbanization and economic development of the country, India has witnessed a breakup of traditional joint family into more nuclear family. The adults have migrated to cities either to pursue higher education or to secure more attractive and handsome salary jobs.

The following are the reasons for nuclear family.

*A. INDUSTRIALIZATION.*

Because of industrialization, rural population diverted to urban areas for better jobs and a better standard of living, breaking their relationships with the joint family system in India.

*B. EDUCATION*

Due to education, there was a drastic change in attitude, beliefs, values and ideology of the people. These changes are visible among both male and female who are educated.

*C. ENLIGHTENMENT OF WOMEN*

Modern family life attracts the educated women. They become conscious of their rights and equality with men. At present they earn their own living. This gives them the sense of independence. So, this affected the joint family system.

Large numbers of women, including housewives are coming out to work and earn. In a nuclear family the problems are many for a working woman. If a spouse is ill, the other might not be able to manage a leave to stay at home and look after him/her.

There are contradictory role expectations from working women while she is at work and at home. On professional side, she is expected to be committed, dynamic, competitive, straight forward, and non-sentimental and act in a "business like" manner and at home, she is expected to be sweet, soft, sensitive, adaptable, gentle, unassertive and domesticated.

As an ideal woman she wants to fulfill the duties of a faithful wife, a sacrificing mother, obedient and respectful daughter in-law and an efficient and highly placed career woman. These contradictory expectations cause the most confusion, tension and create many other problems for her. A woman employee finds it difficult to do justice to the two roles at the same time. An attempt to women assuming multiple roles results in work family conflict because time and energy are shared clubbed and even extended across the two spheres of activity.

When a housewife enters into gainful employment outside home she not only finds a change in her role and status within the family and outside it, but she also finds herself under increasing pressure to reconcile the dual burden of the two roles at her home and her workplace because each is a full time job.

## II. JOINT FAMILY SYSTEM AND RAISING CHILDREN

When a child is born, the first help for the mother is usually from an older woman in the family. She is the one who guides the mother of the new-born on how to take care of the child, recounting her own experiences. As the child grows and matures, he feels secure and confident in the environment which is made safer by the presence of caring grandparents. The grandparents love their grandchildren unconditionally and are usually willing to do things that they missed out doing for their own children.

In an era when both the parents might be going out for work, the grandparents may offer solid support at home. They can look after the children with a personal touch that can't be bought at any price. Parents can completely trust the grandparents being in charge of their children.

1. **Grandparents make great Teachers:** Grandparents can make great teachers at home by using and sharing their experiences with their grandchildren. The learning and values implanted at a tender age can go a long way towards turning them into better adults.

2. **Teaches the child to be united:** If a child grows up in a large family, he learns sharing, treating everyone respectfully and caring for others. He understands the importance of staying united. This may provide greater emotional security to the child
3. **Experience Libraries:** Grandparents and other elders of the house bring with them experience and knowledge. The kids get to know about the world through their eyes. They also learn the rich Indian history and culture through the constant stories that grandparents share
4. **Security:** when both the parents are working, a child can come home to his grandparents. They feel secured in the arms of their grandparents.
5. **Enriched Life:** Children who are raised under the same roof with older members of the family have an enriched lifestyle showered with love care and affection. . They value sharing, caring and relationships, and are more affectionate towards their families.

### ***III. ADVANTAGES AND DISADVANTAGES OF JOINT FAMILY SYSTEM***

The Indian family system a boon or a curse for a working woman has often been a topic of debate. , there are advantages and disadvantages of joint family systems. However, the advantages seem to outweigh the disadvantages.

- ***Advantages***

1. A joint family system is indeed necessary for growth and development of all individuals
2. There is always someone to support you and the joint family system runs on understanding of mutual adjustment and generosity of the family members
3. Children get same age group cousins to study, play and share secrets with.

- ***Disadvantages***

1. Some members are obviously not as good as others. There is a risk of exploitation of the ones who are good natured and compromising

2. Difference in earning capabilities of the family could pave way for arguments and dissatisfaction
3. Lack of privacy is a major issue that crops up amongst people sharing the same roof
4. Generation gap will always be there – sometimes stubborn attitude of the elders can weaken the family ties
5. There is no single decision maker – so one might feel run down by other on issues and things
6. sound and healthy discipline is maintained in the family
7. Nevertheless, a wise and sensible leader of the family who can keep discrimination at bay can still run a joint family efficiently. With changes in the society and ways of thinking and living, a little compromise now and then can make everyone avail the wonderful benefits of a joint family system.

As every coin has 2 sides good and bad, the same way, even if joint family has its two sides. An individual has to analyze to which side he has to stick. That's all.

- (1) Joint family is a boon as well as curse. I have seen in many joint families, people are unhappy due to difference of other family members.
- (2) Joint family system is also good only if people are well committed with one another, leaving aside their differences.
- (3) We can take it in a good sense that it is a boon. If we are able to tolerate any person outside our family, then why not with our own??? It just needs a bit of adjustment from every member of the family. We need some tolerance if available, it is a boon, if not, it is a curse.
- (4) In a joint family, children grow up well both mentally and physically. They develop the habit of sharing things, adjustment with one another, to understand other's emotions well.

On the other hand, children living in a nuclear family are very much pampered. They are very much selfish. They learn one thing surely and that is they only understand their own profit.

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They are not so well mannered. They do not know the value of grandparents' love, of uncle, aunt etc.

#### **IV. CONCLUSION**

There is a famous saying that a comfortable home is a great source of happiness and success. In a joint family, if the members are co operative, soft hearted, educated, then I think there will not be any kind of problem for a working woman. So joint family system is the best option for a working woman.

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## ROLE OF EQ IN WORKING WOMEN

**Ms. Arti Kotak**

Assistant Professor, Department of Communication skills Marwadi Education Foundation's Group of Institution  
Rajkot, Gujarat - India

**Abstract:** *This study canvasses the role of Emotional Quotient in working women. To know the importance of Emotional Quotient in a working woman's professional and personal life, descriptive Research design was used based on adoption of survey method. To prove the importance of Emotional Quotient in working women's life, working women of Rajkot associated with five different professions – Teaching, Medical, Law, Accounting and Entrepreneurs of home-based business were postulated as sample unit and sample size was consisted of 50 working women of Rajkot. Questionnaire Design was adopted for this study in which 50 questionnaires were distributed among working women of Rajkot, Gujarat. Data was collected with the help of self-administered questionnaire and was analyzed by using statistics with the help of Microsoft Excel. Research findings indicated the ample role of Emotional Quotient in working women's career and personal lives.*

**Keywords:** *Emotional Quotient, Questionnaire, Survey, Working Women.*

**Abbreviations:** *IQ – Intelligent Quotient, EQ – Emotional Quotient, EI – Emotional Intelligences*

### I. INTRODUCTION

From history to till date, various discussions and debates have centered around a woman encompassing numerous questions like who is a woman? How is the nature of a woman? How is a woman's heart, her mind, her physic, her beauty? How can a woman be safe? Should a woman be educated? Are men and women equal? Is Women Reservation Policy appropriate? etc. A woman has always been judged among her family, her career and her personal life. A woman's status and position in the society has been toing and froing from century to century. For instance, ancient Egyptian women had a great deal of freedom. In ancient Greece, people worshipped

goddesses as well as gods. In rich Greek family, the wife was expected to run the home and to manage the finances. Meanwhile Celtic women had a great deal of freedom and many rights. In 16<sup>th</sup> and 17<sup>th</sup> century, women were confined to domestic work only. They used to enter in the profession like tailors, milliners, dyers, shoemakers and embroiderers, bakers, washerwoman, confectioners, brewers, etc. In 18<sup>th</sup> century, girls went to school but embroidery and music learning was more important than academic subjects. In 19<sup>th</sup> century, women started getting into education and 21<sup>st</sup> century's technological and economical changes inspired women to get in all professional fields and to have all rights as men had. 21<sup>st</sup> century has pulled off various changes in education, technology, mentality, mentality, religions, society, etc. so a woman's status is also the part and parcel of this change. Today a woman has proven herself a big cheese in all most the fields like sports, commerce and industry, education, health, politics, technology, navy, army, agriculture, astrology, astronomy etc. She has broken through the journey from a domestic servant to a spacewoman. Despite embarking her journey of being a professional person in each field, a woman has not been stopped centering around for various questions, like-

"Can a working woman be a good part of the society?"

"Can a working woman handle both- profession and family?"

"Can a working woman take care of her children and family?"

"Should a working woman be respected?" And above all,

"Should a woman work?"

Today almost working women find themselves in the midst of these kinds of chaotic questions despite having possession of abundant freedom and intelligence. It would be wasting of time if a blaming custom – "Blaming on Society and Culture" is repeated again and again. It is said maturity leads one to change the world but wisdom leads one to change oneself. Here also, if a woman walks on the path of wisdom, she can juggle multiple chaotic traits in one walk because there is no doubt on a woman's strength because it is said, "A woman is like a tea bag.

When you put it in hot water, you come to know how strong she is!" A woman can set herself on the top ladder of professional and personal success by developing high EQ in herself. The concept of EQ is required to be thrown light on for its understanding and development.

## **II. EMOTIONAL QUOTIENT**

Emotional quotient (EQ) is a measurement of a person's ability to monitor his or her emotions, to cope with pressures and demands, and to control his or her thoughts and actions. It is also called emotional intelligence. The ability to assess and affect situations and relationships with other people plays a vital role in emotional intelligence. Psychologists Peter Salovey of Yale and John Mayer of University of New Hampshire made the term 'Emotional Intelligence' popular after 1980. The concept was further popularized by Daniel Goleman, another well-respected psychologist who wrote many books on the subject and has served as co-chair of The Consortium for Research on Emotional Intelligence in Organizations. According to Daniel Goleman, "Emotional Intelligence is the aggregate of the strengths and weaknesses of your emotional competencies that influence how you handle yourself and others in coping with the demands and pressures of your business and personal life" Dr. Michael Rock says, "Emotional Intelligence is our ability to be aware of, make sense of, and make use of information from our emotional competencies to guide our thinking and actions with ourselves and others." EQ is similarized with IQ sometimes although it is different from that. IQ includes Linguistic skills, Analytical skills, Spatial orientation, Logical reasoning, Linguistic,Mathematical/Logical, Physical, Interpersonal, Intrapersonal skills. While self-awareness,self-regulation,motivation,empathy and social skills are the main aspects of EQ. As per Norma Meek and Patty Schumacher, IQ contributes only about 20% to success in life.

## **III. BACKGROUND OF STUDY**

Although today's working woman's freedom and intelligence have led her to be a high-flyer in every area, she has not been able to invite herself completely in the core area of happiness. This competitive world doesn't allow a woman to be restricted only to domestic work but boosts her to make the steps with the new - modern world and to galore high amount of intelligence. A woman's IQ has brought many changes in her nature and due to that a new baby

(comparison) has born to a mother (woman's heart). In a nutshell, feeling of comparison has taken birth in a woman's heart. Sometimes working women compare themselves with men and give their best efforts to prove that they are superior to men and this superiority complex pushes her to eradicate the beautiful and adorable womanly qualities from her nature gifted by Almighty. She is strong and nice hearted and possesses intellectual property, too. Despite having the clear clue of her qualities and strength, she almost the time tries to prove it which makes her go through various chaotic clashes with men, family, society, profession and above all with herself.

A working woman is always seemed desperate to show her independence and her easy survival without a man which is also against God because as per mythology, God has sent both together, man and female (Adam and Eve) to initiate this beautiful world. He himself proves the equality of both then a human being – the society is a very minor stuff to change the law of nature. Despite being respected both's equality, a woman has been blessed with a beautiful gift of bringing a new human being in this world which cause her physic extreme pain and that claims her strength and superiority. But He has sent both of them on this earth for a purpose and the purpose is a happy and content life so to fulfil that purpose, both need each other. A MAN is the part of a woMAN and a WomAn is also incomplete without a MAN. Due to this comparison or ambition, today's independent or ambitious woman spreads herself too thin which sets her under the black hovering clouds. Her wish to be 'number one' at every place like her workplace, home, family, relatives, neighbourhood, relatives brings her a gift of a stressful and restless life and she is led towards wrong aspects like unhappiness, anger, jealousy etc. As per the views of Chetan Bhagat (Bhagat, 2015), to prove herself, a woman always wants to have A+ complex which means to be good at every department of life. But that is very challenging for any human being to be perfect at every stage of life and to be everywhere at the same time. His statement: 'can't have it all' deserves a strong favour. He advises each woman to leave the fear of 'I am not good enough' and to come out of the statement of 'Having everything' which demands many

expectations from herself only and derives happiness from her beautiful life and to achieve happiness itself means 'To have it all.'

Going further, our education system demands the petition for being unable to develop the factors of EQ concept from the beginning of child education. Our educational system gives stress on IQ than EQ. We are taught History, Hindi, English, Geography, Physics, anthropology, Botany, Computers, Medicine, Engineering etc. but we are not taught how to handle frustration, anxieties, stress, failure, depression, burnout, inferiority complexes, ego problems. We are not told to learn how to manage emotions, interaction, coordination, adjustment, communication. A child is expected to learn all these skills from parents, peer group or from other role models but nowadays children spend most of their time in their academic places which rings the alarm bell to the syllabus designers to make the EQ concept a part of each semester from prior education of child. It is a working woman's acceptance of all the factors of EQ can provide the ways of getting rid of various chaotic issues of society as well as herself. This study has been undertaken to annotate the ample importance of EQ in a working woman's professional and personal life. Positive reviews and high score of all factors of EQ from various working women have proven the term's importance in their lives which will also motivate other women to develop the factors of EQ in their nature.

#### **IV. AIM OF THE STUDY**

To spread the awareness of ample importance of EQ in a working woman's professional as well as personal life.

#### **V. OBJECTIVES OF THE STUDY**

- To spread the awareness of EQ.

- To prepare a questionnaire on the importance of EQ factors in a working woman's life and take reviews for the same from working women of multiple fields.
- To give recommendations to the working women to develop EQ factors in their lives for a happy and satisfied life.
- To recommend academic syllabus designers to add 'EQ term' to syllabus from child education.

## **VI. SCOPE OF THE STUDY**

This study will include ten factors of EQ. Self-awareness, Self-regulation, Empathy, Social skills, Motivation, Managing relation, Integrity, Self-development, Value orientation and Commitment. A questionnaire on the role of these factors in a working woman's professional and personal life have been distributed to 50 working women associated with five different professions (Teaching, Medical, Law, Accounting and Entrepreneurs of home-based business) in Rajkot district - Gujarat.

## **VII. SIGNIFICANCE OF THE STUDY**

The study is focused on identifying the phenomena related to ample role of EQ in a working woman. It will help a working woman to realize about her own god-gifted womanly qualities. She will find herself closer to the understanding of temporary success based on IQ like exam passed, competitions cleared, academic qualifications, earning fat salary, top position at workplace, being rich and wealthy, powerful, dominating, being negatively influential etc. It will help her to understand that Intelligence can get her hired but Emotional intelligence can get her fired as well as promoted at workplace and in personal life. This study will be helpful to empower herself by developing the following factors mentioned in

Goleman's books on "Emotional Intelligence recognized Salovey and Mayer's model into five broad categories."

1. **Self-awareness:** Obtainment of this factor will navigate a working woman towards self-esteem. Her awareness and acceptance of her strength and weakness will make her a self-lover and self-respecter.
2. **Self-regulation:** Obtainment of this factor will add the qualities like tolerance power, adaptability, flexibility, handling egoism and acceptance to her nature which will sustain her regular in critical changes of life.
3. **Empathy:** Empathy will take her away from sympathetic nature and will drive her to put her feet into others' shoes which will help her to give right judgements in professional and personal life.
4. **Social Skills:** An emotionally intelligent woman is highly respected by peers, authority, family members and employees because they like people and are savvy enough to know what make them tick. Acceptance of this factor will tremendously empower her and keep her away from the traits like power wars, backbiting and duplicity.
5. **Motivation:** Self –motivation will always empower a working woman to bring best out of nothing at any place or in any situation of life.

Factors like Managing relation, Integrity, Self-development, value Orientation and commitment will develop immense leader skills and team work in a working woman.

## VIII. RESEARCH METHODOLOGY

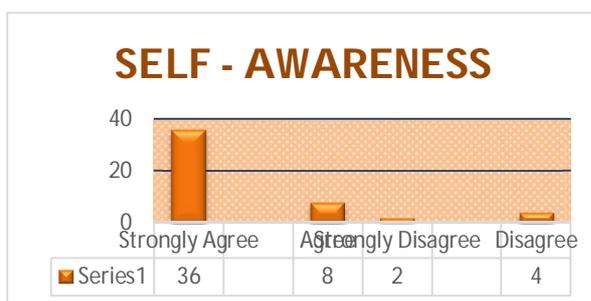
- **Research Design:**

Descriptive Research design was used for this research based on adoption of survey method.

- **Sampling Design:**  
Questionnaire Design was adopted for this study. 50 questionnaires were distributed among working women of Rajkot, Gujarat.
- **Sample Unit:**  
Sample unit consist of working women of Rajkot associated with five kinds of professions – Teaching, Medical, Law, Accounting and Entrepreneurs of home-based business.
- **Sample Size:**  
The total sample size in the present study was 50 working women working in various fields in Rajkot, Gujarat.
- **Data Collection:**  
The data was collected through self-administered questionnaire.
- **Data Analysis Method:**  
The data collected from the sample was analyzed by using statistics with the help of Excel.

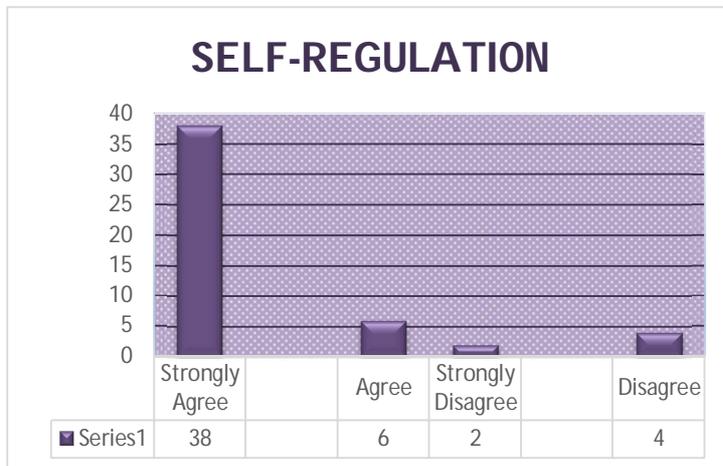
## IX. RESEARCH FINDINGS AND DISCUSSION

Here the result of the research conducted through questionnaire among 50 working women of Rajkot associated with various professions has been dwelt upon with help of charts. Ten factors of Emotional Intelligence have been analyzed separately.



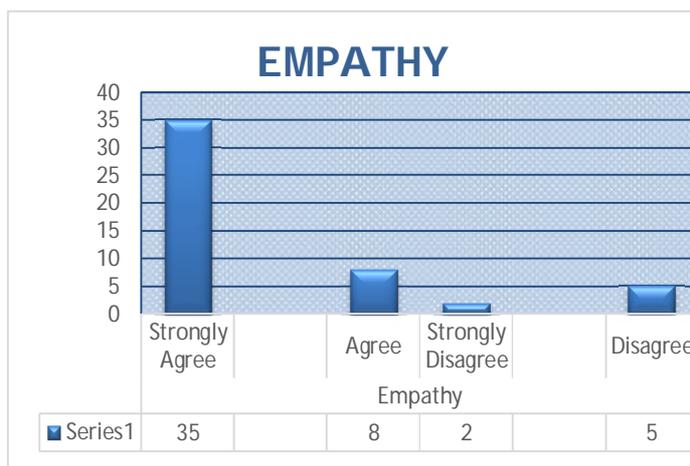
### 1. Self – Awareness :

Out of 50 working women, 36 were strongly agree, 8 were agree, 2 were strongly disagree and 4 were disagree for the importance of self-awareness factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.



#### 2. Self- Regulation:

Out of 50 working women, 38 were strongly agree, 6 were agree, 2 were strongly disagree and 4 were disagree for the importance of self-regulation factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.



#### 3. Empathy :

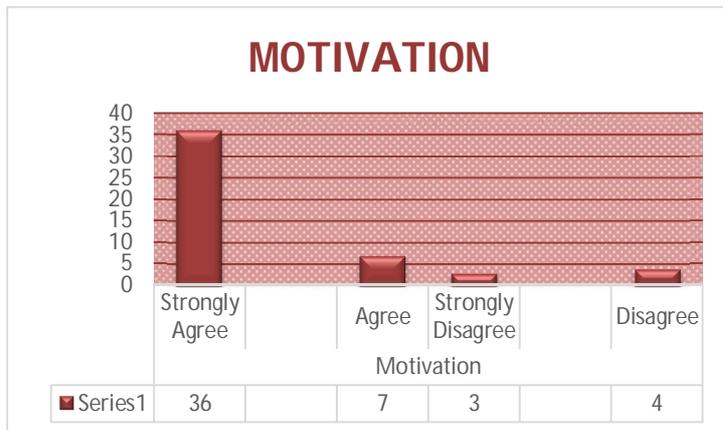
Out of 50 working women, 35 were strongly agree, 8 were agree, 2 were strongly disagree and 5 were disagree for the importance of Empathy factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.



#### 4. Social Skills:

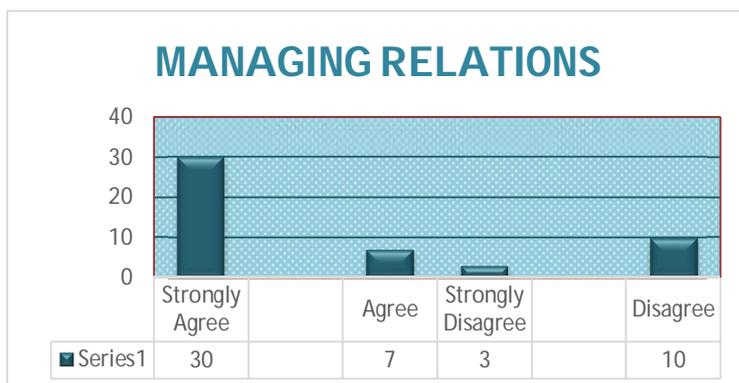
Out of 50 working women, 40 were strongly agree, 5 were agree, 2 were strongly disagree and 3 were disagree for the importance of Social skills factor in a working woman. Highest score for strong agreement for this

trait proves its ample importance.



#### 5. Motivation:

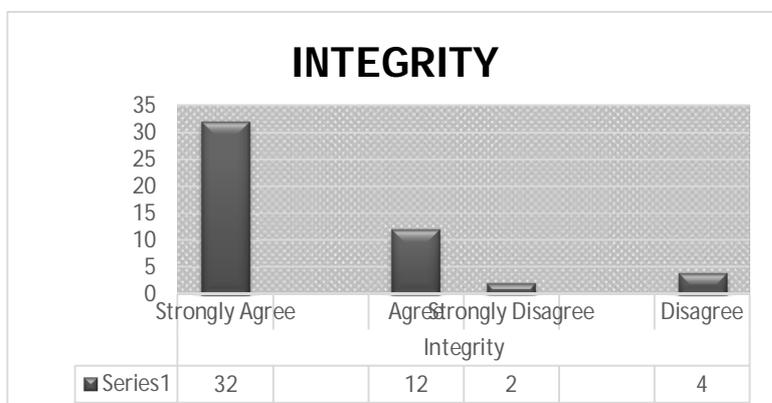
Out of 50 working women, 36 were strongly agree, 7 were agree, 3 were strongly disagree and 4 were disagree for the importance of Motivation factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.



#### 6. Managing Relations:

Out of 50 working women, 30 were strongly agree, 7 were agree, 3 were strongly disagree and 10 were disagree for the importance of Managing relations factor in a working woman. Highest score for strong agreement for

this trait proves its ample importance.



#### 7. Integrity :

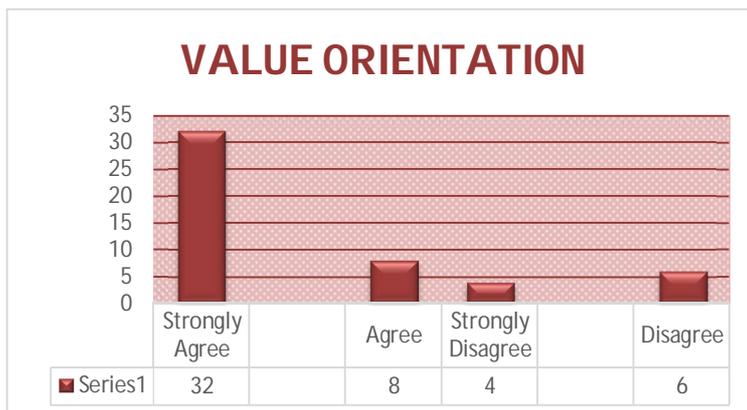
Out of 50 working women, 32 were strongly agree, 12 were agree, 2 were strongly disagree and 4 were disagree for the importance of Integrity factor in a working

woman. Highest score for strong agreement for this trait proves its ample importance.



### 8. Self-Development

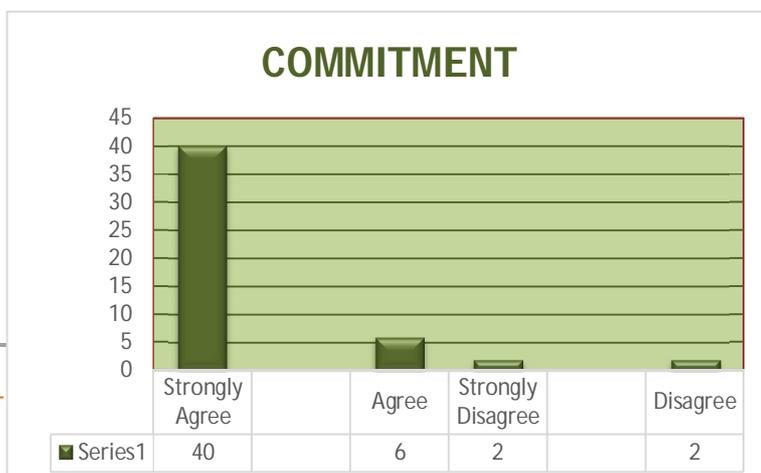
Out of 50 working women, 40 were strongly agree, 8 were agree, 1 was strongly disagree and 1 was disagree for the importance of Self-Development factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.



### 9. value Orientation

Out of 50 working women, 32 were strongly agree, 8 were agree, 4 were strongly disagree and 6 were disagree for the importance of Value orientation factor in a working woman. Highest score for strong agreement for this trait proves its

ample importance.



### 10. Commitment:

Out of 50 working women, 40 were strongly agree, 6 were agree, 2 were strongly disagree and 2 were disagree for the importance of Commitment

factor in a working woman. Highest score for strong agreement for this trait proves its ample importance.

The above survey shows the vital role of all the factors of Emotional Quotient in a working woman's life. Social Skills, Self-development and Commitment factors scored higher score than other ones. Fifty working women themselves have given positive reviews for all the factors which can also lead other working women to develop these factors in their nature.

#### **X. HOW TO DEVELOP EQ IN WORKING WOMAN**

The term EQ is considered to be the heritor possession. But today's psychologists claim the immense role of environment of its development. One's own self plays the vital role for the development of this concept. For instance, a woman can keep certain aspects in mind like not judging anyone or editing her feelings very quickly, by connecting her feelings with her thoughts, turning into her unconscious feelings, writing her thoughts and feelings down which takes her closer to herself, understanding herself and others very well and trying to present her feelings in front of the world, by stopping constant complaining about each situation of life, trying to understand generation gap, enjoying loving people and being loved, by respecting herself and valuing every situation of life, keeping the heart calm and strong in any bitter situation, by ignoring unnecessary stuff of day to day life and above all being honest with herself as well as with others. If these characteristics can be developed slowly and gradually in a working woman's nature, she can climb the mountain of all the domains of high EQ.

#### **XI. CONCLUSION**

The study undertaken to know the importance of Emotional Quotient in working women proves that only intelligence cannot take a woman higher in her professional and personal life. The study has touched its proof of the importance of EQ in a working woman with the help of various reviews of working women themselves from various fields. Any reader can get aware by the concept of EQ and its importance which is the aim of the study. It will also motivate

academic syllabus designers to add the concept as the part of syllabus from child education. Further, While having meeting with them, some of them also described that EQ can enrich a working woman's leadership skills, relation managing skills, communication skills, conflict resolution skills, better team work, ability of collaboration, higher productivity, improve moral, gives job satisfaction, use of sense of humour and increases effective communication skills and above all will make her get rid of unnecessary chaos of life which will incentivize them to have power over themselves rather than men or society. A woman will start loving and respecting herself which will also make the society love and respect her. In a nutshell,

“With IQ a woman can rue the world but with EQ a woman can win the world.”

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### Appendix:

ROLE OF EQ IN WORKING WOMAN					
Sr.no	Factors of EI play vital role in working woman's personal and professional life	Strongly Agree	Agree	Strongly Disagree	Disagree
1.	<p style="text-align: center;"><b>Self-Awareness</b></p> <p>When you get aware and accept your strength – weakness, you start respecting yourself which help you to build healthy terms with your colleagues and family members.</p>				
2.	<p style="text-align: center;"><b>Self-Regulation</b></p> <p>Your flexible nature of getting adapted to any critical situational change in personal or professional life makes you stress free.</p>				
3.	<p style="text-align: center;"><b>Empathy</b></p> <p>Empathy for others stop you gossiping about anyone unnecessarily.</p>				
4.	<p style="text-align: center;"><b>Social Skills</b></p> <p>Getting along with people can open up many personal and career related doors.</p>				
5.	<p style="text-align: center;"><b>Motivation</b></p> <p>Your self-motivation always leads you to do any tedious work interestingly at your workplace</p>				

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	which keeps you content in your personal life too.				
6.	<b>Managing Relations</b> If you put your feet in the shoes of your in-laws, boss and colleagues, you understand them well and manage very good terms with them.				
7.	<b>Integrity</b> Although you find your views are excellent, then also you try to understand and accept other people's views for the same. Your this moral supportive nature makes your professional and personal terms healthy.				
8.	<b>Self-Development</b> If you perform your responsibilities with high self –esteem, that will develop yourself as well as people surrounding you.				
9.	<b>Value Orientation</b> If you get any tough working place but you try to value that with positive or sometimes with strong and aggressive attitude, you will continue working happily at that place and home as well.				
10.	<b>Commitment</b> When you complete the assigned task by your boss or by any member of your family on the same time and date you promised, you win their trust and might be promoted early at workplace than a lady whose IQ is higher than yours.				

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## WOMEN AND MULTITASKING

Neetu B. Yadav<sup>1</sup>

Lecturer, Civil Engineering Dept., B.V.P.I.T [D.S], Umrah / Bardoli/Surat, Gujarat, India <sup>1</sup>

**Abstract:** *With the development of the nation and with the growth of our country day by day the concept of multitasking is becoming a need of the society to pursue our duties and requirement to be with the time. But this particular concept is most common in today's modern women as they are the tough competitors for the male dominated society by fulfilling all her duties towards her family. She is working in the office as well as for her family too. This paper covers how women's multi-tasking qualities have become more obvious with the coming out of the concept of 'working women' or 'new women'. The quality of multi-tasking enables them to maintain a balance between the professional and personal lives.*

**Keywords:** Multitasking, Management, Quality of work, Working Women.

### I. INTRODUCTION

In the modern work environment multitasking is ever more common; its productivity effects remain underexplored. Furthermore that women are better at multitasking is almost universally accepted and have been proved by many ways and with the scientific evidence and research. This paper covers the study of multitasking and how it helps the Modern women and is being explained by taking an example of a woman who has reached the mountains of success and is also good at looking after her children besides husband and other family members if in a joint family. Women can balance their office work and their work at home unlike men. This paper covers the review study of how women can strike an equal balance between their professional and personal life with the help of their multitasking ability and how women perform better when they are allotted multiple task at a time. Studies show that women can attempt to perform two or more correlated tasks either simultaneously or quickly alternating between them. A multitasking woman is a lady who is having the ability to handle multiple tasks without decreasing the quality

of the result. Being a multitasking person is not the issue but when you cannot handle the number of tasks which are to be done promptly, and then the problem arises.

**A) Multitasking and Working Environment: (Work-Life Balance)**

Work-life balance does not mean an equal balance. It means the capacity to schedule the hours of professional and personal life so as to lead a healthy and peaceful life. It is not a new concept. It emphasizes the values, attitudes and beliefs of women regarding their age to work in organizing and balancing their work and personal life. When a woman achieves a successful work-life balance, she has job satisfaction and becomes highly committed and productive and succeeds in her career. From the scenario around, I can say that in today's modern era women are working like computers, doing multitasking uses a lot of our short term memory. She has to remember all important aspect of all active works.

Women in India have broken barriers and built bridges in the professional plat forms. To balance work-life she has to focus on two main aspects called Achievement and Enjoyment. This means that a woman should be able to have job satisfaction (Enjoyment) and at the same time be able to grow up in her career (Achievement). When a working woman is able to achieve and enjoy her professional and personal life, it means she has a positive work-life balance. Let's see a good example. For example when you are writing a report, someone asks you how to use a hand phone meanwhile, the other wants you to make a decision about an important problem. All right, there are three jobs you have to finish at once. Usually, you will stop your report and help your friend as well as think then make the decision. After finishing those two jobs, you continue with the report. So we can say multitasking is a term associated with multiple works which can be done at a time. We can say human multitasking is the apparent performance by an individual handling more than one task at the same time. Taking multiple works in hands at a time can save time but it requires sharpness and presence of mind so that errors can be avoided. It's an effective method of time management.

As we are working in the world of 21st century where we all want to run fast and can show our best performance. Women's multi-tasking qualities have become more obvious with the coming out of the concept of 'working women' or 'new women'. The quality of multi-

tasking enables them to maintain a balance between the professional and personal lives. To some extent, the virtue of multi-tasking has been guiding the success of contemporary new woman who is a well-versed homemaker, a caring mother and wife as well as a smart professional. Helping the child in the homework while the washing machine is commanded to wash clothes and something getting cooked on the gas stove is something very common to see in the households. We Indians are quite used to the concept of multi-tasking with Goddess Durga and other deities having several pairs of hands that are known to represent different works. Perhaps, The Goddess blessed the women with the virtue of multi-tasking and that is why, it is very common to see women doing various works together, be it taking care of children, household chores, social relations or family relations. Women travelling in the women's bogey of Mumbai's local trains are often seen cutting vegetables during their return journey from work place to home. They do so for utilizing the time of journey. This enables them to manage a few more free moments at home with the family. We can also see the professor of a college preparing power point presentation for the lecture/conference (she is going to attend) on her laptop while she is taking her lunch during her journey in a train or plane.



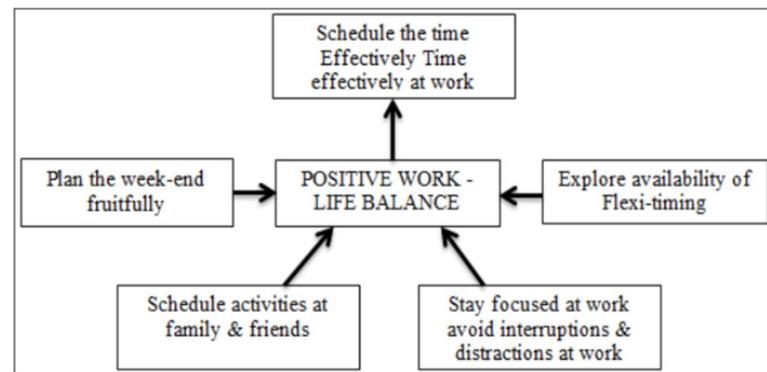
Figure 1: Multitasking women

Source: <http://www.bbc.com/news/science-environment>

## II. How Multitasking help????

We've all heard that one reason women make great leaders is because we are better at multitasking. Juggling work, family, household, and personal responsibilities, we've become particularly skilled at working in complex environments with many variables and competing objectives at stake, and coming up with solutions for issues that have many different angles. The ability in making balance between personal and professional life help their effectiveness on works and train their mind in such a way so that she can remember to do several work together.

When a woman is following the below strategies regularly, she would be a successful professional as well as a outstanding family maker. Generally women can organize and set her priorities as per the demand.



### III. **Mary Kom: A Perfect multitasker.**

Work-life balance is the maintenance of a balance between responsibilities at work and at home. Women are good at multitasking, for example they are good at looking after their children besides husband and other family members if in a joint family. Women can balance their office work and their work at home unlike men. Mary Kom who becomes five-times World Amateur Boxing Champion and ever since her legacy is continuing and is still counting. Meantime, she got married and has two twins; however, that didn't stop her from the quest of achieving the professional goals. She personifies a master figure and portrays a pivotal character, who knows how to maintain a balance between personal life and professional career single-handedly. Who excelled in sports even though she is mother of 2 children, she nurtured them along with practice and spent time for her husband.



Source: <http://blog.jagranjoshshop.com/mary-kom-an-inspiration>

Multitasking is now days a prime requirement to sustain in the modern business world and women who can manage their professional and personal life well can get a good success graph. Doing more than one thing at a time can increase efficiency, productivity, free up more time and in some cases, save money. By understanding the benefits of multitasking, you can determine whether it's a good idea for you and your particular situation or line of work.

***Multi-tasking, an effective tool of time management:***

Contemporary age is an age of speed. We all are vying towards speedy, timely and successful completion of our works and assignments. We have been using technology for bringing about quality in our work. From time to time, we have been devising several ways and means for an effective management of our time. Multi-tasking is one of the ways and mediums that can help us in ensuring an effective time management by filling in the gaps. This remains a moot point whether the concept of multi-tasking is an art, a science or anything else. This depends upon one's perception to see the concept from one's own angle. But an understanding of the different aspects of multi-tasking makes it clear that it is more or less a management concept for it is based on the principles of planning, organizing, coordinating and performing.

- ***Planning:*** This refers to formulating short, very short, medium, long or very long-term strategies. It involves enlisting of the tasks, determination of the objective, time frame,

the available resources and the ways to do it. In other words, it defines what is to be done, why, within what time period, with what resources and how?

- **Organizing and coordinating:** The twin-concept refers to a systematic arrangements and integration of inputs, materials or resources. At this stage you also establish a link between various inputs or activities or the resources. All the inputs once brought together lead you towards an easy and smooth performance of the actual task which you have planned. At this stage you also tend to control and command the future action with your planned, organized and coordinated elements. In other words, you create a ground for the actual action.
- **Performing:** This is what you have been striving for in the chain of multi-tasking. At this stage, you accomplish the actual task with the help of previous planning, organization and coordination. These are various stages of multi tasking.

#### IV. NEGATIVE EFFECTS OF MULTITASKING

From the various experiments it has been proved that multitasking is always not advantages but it proves to be harmful also for human health. Some of its bad effects are shown:

- **LACK OF FOCUS:** When working on several tasks as once, such as talking on the phone, checking your email and writing a report, you can lose the focus required to adequately complete one item. Too many distractions break your concentration, which requires more time to come back to one task, find where you left off, and try to recreate your thought pattern. The bad effect of multitasking is that does not allow your brain to rest between tasks, which wastes time in refocusing on the most important duty that must be performed.
- **MEMORY IMPAIRMENT:** Multitasking can lead to over-stimulation of your brain function. If you are working on a project or assignment and you are constantly interrupted by co-workers, phone calls, or customers, you risk forgetting details required to comprehensively finish the task. By having too much information inundate you at the

same time, your brain cannot differentiate between what is important and what isn't, negatively affecting your memory.

- *INCREASE STRESS LEVELS:* Attempting to perform too many activities at one time can cause your stress levels to increase. Stress can lead to burnout, employee absences, and disability claims at work. Anxiety associated with multitasking at the office can reduce productivity and negatively impact a company's profits, especially a small business with few employees. The women who are associated from different corporate sector, their office environment is too fast-paced for employees to perform their job functions properly, it can hurt morale and cause higher turnover, which is costly to many companies. Turning off unnecessary electronics and allowing calls to roll to voice mail helps you feel that you have control over your environment and can finish the task at hand.
- *COST:* The bad effects of multitasking can take their toll on your life and livelihood. In addition, businesses and the economy suffer when employees are constantly interrupted with unnecessary distractions. When employees lose their concentration on assignments and on finding solutions that help a company reach its financial goals, profits can suffer.

## V. CONCLUSION

From the above discussion, it is reasonable to conclude that with modernization it becomes mandatory for women to balance her work life as well as her personal harmony by using proper management strategies and ideas so that priorities can be identified promptly and outcomes can be successfully multitasked but it also increase the stress level due to which concentration level decrease and productivity also reduce.

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- 4) <http://smallbusiness.chron.com/bad-effects-multitasking-32419.html>



## કાર્યક્ષમ મહિલાઓ અને સામાજિક જવાબદારીઓનો ભાર” 2015નાં વર્ષનો સુરતમાં નોકરી કરતી મહિલાઓનો અભ્યાસ.

**એબસ્ટ્રેક્ટ:** દુનિયાભરમાં મહિલા સશક્તિકરણના વિકાસ થઈ રહ્યો છે. જેમા ભારતની અને તે પણ ખાસ કરીને ગુજરાતની મહિલાઓ ખૂબ જ આગળ પડતી જોવા મળે છે, ખાસકરીને સુરતની મહિલાઓની પ્રગતિનો આ પ્રશ્ન છે કે તેમની સામાજિક જવાબદારીઓના ભાર વધારે હોવાને કારણે તે હજુ સુધી પોતાનો વિકાસ કરી શકી નથી, માટે મારા અભ્યાસમાં મેં આ પ્રશ્ન શોધવાનો પ્રયાસ કર્યો છે. તે માટે મેં 250 પ્રશ્નાવલીઓના આધારે મારી ફાઇપોથીસીસ ચકાસી છે અને હું મારા સંશોધનનાં તારણ સુધી પહોંચી શકી છું.

**કી વર્ડ્સ:** કાર્યક્ષમ મહિલાઓ, સામાજિક જવાબદારીનું ભારણ, બાળકોનો વિકાસ, મજૂરી કરતી મહિલાઓ, ઘરેલુહિંસા.

### પ્રસ્તવના

“પરિવર્તન ત્યારે થયું કહેવાય જ્યારે એમ્પાવરમેંટ પર સ્ટાઈલાઈઝડ વિડીયો ન બને અને ડોક્યુમેંટરી પર બાન મુકવાને બદલે સત્ય સ્વીકારી માનસિકતા બદલવા પ્રયાસ થાય.”  
છેલ્લા કેટલા સમયથી સ્ત્રી સશક્તિ તરણની મોસમ ચાલે છે કારણ કે ઘટનાઓ પણ એટલા જ ચર્ચોમાં રહ્યાં. દિલ્હીનો ગેંગ રેપ કેસ,

આજે ભારતમાં નોકરી કરતી મહિલાઓની સંખ્યામાં દિનપ્રતિદિન વધારો થતો જાય છે. આપણે જાણીએ છીએ કે દરેક ક્ષેત્રમાં તેનું આગવું પ્રભુત્વ હોય છે. જેમ કે, રાણી લાક્ષ્મીબાઈ થી માંડી સુનિતા વિલિમચમ તેમજ હાલમાં સફળતાનાં શીખર સર કરતી સાયના નેહવાલ સુધીની મહિલાઓની પ્રગતિ વિશે આપણે જાણીએ છીએ.

હું મારા સંશોધનનાં અભ્યાસમાં એ શોધવા માંગું છું કે આ મહિલાઓ પુરુષોની સરખામણી ખૂબ આગળ વધતી જાય છે. પરંતુ તે હજુ પણ આગળ વધી શકે છે. પરંતુ તેને પુરુષો કરતાં સામાજિક કામની જવાબદારીની ભારણને કારણે તેનો વિકાસ રુઠાય જાય છે. તે વિશે અડી અભ્યાસ કરવામાં આવ્યો છે.

### સાહિત્યનું વાંચન:-

- (1) "Does female empowerment promote economic Development"---,Malthias Doepke, Michele Tertilt.

તેમના સંશોધનમાં સ્ત્રીઓને ઘરખર્ચની પૂરેપૂરી આઝાદી આપવામાં આવે તો બાળકોના વિકાસ ખૂબ સારી રીતે કરી શકે છે. તે સાબિત કર્યું છે.

(2) Hope in hard times woman's empowerment and Human Development – manisha Desai.

તેમણે તેમના સંશોધનમાં મહિલા સશક્તિકરણ રાજ્ય કક્ષાએ અને રાજ્ય બહાર છેલ્લા 20 વર્ષોમાં શિક્ષણ, આર્થિક, આરોગ્ય, રાજકારણમાં સહભાગીદારી વગેરેમાં ખૂબ આગળ પડતી કામગીરી બજાવે છે. તેમણે બધા ક્ષેત્રમાંથી રાજકીય ક્ષેત્રે મહિલાઓનું પ્રભુત્વ વધ્યું છે એવું તારણ શોધ્યું છે.

(3) Women's economic empowerment and inclusive growth ; labour markets and inclusive growth- prof. Naila Kabeer.

તેમણે મજૂરીકામ કરતી મહિલાઓ પોતાનો મોભો કઈ રીતે વધારી શકે, અને તેમાં કયા બંધનો નડતર રૂપ છે, તેમાં કયા ફેરફાર કરવાની જરૂર છે અને તે નીચલી સપાટીથી રાષ્ટ્રીય કક્ષા સુધી કયા કયા ફકરાત્મક પગલાં લેવા તે જણાવવામાં આવ્યું છે,

(4) The role of woman's empowerment and domestic violence in child Growth and Undernutrition in a Tribal and Rural community in south India.—Kavita sethuraman.

ઘરેલું હિંસા અને મહિલા સશક્તિકરણ વચ્ચેનો સંબંધ, તથા માતૃત્વ ધારણ કરતીના પોષણયુક્ત આહાર અંગે તેમની જાગૃતતા અંગેની શોધ.

### સેમપલ સાઈઝ

આ અભ્યાસ માટે જ માહિતી મેળવવામાં આવે છે. જે ગૌણ માહિતીને અને પ્રાથમિક માહિતીને આધારે મેળવવામાં આવે છે. સુરત શહેરમાં નોકરી કરતી 100 મહિલાઓનો અભ્યાસની પ્રશ્નાવલી ભરાવવામાં આવી છે. આ ઉપરાંત વધુ અભ્યાસ માટે જરૂરી પુસ્તકો, વેબસાઈટ અને સમાચારપત્રોનો પણ ઉપયોગ કરવામાં આવ્યો છે.

(1) સંશોધનની પદ્ધતીઓ

આ અભ્યાસમાં નોકરી કરતી મહિલાઓ નો વિકાસ સામાજિક જવાબદારીના ભાર નીચે અટકી ગયો છે. તે અંગે તેને પૂછાયેલા પ્રશ્નો પ્રશ્નોપરી દ્વારા તેની પરીકલ્પનાઓ આવી છે.

### મયોદાઓ:

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- (1) આ અભ્યાસમાં જે માહિતી સંગ્રહ કરવામાં આવી છે. તે ફક્ત સુરત શહેરમાં નોકરી કરતી મહિલાઓની જ છે. તેના આધારે જ મેં મારા સૂચનો આપ્યો છે. જે આ આખા ભારતીઓ મહિલાઓનો અભિયાયા. તેમજ એક જ વર્ષેના અભ્યાસ પણ પૂરનો ન કહેવાય.
  - (2) ઘણી મહિલાઓ હજુ સુધી પોતાનાં અભિયાય આવી શકતી નથી. હજુ પણ ખચકાટ અનુભવે છે અને પ્રશ્નાવલીનાં જવાબ આપવાની ના પકે છે. એ પણ એક અભ્યાસની મર્યાદા છે.

### અભ્યાસનાં હેતુઓ

- (1) નોકરી કરતી મહિલાઓ પુરુષોની સરખામણીમાં મહિલાઓ સામાજિક જવાબદારીઓના ભાર સાથે પણ આગળ વધી શકે છે.
- (2) સામાજિક જવાબદારીઓના ભાર સાથે નોકરી કરતી મહિલાઓ પુરુષોની સરખામણીમાં આગળ વધતી શકતી નથી.

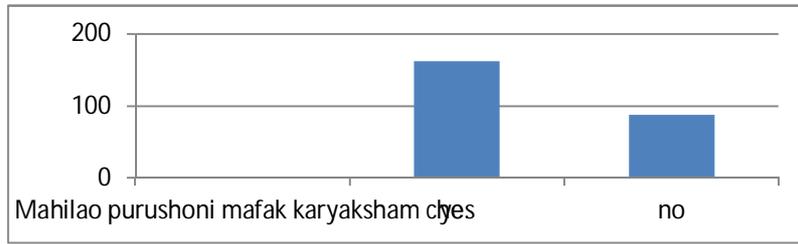
### હાઇપોથીસીસ

Ha0: Mahilao purushoni mafak karyaksham nathi.

**Binomial Test**

	Category	N	Observed Prop.	Test Prop.	Asymp. Sig. (2-tailed)	
Ha0	Group 1	Yes	162	.65	.50	.000
	Group 2	No	88	.35		
	Total		250	1.00		

P-values  $0.000 < 0.05$ , tethi haypothesis reject thay che.

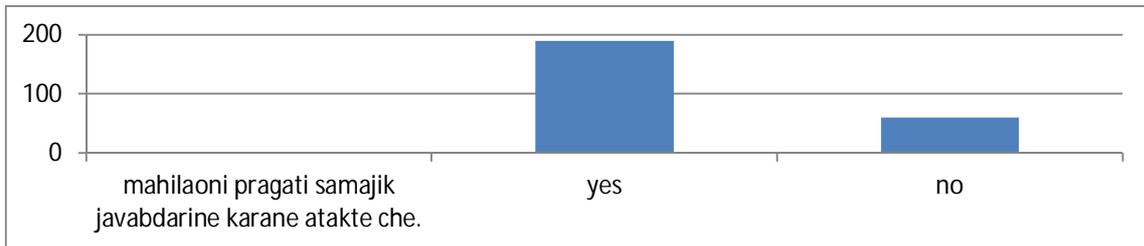


Hb0: mahilaoni pragati samajik javabdarine karane atakti nathi.

**Binomial Test**

	Category	N	Observed Prop.	Test Prop.	Asymp. Sig. (2-tailed)	
Hb0	Group 1	yes	190	.76	.50	.000
	Group 2	no	60	.24		
	Total		250	1.00		

P-values  $0.000 < 0.05$ , tethi haypothesis reject thay che..



संशोधननां तारणो.

- Mahilao purushoni mafak karyaksham che.
- Mahilaoni pragati samajik javabdarithi atke che.

## સમાપન

મારા અભ્યાસના સંશોધનના તારણ અનુસાર મહિલાઓ પુરુષોની સરખામણીમાં કાર્યક્ષમ છે, અને મહિલાઓની પ્રગતિ હજુ પણ વધી શકે છે, પરંતુ તેની સામાજિક જવાબદારીના ભારને કારણે અટકી ગઈ છે. સ્ત્રીપ્રધાન સમાજની રચના કરતા હોય તો તેમનો આ ભાર ઓછો કરી તેનો વિકાસ કરવો જરૂરી છે. આજે તેમને પુરુષોની સાથે ખભેથી ખભા મેળવીને આગળ વધારવી હોય તો તેમની સામાજિક જવાબદારીનો ભાર ઓછો કરી એ જવાબદારી થોડી પુરુષોને પણ આપવી જોઈએ તો જ ખરા અર્થમાં મહિલા સશક્તિકરણ થયું કહેવાય.

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## WOMEN'S CONTRIBUTION IN VARIOUS FIELDS

**Dhrupa Patel**

Asst. Prof., Electrical Dept., S.N.P.I.T & RC, Umrakh-Bardoli, Gujarat, India

**Abstract:** *As of today women are found to be working in all fields and they are distinguishing themselves in those fields. For the middle class families, choosing a career for women has also become necessary. If they are duly qualified, they do want to be using their talents to seek an employment and be a support earner to their husbands. There is the social scenario that has also necessitated it*

### I. INTRODUCTION

Woman is the magnificent creation of god, a multi faceted personality with the power of benevolence, adjustability, integrity and tolerance. She is companion of man, gifted with equal mental faculty, a protector and provider, the embodiment of love and affection. The role given to women in a society is a measuring rod and true index of its civilization and cultural attainment. Not a difficult thing to happen but if the men folk reorients this things on lines.

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

Woman is the magnificent creation of god, a multi faceted personality with the power of benevolence, adjustability, integrity and tolerance. She is companion of man, gifted with equal mental faculty, a protector and provider, the embodiment of love and affection. The role given to women in a society is a measuring rod and true index of its civilization and cultural attainment.

With the dawn of freedom, particularly during India's national struggle, the position of women took a turn for the better. Mahatma Gandhi, Pandit Nehru and Dr Rajendra Prasad began

to think deeply about the urgent need of women's emancipation. They realized that as long as women of the country were not uplifted and granted equal status with men in all walks of life – political, social, economic, domestic, educational, India could neither progress nor make any significant advance in any field.

## II. **WOMEN ACHIEVEMENTS IN VARIOUS FIELDS**

According to Rabindranath Tagore, "**Woman is god's best creation,**" she adds beauty and charm to every aspect of life. Now a day's women are working side by side with men, women play a very crucial role in society by joining all sorts of professions and careers.

Gandhiji gave a clarion call for women's participation in the freedom movement. **Sarojini Naidu, Meera Ben, Sucheta Kripalani, Vijayalakshmi Pandit, Aruna Asaf Ali** were some of the leading women freedom fighters. In the post independence, women have played a significant role as doctors, engineers, judges, pilots, scientists, diplomats, legislators and even as prime minister.

**Indira Gandhi**, our late prime minister, was held in high esteem all over the world.

**Vijayalakshmi Pandit** created a record by becoming the first woman president of the United Nations General Assembly. In the modern age, we find the role of women in every field. The myth that certain fields were only meant for men has been demolished by women. Women have proved to be more vibrant, dynamic, sincere and perfect in every field. They have the ability to immerse themselves wholly in any task they undertake.



Figure 1.1 Social Worker Women

Modern women in the present age occupy top rank and attain immense success in all the fields such as sports, politics, performing arts, police, administration, medicine and etc. **Mother Teresa, P T Usha, M S Subbulakshmi, Kiran Bedi, Dr Padmavathi, Sushma Swaraj**, the great environmentalist and social activist **Medha Patkar** and **Promilla Kalhan** have become great names in different fields of their work.

Women writers like **Mahashweta Devi, Pratibha Roy, and Arundati Roy** have established their credentials in the modern literary world and contributed to the literacy excellence of the nation. It is heartening to know that today we have in India the educated women who are very keen on taking up administration work. We are amazed to see the fantastic work. Women are serving as officers, typists, clerks and receptionists. It has been noticed that they are quick to understand every work and have won the applause from the bureaucracy.

In the field of healthcare also women as doctors and nurses can give a healing touch to patients. It has been found that women on account of their tender hearts are better nurses and due to their naturally delicate and soft hands they are better doctors. Therefore it can be said, "A woman's voice is a cure and her touch a balm".



Figure 1.2 Kalpana Chavala, first Indian-American astronaut

FIELDS	NAME	YEAR
<b>(Muslim) Ruler of India</b>	Razia Sultana	(1236-1240)
<b>Advocate</b>	Cornelia Sorabji	(1894)
<b>Ambassador</b>	Vijayalakshmi Pandit	U.S.S.R., 1947-1949
<b>At Antarctica</b>	Meher Moos	(1976)
<b>Central Minister</b>	Rajkumari Amrit Kaur (Health)	----
<b>Chief Justice (High Court)</b>	Leila Seth (Himachal Pradesh)	(1991)
<b>Chief Minister</b>	Sucheta Kriplani(Uttar Pradesh)	(1963-1967)
<b>Foreign Minister</b>	Lakshmi N. Menon	(1957-1966)
<b>Secretary General of Rajya Sabha</b>	V.S.Rama Devi	(1993)
<b>.Governor</b>	Sarojini Naidu	(U.P, 1963-1967)
<b>IAS Officer</b>	Anna Rajam George	(1950)
<b>Woman IPS Officer</b>	Kiran Bedi	(1974)
<b>Jet Commander</b>	Saudamini Deshmukh	-----

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<b>Jnanpith Award Winner</b>	Ashapura Devi, Prathama Pratishruti	(1976)
<b>Minister of State</b>	Vijayalakshmi Pandit(Uttar Pradesh)	(1937)
<b>Missionary</b>	Sanghamitra, daughter of King Ashoka	(Sri Lanka, 3rd C.BC)
<b>Pilot (Commercial)</b>	Prem Mathur, (Deccan Airways)	(1951)
<b>Pilot (Indian Airlines)</b>	Durga Banerjee	(1966-1988)
<b>President of Indian National Congress</b>	Annie Besant	(1917)
<b>President of UN General Assembly</b>	Vijayalakshmi Pandit	(1953)
<b>Prime Minister</b>	Indira Gandhi	(1966-1977, 1980- 1984)
<b>Sahitya Akademi Award Winner</b>	Amrita Pritam,	(1956)
<b>Mount Everest(Mountaineer)</b>	Bachendri Pal	(1984)
<b>Perform a Solo Flight</b>	Harita Kaur Deol	(1944)
<b>Swim across English Channel</b>	Arati Saha	(1959)
<b>Win an Asian Gold</b>	Kamaljit Sandhu	(1970)
<b>Went to Space</b>	Dr. Kalpana Chawla	(Nov. 1997)

To quote former Ms Universe **Sushmita Sen**, “Women in India have now become more aware of their rights as individuals and they are now opting for higher positions at work at the same time being a perfect housewife at home”. This is the stage at which women have reached today.

Emotional, affectionate, caring and yet firm, a woman is the perennial source of inspiration for man in the odyssey of life. Women like **Golda Meir, Indira Gandhi, Sirimavo**

**Bandaranaike, Margaret Thatcher, and Chandrika Kumaratunga** have left an indelible mark not only on their nations but also at international level.

Modern women have risen far above the domestic drudgery. They are educated and aware enough to deal with any situation competently. In the present times, they are no longer the inanimate objects. They have struggled hard to establish the identity of their own. They possess enough strength and self-confidence in a brave new world. It reminds one of Lord Byron, who said, "There is a tide in the affairs of women God knows nowhere!" In the present chaotic world, only women can handle any difficulty with patience and perseverance.

Indeed it was **Gandhiji** who succeeded in raising the position of women in India by making them conscious of their rights. As a result of the efforts of Gandhiji, the position of women has changed and they are gradually emerging as a force in social, cultural as well as political fields of our country. The talent, patience, inner strength, power of tolerance, insight, efficiency of a responsible and good woman helps in the governance of the country and its overall progress.

Ralph Waldo Emerson says, "A sufficient measure of civilisation is the influence of good women". Victor Hugo once said, "Men have sight, women insight." Women run to extremes, take advanced measures for the progress of the country with their power of mental strength and extraordinary talent. Women have occupied a pivotal position today and have achieved eminence in different fields.

### III. PROBLEMS IN THE MODERN WORLD

After Independence the Constitution of India gave equal rights to men and women in all walks of life. But even today one cannot say that all women in India enjoy equal rights with men in all matters. There are many reasons for this (1) the customs and traditions prevalent for centuries, (2) The high percentage of illiteracy among women, (3) Ignorance of their rights, (4)

Patriarchal Society, (5) Economic system, (6) Acceptance of the theory of Karma or fatalism, (7) Unchecked male domination in all walks of life.

In spite of all these problems mentioned above, one could see that the condition of India women has improved a lot. There are now adequate educational facilities for girls and women. Special incentives and reservations are there to encourage them to study. Even in employment there are special reservations.

Women are now no longer in slumber. They are awake and moving fast. They are asserting their rights. As far as India is concerned, it has already agreed to treat women as equal with men in all respects the difference, whatever now exists, is sure to vanish in the coming decades when women also get equally educated and liberate themselves from superstitions and irrational traditions.



#### IV. CONCLUSION

A man and a woman are like two wheels of a cart. The cart can move fast and safely too, when both of them pull it in the same direction and with equal strength. Hence no developing country or society can afford to ignore the role of women, if they are to progress.

### **ACKNOWLEDGMENT**

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# SATISFACTION WITH WORK-LIFE BALANCE: A STUDY OF WOMEN POLICE PERSONNEL IN VAPI CITY

**Nidhi K Yadav**

Assistant Professor ,GIDC Rajju Shroff Rofel Institute of Management Studies, Vapi

**Abstract:** *Worklife balance of women in police department is gaining the attention in highly discussed topics. Family–work and dissatisfaction are more likely to exert negative influences in the family as well as work, resulting in lower life satisfaction and greater internal conflict within the family and work. Factors such as the size of family, the age of children and the work hours are the reasons of Work family conflict. The present study explores aspects like to measure the level of satisfaction as perceived by the women-respondent employees in the police determinant of work life balance, to identify the major factors that influence the work life balance among various categories of women employees in police department. The findings show that women in police department are dissatisfied and have some incontinency in work life balance.*

**Key words-** Women, work life balance, family, stress, satisfaction.

## I. INTRODUCTION

Work–life balance is the proper prioritizing between "work" (career and ambition) on one hand and "life" (pleasure, leisure, family and spiritual development) on the other. Related, though broader, terms include "lifestyle balance" and "life balance". There is a large individual component in that meaning includes each individual's needs, experiences, and goals, define the balance and there is not a one size which fits all solution. Also, what work-life balance does not mean is an equal balance in units of time between work and life. Work life balance involves your sense of control over the number of hours that you devote to work or the number of hours available to you as personal time for yourself, your family and leisure activities. It is accomplish when you feel satisfied both with job and personal life.

Policing is an extremely demanding profession and you have no choice for working hours. It is been recognize that police officers, supervisors and managers need to maintain a healthy mix between their personal lives and professional. Once a woman joins and defines herself as police officer then the perspective of her friends and family changes. Making sure that shehas made a right choice to become a police officer and finding fulfillment in that job is critically important to remove possible causes.

## **II. LITERATURE REVIEW**

Evidence suggests that improvements in people management practices, especially work time and work location flexibility, and the development of supportive managers, contribute to increased work-life balance. Work-life balance programs have been demonstrated to have an impact on employees in terms of recruitment, retention/turnover, commitment and satisfaction, absenteeism, productivity and accident rates. In the light of the literature survey, it is noticed that quite a lot of research has been conducted on job satisfaction in Indian and Western context. However, no research survey has been conducted on work-life balance among the women employees in the Police Department. Therefore the present study was conducted to bridge this gap. Kamatchi.P, UshaDevi .N Bhargavi V.R (2013) has studied about work life balance of women police of Bangalore and they found that maximum women is ready to accept the challenging jobs but their work affects their family. They have lack of information on right time so that they can perform their responsibilities in a balanced way. Rincy V. Mathew and N. Panchanatham (2011) have studied in South India. This study shows that role overload, dependent care issues, quality of health, problems in time management and lack of proper social support are the major factors influencing the WLB of women entrepreneurs in India.

## **III. OBJECTIVES OF THE STUDY**

- 1) To measure the level of satisfaction as perceived by the women police respondents on the varied determinants of work-life balance.
- 2) To identify the major factors that influences the work life balance among various categories of women police personnel.

- 3) To measure the overall work life-life balance among various categories of a women police personnel.

#### **IV. MATERIALS & METHODS**

The study is based on a survey using standard questionnaires which were distributed to various police stations in the Vapi city. The questionnaires were distributed based on the number of female employees in every police station. The questionnaire is divided into two parts. One is based on demographic variables and second is related to work life balance and their satisfaction. Total no of questions are 24. . The instrument is based on close ended questions. The study was confined to **Vapicity**. Here, multi-stage random sampling was done for the study. The sample size of the study is 50 women police personnel from following ranks. (e.g... Home Guards, Constables, and Head Constables). Data analysis is done by using bar graphs and percentage method.

#### **v. RESULTS**

The findings revealed that most of the police women were dissatisfied with WLB. Most of the women police work 8-9 hours daily at different location and sometimes in different departments with different supervisor and colleagues. Some of the females do travelling from the nearby areas of Vapi, which takes minimum 20 minutes. Most of the females are married with minimum two children age from 3-14 years and staying in joint family. They spend approx 5 hours with their family and children. As far as their satisfaction is concerned so the findings shows that they are not satisfied with their work and life balance. The main reasons are no certain timings, lack of information, lack of sources and salary. Sometimes they have work in shifts where the adjustment becomes very tough for them. To manage their stress they choose the option entertainment such as T.V. according to them department should give them some flexible timings. On the other hand, analysis shows that they are provided counseling, health programs, meditation, yoga classes by the department to balance their work and life with less or no stress.

Analysis also revealed that most of the females in police are suffering from hypertension and obesity.

## VI. CONCLUSION

Though they got the way in the police department, they still face obstacles at their workplace and at home. They have support from the family but still there is lack of time. They are lacking in time management. Sometimes it is also felt that they are not even provided sufficient and required leaves. The Police department can implement -friend approaches to encourage women employees to balance their work-family challenges. Dissatisfaction among the women police personnel can be reduced by improving the quality of work life by providing an attractive system of rewards and recognition of good work and by improving the working environment. The superiors should imbibe the required amount of professionalism for dealing with work life issues more effectively.

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**ISSUE-3 SAFETY**

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI301	Study of Mental health status of house wives living in Surat city	Dr. Nehal Shah Prof. Lathigara Disha	335
2	15WCI302	Gender discrimination in Health	Prof. Ronika Bose	344
3	15WCI303	Women's health and safety issues at workplace	Ms. Beena Sujit Punnilethu	355
4	15WCI304	Safety of Women in India	Prof. Toral Desai	365
5	15WCI305	Gender discrimination at Workplace	Prof. Madhavi Desai	372
6	15WCI306	Gender discrimination at Workplaces: Reasons and solutions	Prof. Jenny Rathod	380
7	15WCI307	Ending violence against Women and girls – protecting human rights	Prof. Payal Tandel Prof. Jinal M Naik	387
8	15WCI308	Violence against Women and solutions	Prof. Sarika Javiya	397

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9	15WCI309	Gender discrimination with female employees at workplace: A major hurdle	Dr. Krupa R.Trivedi	402
10	15WCI310	Domestic Violence against Women	Sonia Jagdishchandra Patel	412

## STUDY OF MENTAL HEALTH STATUS OF HOUSE WIVES LIVING IN SURAT CITY

Shah Nehal<sup>1</sup> and Lathigara Disha<sup>2</sup>

Assistant Professor, Dept. of Biotechnology, Shree Ramkrishna Inst. Of Comp. Edu. & App. Sci., Surat, Gujarat, India<sup>1</sup>

Student, Dept. of Biotechnology, Shree Ramkrishna Inst. Of Comp. Edu. & App. Sci., Surat, Gujarat, India<sup>2</sup>

**Abstract:** *Women are the most integral entities of any societies of any country world over. Just like her overall development and growth decides the future of that country similarly her living conditions, health and social status reflects the mentality and health of that society. With a view to find out what is the present mental health status of women this study was undertaken mainly with respect to housewives as majority Indian women even today play this role to the maximum. Present paper tries to put forth a small study on the mental status of 26 housewives of age group 21 to 54 years, living in one of the areas of Surat city. Even though the number seems to be small, yet it reveals much more about the conditions of women especially housewives who are the backbone of the family, yet remain unnoticed and are mistreated by our societies. The study was carried out using standard Beck Depression Inventory and the obtained results were also analyzed as per the inventory's guideline. It was found that 38% of the study subjects were suffering from mood disturbances and borderline clinical depression. Also, almost all respondents complaint of suffering from increased fatigue, depressed moods, insomnia, agitation, lack of concentration and change in appetite or weight. From further analysis, it can be interpreted that mood disturbances seem to be a chief mental problem in the case of women. Despite being healthy, normal and not suffering from any major health diseases, nor having any affective, important socio-economic issues, these housewives showed persistent depressed moods which should be considered alarming from the point of view of normal mental health. This research paper emphasizes on improving not only the life style but also the social and cultural set up of our societies for sake of women's mental health which has remained neglected since*

ages. India might become superpower by the end of 21<sup>st</sup> century but it fails in improving the conditions at the core level of its vulnerable groups including women.

**Keywords:** Beck Depression Inventory, depression, housewives, mental health.

## VII. INTRODUCTION

WHO gives definition of health and mental health as "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" whereas mental health means "a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community" respectively. We pay more attention towards physical health and fail to recognize the need for mental health equally for a well being state of a person. Human community is more unaccountable when it comes to becoming attentive towards health and that to mental health of feminine gender.

Recent WHO statistics revealed that burden of depression is 50% higher in female than males, and report says that the Indian women are more depressed (Chowdhury, 2013). Depression is a common mental disorder, characterized by sadness, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, feelings of tiredness and poor concentration while according to American Psychological Association (APA), anxiety is an emotion characterized by feelings of tension, worried thoughts and physical changes like increased blood pressure.

Women has a great part to play in the progress of our country, as the mental and physical contact of women with life are much more lasting and comprehensive than that of men (Bernard, 1971, Adhikari, 2012). She remains primary caretaker and housekeeper. Her demand in each walk of life remains unnoticed yet high. Catering different needs of the stalk holders of her life and playing various roles, this multitasking gender is ought to suffer some or the other mental health problems. Again these issues are more induced due to social, cultural, religious

background whose norms she is supposed to follow with sealed lips! Lacking of sharing, stressful life events and boredom generated due to overload of responsibilities for house work and child care add to their troubles.

The present study tries to throw light on the mental health status of housewives and tries to put forth the real facts of their lives.

### **VIII. AIMS AND OBJECTIVES**

The present study was undertaken to randomly check the mental health status of women with special emphasize on depression. It meant to screen whether the women of varying age groups have any mental issues or not. Also the study wanted to identify the major mental health complaints of these women.

### **IX. METHODOLOGY**

A random survey was conducted in the societies of Sarthana Jakat Naka area, Nana Varachha, East zone urban area of Surat city with prior concern of the subjects from the age group 21 to 54 years of age. EHNMC Beck Depression Inventory of 21 questions with rating scale was adopted for the survey. General Profile of the subjects was also undertaken like age, diet, vital statistics, information related to their general physical health; blood pressure etc. Total 26 respondents were interrogated and the questionnaire was filled. According to the answers given, scores were noted, data was processed and further analysis was done to derive error free results.

### **X. RESULT AND DISCUSSION**

After survey, when the results were analyzed and interpreted, very important facts were revealed in present study. From Table 1 and Table 2, the overall summary of the results can be noted. All the subjects were vegetarian by diet. All the subjects were physically found healthy and were not having any major health diseases. Their blood pressure and weight were also noted to be normal. None of these women were working women. Indeed their lifestyle, cultural backgrounds and religious beliefs were also found to be quiet similar. Still, it was surprising to note that 38% women were suffering from depression. Further, it was more shocking as this mild depressive problem was never noticed by anybody in their families and never considered by these ladies as an important health issue which can further deteriorate their lives. From table 1 one can study that there were 40 % of females suffering from border line clinical depression which if taken care of can be corrected with exercise, change in lifestyle and few medicines but

which if neglected can push these females to the most severe state of depression and even suicide!

The lowest Beck Depression score noted during the study was 1 in women with age 27 years while the highest score noted was 19 in women with age 31 years. Interestingly, these age groups are not far apart that the lapse of these few years should be considered! According to Beck Depression scale the scores 1-10 indicate that these up and downs are considered normal, 11-16 means mild mood disturbance, score between 17-20 means borderline clinical depression, 21-30: moderate depression, 31-40 indicates severe depression and over 40 means extreme depression.

Table 2 indicates that 60% women are suffering from mood swings and mood disturbances which are a part of anxiety disorder and affective disorder while 40% were having borderline clinical depression. It should be significantly marked that mood disturbances are higher in this gender than in housewives due to number of factors like hormonal changes, psychosocial aspects, psycho-cultural aspects, nutritional status, lack of sharing etc. (Gorver et al., 2010). In one of the studies conducted by Karman et al., (2012) on quality of life of employed women and housewives of southeast Iran, results clearly indicated that employed women were having far better health in terms of psychological health, emotional status and vitality as compared to housewives. Due to such mental health problems these housewives are more prone to other severe forms of mental disorders, heart related diseases, hypertension, diabetes, gastrointestinal problems and sleep disorders too. Few of these were indicative when they reported 'other complaints' (Table-1) during survey.

From the results obtained, present study is a brief yet important indication that these housewives suffer from mild depression and anxiety disorder and they should be taken care of or in years the diseases will turn into acute or chronic conditions and worsen their health status.

**TABLE 1: - SURVEY RESULTS**

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Sr. No.	Scores and Result of Beck Depression Inventory			
	Age of the Women (in years)	Depression Score	Result from Beck Depression Inventory	Other health complaints
1	54	12	Mild mood disturbance	depressed mood, impaired concentration, increased fatigue, agitation
2	32	17	Borderline clinical depression	depressed mood, impaired concentration, increased fatigue
3	41	13	Mild mood disturbance	depressed mood, impaired concentration, increased fatigue, agitation
4	36	6	These ups & downs are considered as normal	impaired concentration
5	35	2	These ups & downs are considered as normal	Nil
6	49	8	These ups & downs are considered as normal	increased fatigue
7	39	14	These ups & downs are considered as normal	insomnia, increased fatigue, impaired concentration
8	41	11	Mild mood disturbance	agitation, increased fatigue
9	26	5	These ups & downs are considered as normal	increased fatigue
10	28	9	These ups & downs are considered as normal	change in appetite, insomnia
11	27	1	These ups & downs are considered as normal	<b>Lowest Beck score,</b> change in appetite
12	29	4	These ups & downs are considered as normal	Insomnia
13	33	10	These ups & downs are considered as normal	agitation, increased fatigue, impaired concentration
14	23	9	These ups & downs are considered as normal	Nil
15	22	5	These ups & downs are considered as normal	Nil
16	38	12	Mild mood disturbance	increased fatigue,

				impaired concentration
17	38	10	These ups & downs are considered as normal	depressed mood, increased fatigue, impaired concentration
18	54	16	Mild mood disturbance	Nil
19	36	17	Border line clinical depression	depressed mood, increase in weight, increase fatigue, suicide attempt
20	31	19	Border line clinical depression	<b>Highest Beck score,</b> depressed mood, insomnia, agitation, increased fatigue, impaired concentration
21	29	17	Border line clinical depression	change in weight, hypersomnia, agitation, increased fatigue, impaired concentration
22	36	8	These ups & downs are considered as normal	depressed mood, change in weight, insomnia increased fatigue
23	33	12	Mild mood disturbance	insomnia, increased fatigue, impaired concentration
24	36	10	These ups & downs are considered as normal	change in weight, insomnia, increased fatigue
25	21	6	These ups & downs are considered as normal	increased fatigue
26	30	2	These ups & downs are considered as normal	Nil

<b>Table 2:- Summary of the Present Study</b>	
1	Out of 26 subjects, 10 (38%) had mental health issues , 13 (62%) were healthy
2	Out of 10 subjects with mental health problems, 6 (60%) suffered mood disorder while 4(40%) suffered borderline clinical depression

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3	In other complaints	17 (65%) complaint of increased fatigue
		6 (23%) complaint of depressed moods
		11 (42%) complaint of impaired concentration
		6 (23%) complaint of insomnia
		6 (23%) complaint of agitation

### XI. CONCLUSION

- The social structure of Indian family system needs to be revived and become considerate towards housewives and their conditions. Directly or indirectly society does play a vital role in inducing mental health problems in these women.
- From the present study it is crystal clear that mental health of women needs to be addressed urgently. The number might seem to be small, but it can't be neglected. Moreover mental health issues are prevailing in almost all age groups of women.
- There is an alarming need for imparting proper health education and awareness to all especially medical education regarding mental health. Looking to the role played by female gender in the society and the bodily mental changes she undergoes during her life time, they should be taken care of specially. It is high time we stop neglecting mental health.
- Central and State Government should make appropriate policies with reference to improving social conditions and thereby health conditions of women in our society.

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## GENDER DISCRIMINATION IN HEALTH

**Ronika Bose**

HOD English Dept, N.C Bodiwala Commerce College. Ahmedabad, Gujarat, India

**Abstract:** *The most important human needs are: physical needs and safety needs. In India these needs are highly compromised in favour of men and consequently women have to suffer from want and fear. All studies and national survey reports point out that women have been left out of India's development story. Their rights have been either denied or compromised due to systematic neglect, policy failure or structural defects in society. If we look at the health care sector we find that India lags behind several developing countries and gender discrimination continues to wreck havoc in the lives of millions. A study of the statistics available would help in correcting the discriminatory practices which affect the physical and mental health of women and children.*

**Keywords:** Discrimination, Gender, Health, Women

### I. INTRODUCTION

The United Nations Department of Economic and Social Affairs India recently named **India as the most dangerous place in the world for a girl child**. The statistics below highlight the importance of supporting children's rights, education and health schemes in India:

- 40% of India's population is below the age of 18 years, which at 400 million is the world's largest child population
- Less than half of India's children between the age 6 and 14 go to school
- More than 1 in 3 women in India and over 60% of children in India are anemic
- While one in every five adolescent boys is malnourished, one in every two girls in India is undernourished
- 1 out of every 6 girls does not live to see her 15th birthday.

- An Indian girl child aged 1-5 years is 75% more likely to die than an Indian boy. Every 6th girl child's death is due to gender discrimination. Even if she escapes infanticide or foeticide, a girl child is less likely to receive immunization, nutrition or medical treatment compared to a male child.
- 1 out of 4 girls is sexually abused before the age of 4.
- 53% of girls in the age group of 5 to 9 years are illiterate.
- 17 million children in India work
- 48% of women in India aged 20-24 were married or are in union before aged 18 years, and almost 1 in 5 were married before aged 15 years.
- There are approximately 2 million child commercial sex workers between the age of 5 and 15 years and about 3.3 million between 15 and 18 years. They form 40% of the total population of commercial sex workers in India. 500,000 children are forced into this trade every year.

Source: United Nations, CRY America (NGO)

## **II. GENDER BIAS IN HEALTH CONCERNS IN INDIA**

Government of India's National Rural Health Mission aims at correcting rural inequities in the matter of health. It seeks to integrate health with sanitation, hygiene, safe drinking water and nutrition. Like most of the schemes and programs initiated by Government, even the NRHM also has failed to achieve the goals at the implementation level, with the primary health centers and sub-centers crumbling. Women from infant stage to their old age get an unfair deal in the matter of health. Their health concerns receive a low priority resulting in women bearing pain and discomfort in silence for long periods of time without seeking relief. The sex-ratio in India speaks volumes about the neglect. It is not just the poor who for want of resources and with the inherent preference for a boy are guilty of bias. Even in well-to-do families parents tend to spend more on the health-care of boys than on girls.

## **III. REPRODUCTIVE HEALTH STATUS OF WOMEN IN INDIA**

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Reports show that India's maternal mortality ratio (MMR) is highest in South Asia. An estimated 1,36,000 women die in India every year due to pregnancy related setbacks. However the measures taken by the government have not proved effective despite the fact that high fatalities occur among women every year due to poor reproductive health practices. One of the reasons why women succumb to reproduction related complications is the absence of timely transportation to the nearest hospital. Experts estimate that 70% of the maternal-related deaths are preventable. Good sanitation and nutrition and avoiding overwork and stress will improve the health of Indian women. The need is to shift focus from the medical to the social, beginning with healthy antenatal care. But cultural, social and economic barriers delay or prevent women from seeking reproductive health care at any state-antenatal, delivery or post nature. India still ranks first among the 12 countries that account for 2/3 of under-five and maternal deaths in the world. One of the major problems is the shortage of trained healthcare personnel. In India there is an estimated shortfall of 74,000 ASHA (Accredited Social Health Activists) workers and 21,066 ANMs. The health of a woman is closely linked to her educational and socio-economic status. Despite maternal mortality rates showing a decline in India, thousands of women continue to die every year due to lack of access to basic healthcare facilities; and where they are available they are of poor quality aggravating the situation.

#### **IV. UNICEF REPORT ON WOMEN AND CHILDREN**

In its State of World's Children Report, the UNICEF makes some shocking revelations regarding maternal mortality status in India. One million children born in India are dying every year even before they become 28 days old. The maternal mortality rate of India stands at 301 per 100,000 births. It is highest in Uttar Pradesh at 517 and lowest in Kerala at 110. Despite an increase in institutional deliveries, 60% of pregnant women still deliver their babies at home. In India more than 2/3 of all maternal deaths occur in a handful of states like Uttar Pradesh, Uttarakhand, Bihar, Jharkhand, Orissa, Madhya Pradesh, Chhattisgarh, Rajasthan and Assam.

The main medical causes of maternal deaths are:

- Hemorrhage: 30%
- Anemia: 19%
- Sepsis: 16%
- Obstructed labour: 10%
- Abortion: 8%
- Toxemia: 8%

#### V. **INFANT MORTALITY**

According to a recent report by Save the Children, an international NGO, one-fifths of the world's new born deaths occur in India. According to the report, over four lakh new-borns die within the first 24 hours every year in India. India also has the highest under-five mortality with over 2 million children dying before their fifth birthday. About 90% of these deaths are preventable. One-third of all malnourished children live in India and 46% of children under-3 years are underweight. A child's chances of survival vary in different states-the infant mortality rate in Orissa is 96 per 1000 live births in Kerala it is only 14 per 1000. India ranks 171 out of 175 countries in public health spending. In Delhi, the national capital, the child sex ratio is an alarming 868. While the reason for this varies from higher female mortality at a younger age as a result of neglect, to infanticide and feticide. This dismal picture is a telling comment on the educated society that refuses to rid itself of its male bias. The Pre-natal Diagnostic Techniques Regulations and Prevention of Misuse Act came into force in 1994 to curb selective sex determination. The Act was amended in 2003 in order to make it more comprehensive.

Central Supervisory Board and state-level supervisory committees have been set up to monitor the implementation of the Act. But, sex determination continues to be practices. **POVERTY AND HUNGER** One of the 8 Millennium Development Goals is to eradicate extreme poverty and hunger by 2015. According to a report of the Committee constituted by the government of India to estimate poverty, nearly 38% of India's population is poor, based on indicators for health, education, sanitation, nutrition and income to estimate the extent of poverty. Since 1972 poverty has been defined on basis of the money required to buy food worth

2100 calories in urban areas and 2400 calories in rural areas. It indicates a condition in which a person fails to maintain a living standard adequate for his physical and mental efficiency. It is sad that even after more than 60 years of Independence India still has the world's largest number of poor people in a single country. Of its nearly 1 billion inhabitants, an estimated 260.3 million are below the poverty line, of which 193.2 million are in the rural areas and 67.1 million are in urban areas. Poverty affects the woman most in as much as the female members in the family are denied education, healthcare, nutritious food, and good sanitation because of poverty. Poverty directly affects the future of women.

Girl children are discriminated in the matter of feeding compared to boys. Studies have shown that girls in rural areas take a mean of 1355K.Cals/day in the 13-15 years age group and 1291 K. Calories/day in the 16-18 years age group, which is much below the recommended levels. The disproportionate impact of poverty on girls is not an accident but the result of systematic discrimination. Hungry people live in a social environment of traditional prejudices, unjust law, corruption, broken promises, and failed economic policies, leading to the severe subjugation of women, marginalization and disempowerment. It is a tragic irony that while the society holds women responsible for all the key actions required to end hunger: family nutrition, health, education, food production and increasing family income on the one hand, through laws, customs and traditions women are systematically denied the resources, information and freedom of action they need to carry out their responsibilities, on the other. The bottom line is that hungry people, particularly women, are systematically denied the opportunity to end their own hunger.

Only people-centric development coupled with powerful strategies for social transformation can succeed in eradicating poverty. The recognition, that the empowerment of women is inextricably linked to resolving global issues of poverty, hunger, population growth and the preservation of the environment, has emerged in a series of global conferences at Cairo, Copenhagen and Beijing. There is universal understanding that women and children are affected

by the persistence of hunger and abject poverty. Hunger related deaths are either because of high food prices or poor distribution or even pilferage of food meant for those living below the poverty line. Maternal deaths occur mostly due to lack of medical attention, particularly in rural areas and if the woman is also suffering malnutrition, her life is at high risk. Thus, food intervention alone is not the answer; equally a good public health care system is necessary to ensure that infants and pregnant women receive timely and appropriate medical attention. The participation of civil society organizations in poverty reduction efforts, especially those directed at women, has increased social awareness and encouraged governments to provide better services. Organizations such as the Self-Employed Women's Association provide credit to women at market rates of interest but do not require collateral; they also allow flexibility in the use of loans and the timing of repayments. The civil society organizations have not only contributed to women's material wellbeing; they have also helped to empower them socially and politically. Such credit initiatives, by bringing women out of the confines of the household, are changing their status within the family and within village hierarchies. The demands of civil society organizations for better social services have spurred the government to launch campaigns to increase literacy and improve public infrastructure. And their calls for greater accountability and real devolution of power are increasing the likelihood that expenditure for poverty reduction will reach the needy, especially woman.

- The scale and the gender dimension of nutrition in India shows that while there is economic growth of nearly 10 per cent annually, rates of child under-nutrition remain very high. According to NFHS-3, 48 per cent of children under the age of five are stunted due to chronic under-nutrition, with 70 per cent being anemic.
- The nutrition situation of children is largely due to the situation of women. NFHS-3 indicates that 36 per cent of Indian women are chronically undernourished and 55 per cent are anemic. Recent data from Bihar and Madhya Pradesh shows that girls represent up to 68 per cent of the children admitted to programs for the severely malnourished.
- Child under-nutrition is very much a matter of gender for three main reasons:

1. It affects women more than it affects men due to the specific nutrition needs of women during adolescence, pregnancy, and lactation;
2. Widespread nutrition deprivation among women perpetuates an inter-generational cycle of nutrition deprivation in children. Undernourished girls grow up to become undernourished women who give birth to a new generation of undernourished children;
3. Women are given the responsibility – but often not the means (empowerment) – to ensure optimal nutrition for their children. A recent study in Andhra Pradesh shows that women with higher autonomy (both financial and physical, for example – the freedom to go to the market) are less likely to have stunted children.

#### **VI. THE CONSEQUENCE OF THE PROBLEM**

- This inter-generational cycle of under-nutrition transmitted from mothers to children greatly impacts on India's present and future. Undernourished children are much more likely to suffer from infection and die from common childhood illnesses (diarrhea, pneumonia, measles, malaria) than well nourished children.
- According to recent estimates, more than a third of all deaths in children aged five years or younger is attributable to under-nutrition.
- Under-nutrition puts women at a greater risk of pregnancy-related complications and death (obstructed labor and hemorrhage).
- Undernourished boys and girls do not perform as well in school as compared to their well-nourished peers, and as adults they are less productive and make lower wages.
- Widespread child under-nutrition greatly impedes India's socio-economic development and potential to reduce poverty.

#### **VII. NOW WE KNOW WHAT WORKS**

- The critical window of opportunity, when nutrition interventions offer children the best chance for survival and development to their full potential is girl's adolescence, women's

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pregnancy and children's first two years of life. After the age of two, the window closes and the opportunity for the child is lost.

- There are ten proven, high-impact interventions that can halve child under-nutrition rates if delivered at national scale:
  1. Timely initiation of breastfeeding within one hour of birth
  2. Exclusive breastfeeding in the first six months of life.
  3. Timely introduction of complementary foods at six months.
  4. Age-appropriate foods for children six months to two years.
  5. Safe and hygienic complementary feeding practices
  6. Full immunization and bi-annual vitamin A supplementation with de-worming.
  7. Appropriate feeding for children during and after illness.
  8. Therapeutic feeding for children with severe acute malnutrition.
  9. Adequate nutrition and anemia control for adolescent girls.
  10. Adequate nutrition and anemia control for pregnant and breastfeeding mothers.

#### VIII. WHAT WE DO

- A number of emergent economies have successfully addressed their nutrition challenge. China reduced child under-nutrition by more than half (from 25% to 8%) between 1990 and 2002; Brazil reduced child under-nutrition by 60 percent (from 18% to 7%) from 1975 to 1989; and Vietnam reduced child under-nutrition by 40 percent (from 45% to 27%) between 1990 and 2006. Four lessons can be learned from these countries' experience:
  - Leadership at the highest level ensured that priority is given to child nutrition outcomes, with large investments in nutrition interventions and poverty alleviation strategies in the context of rapid economic growth;
  - Targeted nutrition interventions to prevent and treat under-nutrition as part of a continuum of care, particularly among the most vulnerable children and women;

- Reliance on community-based primary health care as the delivery system to ensure high coverage with essential nutrition interventions for the youngest children, adolescent girls, and pregnant women;
- Strong supervision, independent monitoring and evaluation, and knowledge management to provide the evidence base for timely and effective policy, program, and budgetary action.

#### **IX. CONCLUSION : A NATIONAL DEVELOPMENTAL PRIORITY**

- The universal delivery of this package of ten proven, high impact essential nutrition interventions will lead to an unprecedented reduction in child under-nutrition.
- Three windows of opportunity that are wide open and must be used to achieve this are:
  1. Improvement of girl's nutrition during
  2. Improvement of maternal nutrition during pregnancy and lactation.
  3. Improvement of children's nutrition in the first two years of life.
- India has the resources - financial and human - to scale up an inspirational national response to address the challenge of child under-nutrition.
- The prevention and treatment of child under-nutrition in the first two years of life needs to become a national development priority.
- A focus on women's nutrition and their empowerment to make informed choices about the nutrition and well-being of their children will make of India a global leader.

Now is the time to combine the existing technical knowledge with the political will to change the lives of millions of children.

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# WOMEN'S HEALTH AND SAFETY ISSUES AT WORKPLACE

**Ms. Beena Sujit Punnilethu**

Lecturer, C.A.C. D & DM Dept., College T. F. G. Polytechnic, Adipur, Gujarat, India

**Abstract:** *Women have been playing vital roles in households since ages. Now women are also recognized for their value in the workplace and are engaged in wide range of activities of work in addition to their routine domestic work. Building a society where women can breathe freely without fear of oppression, exploitation, and discrimination is the need of the hour, to ensure a better future for the next generation. Women today are breaking the boundary and are playing the dual role of balancing domestic life as well as professional life, giving a boost to their societal status in the process. The Indian women today have ventured beyond the traditional roles of wife and mother and have sought employment and career outside their homes, and are actively participating in the economic and social development of the nation (Liddle & Joshi, 1986). Economic, social and political development during the recent decades has resulted in improvement in the position of women, especially in the area of education and labour force participation. Generally, women's work profile in India was confined to certain traditional occupations such as nursing, teaching etc. However, women today crossing all barriers and prejudices are working in all sectors including the sectors traditionally reserved for men such as defence, engineering and even in night shifts for the Business Process Outsourcing (BPO) sector.*

## I. INTRODUCTION

Society has started seeing women in a different perspective. They work as lawyers, nurses, doctors, social workers, teachers, secretaries, managers and officers etc. There is no profession today where women are not employed. However, it is true that working women have to face problems by virtue of their sex. For centuries women have been subjected to

exploitation and torture, physically, sexually and mentally. There are innumerable challenge and problems faced by them both at home and workplace. What we generally see today, in addition to various media and journal reports is that in the workplace women generally face mental stress, sexual harassment, discriminatory practices, safety and security issues etc.

Working women's health and safety at work is a major priority. In workplaces where mainly or only women work, hazards are often unrecognised or under-researched. Differences between workplace health issues for men and women are insufficiently addressed. And above all, prevention is better than cure – we want healthy, safe workplaces and working lives for women. Women are to be educated on the bargaining issues of women's health and safety in the work place.

The major problems for working women arise out of the dual responsibilities of the working woman - domestic work as well as office work. Though more and more women are coming out in search of paid employment and their families also need their income, the attitude towards women and their role in the family has not undergone much change. Women continue to be perceived as weak, inferior, and second-class citizens. It is a fact that women have to face problems just by virtue of their being women. And if they are working the problems are multiplied manifold. Working women are those who are in paid employment. Social attitude to the role of women lags much behind the law. Most women workers do not have any social security or access to health care benefits. As a result, the work-related illnesses, like mental pressure and other health problems, remain hidden. As per available research, a large number of women workers complain of frequent headaches, back pain, circulatory disorders, fatigue, and emotional and mental disorders resulting from performing various activities at the workplace. Women working in some industries, factories, banks, hospitals etc. complain that they do not get time to look after and give care to their babies.

The most important problems faced by working women are due to mental stress that includes jealousy, rivalry, gossip, character assassination etc. and other workplace problems

like physical stress, lack of child-care support, rigid workplace timings, and insufficient salary as per qualifications etc.

Majority of the working women suffers from health related problems like physical and mental stress, general weakness, excessive work load because of work pressure, family pressure etc. Sometimes the stress is so profound that they feel like leaving their jobs but then they realize that these are all a part of life that they have to fight and endure, which ultimately makes them stronger. Gender discrimination also happens, men think that women are not capable enough to work properly and unable to take decision in a better way. The present study therefore aims at pointing out women issues in the workplaces which pose problems for them, and what are those particular issues that women face working in the various sectors and what credible solutions and coping mechanisms can be offered to help them lessen such problems, so that women can understand their own value and ability to face problems in different ways.

### ***Need for the Study***

In this 21<sup>st</sup> century gradually the situation is changing in India with women coming out of the strict norms of conservative society governing its mobility to the extent that women are working in night shifts in Call Centres of the transnational BPOs- which is still regarded by certain sections of the society as not respectable and safe. Women who enter new occupations, which are traditionally reserved for men such as working in the night shifts, have to struggle hard, face many difficulties to create a niche, coping with dual identities, problems of stress and strains and to balance the dual burden of work and family. When everyone is sleeping, they are awake, do their work, and are at rest when the others are at work, resulting in being cut-off from their social life.

The work culture of extended working hours has left the impact on women's health, mobility and their social life. The study also focuses on the kind of stress that these women face, the coping mechanisms adopted and the social support that they receive.

### **Health Problems**

The unusual working hours made women employees suffer from a number of health related problems. The cumulative effect of odd working hours and stressful working environment lead to voice problems (dry, itchy throat, hoarseness, cleaning of throat, cracking of voice, cough, cold, etc.), eye strain (itchiness, smarting, redness, tearing, dryness and pain due to lighting situations and uninterrupted use of computers for long hours), hearing problem (ear pain, ringing in ear), pain in neck, shoulder, back, wrist and mental and psychological stress (Ofreneo, et. al., 2007). The employment also leads to burnout stress syndrome characterized by chronic fatigue, insomnia and complete alteration of the 24-hour biological rhythm, which affects sleep and the proper functioning of the heart (Sudhashree *et.al*, 2005).

The major health problems faced by the women employees were high blood pressure accompanied by sleep disorders. The other health problems faced were menstrual related problems, respiratory illness and digestive problems. Women working in night shifts do not get proper sleep as majority of them have to devote their daytime time towards domestic chores. Lack of proper sleep during daytime creates many problems for women for performing their social obligations up to the expectations of family and society.

Women tend to feel lethargic and lifeless during the day. For married women when children are extremely demanding, it is not possible to sleep during daytime.. Night shift workers face physiological, emotional and biological problems, based on disturbed rhythmic patterns of sleeping and waking. While hormones and chemicals are produced when a person is awake, body organs are at rest and are at their lowest during sleep. A change in the working schedule effects all this balance and leads to sleep deprivation, disturbing the rhythm of the body and negatively affecting the concentration, job performance, social interactions and general health.

Majority of health problems faced by working women are Backaches, Ear ache, Leg Cramps, Spondilitis, Sleep Disorder, Digestive Disorders, Eye Strains & Headaches. In order to keep awake against the body natural rhythm, they get addicted towards certain habits and

start smoking and drink innumerable cups of tea, coffee and cigarettes, which subsequently become a cause of their health problem.

Many working women get addicted to junk food as they get tired of long hours of work schedule which causes obesity, acidity, digestive problems etc. Extended working hours leads frequent occurrence of gastrointestinal problems, with digestive problems such as constipation, peptic ulcer, indigestion, diarrhoea, excessive gas formation, abdominal pain and heartburns.

The Physiological, emotional and biological needs of the women are based on a rhythmic pattern of sleeping and awakening. While hormones and chemicals are produced when a person is awake, body organs 'rest' and are the lowest at night. A change in the working schedule effects all this balance and leads to sleep deprivation disturbing the rhythm of the body and negatively affecting concentration, job performance, social and family interaction and general health (National Sleep Foundation, 2005).

### ***Psychological Stress***

Now a day's rise in stressful work environment for women has led to more number of cardiac problems in women. The odd working hours along with the dual burden of work and family leads to high level of stress among the women employees. Stress can be defined as an adaptive response, mediated by individual differences or psychological processes that are a consequence of any external action, situation or events that places excessive physical or psychological demands on persons (Ivanvevich and Mattenson, 1993). Job stress can lead to a range of physical (insomnia), psychological (depression), behavioural (alcoholism, drug abuse) and interpersonal conflicts (Kalimo and Mejman, 1987).

Other night shift jobs such as nursing and hotel administration are alternate between day and night but in India the working hours in transnational Call Centres are solely at night which is further aggravated by the dual identities and extreme work pressure. The normal social

patterns tend to operate around traditional workday cycle, and leads to difficulty in structuring family and social interactions.

In order to cope up with the physical and psychological stress few women employees develop poor eating habits, overeating, smoking and excessive drinking of coffee (Ramesh, 2004).

### ***Social Life of Women Employees***

The night based working hours led to the women employees being cut off from their social life along with the dual burden of work and family. Apart from health the social life of the women, employees also suffer as working in the night results in them being cut-off from their social life. Along with these problems working in night is not considered as good especially for women. The night work, high work pressure and social alienation leads to high levels of stress among the women and therefore in order to continue working women need to cope up with the stress and get constant support parental support.

Due to the family responsibilities especially in case of the married women employee, proper rest during the day became a major concern. Women employees had no social life or interaction with people in the family. Ninety percent of the employees were not able to balance between work and family life. For unmarried women rest and relaxation during the daytime was easier as the parents took care of the all the domestic duties but the situation was not the same in case of married women employees. Among the married women, some were stressed because husbands did not alter their domestic duties and they were laden with responsibilities of children, family and job. (Singh and Pandey, 2005).

Nowadays jobs have a demanding work environment requiring long hours of work, permanent night shifts, incredibly high work targets, isolation creating a do or die situation or cut throat competition.

## **II. SAFETY ISSUES**

Whether in the organized or unorganized sector, whether illiterate, low paid workers or highly educated and highly paid executives, a large number of working women face sexual harassment at the workplace at one time or another. This is mostly from other male employees or their superiors. Sexual harassment is faced by women not only in the workplace but also outside the workplace. Women have a fear of their own safety and security not only from strangers but also from their own relatives or neighbours try to sexually harass and abuse them. They have a fear of sexual abuse (touching, staring, lewd comments etc.). Commuting in public transports to their offices brings in these kinds of sexual abuses but they lack the financial resources to give themselves a better deal.

***Some Recommended Solutions for woman's safety***

- Awareness of laws on women's personal safety in work (dignity at work, lone working, personal safety and domestic violence).
- Husbands can be more sensitive to women's needs, and counter tradition by helping their wives perform daily household chores and take care of children.
- Appropriate measures should be taken by the Organisations to ensure security of women employees that they deliver their job in a secured atmosphere.
- Governments should make it mandatory for companies to install Global Positioning System (GPS) in vehicles carrying women, in all industries which engage women in Night shifts.
- Involve more women in health and safety decisions in the workplace.
- Every organisation should provide self-defence training to women.
- Installation of safety devices and CCTVs at the work place.
- Police verification of cab drivers, security guards etc. should be done.
- Child care facilities and Child care leave for working women should be provided by every organisation.
- Awareness of maternity and parental rights at work.

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

### III. CONCLUSIONS

In this 21<sup>st</sup> century employment along with attractive packages bring with it insecurities and health problems. The women employees suffer from a number of health problems including physical and psychological stress. Women adopt different ways and strategies to cope up with the high level of stress that they face, with certain degree of success. The odd working hours and the highly pressurized work environment along with the burden of western accent, changed lifestyles and the dual identities aggravates the physical and psychological health problems of the women employees. Due to the dual burden of work and family, the women are not able to get proper sleep and rest, especially the married ones. In order to work through long hours and due to the night duties women become addicted to tea, coffee, junk food and even smoking which further multiplies the health problems.

Along with the health problems, shift duties and night duties which is basic pattern for nurses, airhostess, doctors and Call centre executives leads to social problems as in India moving out in late nights and staying out for longer hours at night for a women is yet not given acceptance in many families . Women are alienated from their family and friends, and lead a dual life as westerners by night and Indians by day. Therefore, working women suffers from health hazards, psychological stress and social problems.

India probably has still a long way to go to make the workplaces free from any prejudices, abuses and harassments. Even then we can still try at solving some of the related issues and problems with some possible solutions that have been mentioned above so that women become stronger and are able to withstand any adverse situations.

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## SAFETY OF WOMEN IN INDIA

**Toral Desai**

Assistant professor, CSE, SNPIT&RC, Umrah, Gujarat, India

*Abstract: Sexual harassment and other forms of sexual violence in public spaces are an everyday occurrence for women and girls around the world in urban and rural areas, in developed and developing countries. In the modern age country is fast emerging as a global power but for half of its population, the women across the country, struggle to live life with dignity continues. Women, irrespective of their class, caste and educational status, are not safe. In the modern society women have been the victims of exploitations since long time in different fields in their life both physically, socially, mentally and economically. Recent incident of Gang Rape in New Delhi 23 year old woman was raped by 6 people in a moving bus near a posh Delhi locality in New Delhi in December, 2012. The girl was hospitalized for several days and was also taken to Singapore for advanced Treatment. This Paper attempts to understand the stages and different forms of women exploitation in present society. To suggest to create healthy environment for women and girls everywhere by supporting efforts to end violence against them through the education and make strong laws to punish victim immediately.*

**Keywords:** Crime against women, Exploitation to women, Safety of women, Sexual harassment

### I. INTRODUCTION

The condition of women in India has always been a matter of grave concern. Since the past several centuries, the women of India were never given equal status and opportunities as compared to that of their male counterparts. The patriarchal nature of Indian society, which even though gives respect to women as they are our mothers and sisters, has greatly hampered both the independence as well as the safety of women.

One of the main reasons of violence against women is the mentality which deems women inferior of men and merely limits their importance to the maintenance of the household, the upbringing of children and pleasing their husbands and serving other members of the family.

Women are facing problems in every sphere of life whether employment, access to health care or property rights. The attention required is still not being paid to the issues that concern this section of population. On the other hand, India is fast developing but women in India continue to be discriminated. Women may be have stardom in any stream but are getting harassment every day by their surroundings. They are victims of crime directed specifically at them, rape, kidnapping and abduction, sexual harassment, eve-teasing, etc. The crimes against women in India are growing at a rampant speed. Women, irrespective of their class, caste and educational status, are not safe.

Even in today's times of modernization of society, many working women are still subjected to immense pressure to shoulder the dual responsibility of a housewife and a working woman simultaneously with little or no help from their husbands. Times have changed but the mentality still prevails in the mindsets of several narrow minded Indians.

Recent incident of Gang Rape in New Delhi 23 year old woman was raped by 6 people in a moving bus near a posh Delhi locality in New Delhi in December, 2012. Although it was a most heinous case of cruelty, it is ironical to note that such incidents are not actually rare in our country. There are several such cases happening everyday where females (from infants to old ladies, from upper middle class women in metro cities to dalit women in villages....the list can be endless) are subjected to horrendous sexual torture by lustful men who are, in most cases, known to the victims. One cannot generalize the victims or those guilty of sexual crimes in India; they come from all strata of society and from every part of India and belong to all the age groups.

Making stringent laws is necessary to ensure that the guilty in such cases get the punishment that they deserve and don't walk freely due to the weak provisions or loopholes of the existing laws. But asserting that stringent laws will be able to curb male sexual overdrive in India cannot be justified.

## **II. SAFETY OF WOMEN IN INDIA.**

No matter what, the old thoughts and upbringing culture still lay cluttered in the minds of men that women should not be above men, but below them. It is sad to understand that women are the better halves of the society, yet they are the ones who face the maximum tortures in many ways in their lives.

Women have been advancing progressing and have proved that they can beat men in any sector they are in be it sports,arts,science,politics,service or for that matter anywhere ,she has stood at par with what a man could do. Yet, she still fights for equality. Time has changed, yet attitude towards women have not changed. To understand better, one has to get to the root cause of the problem. It has all started ages ago, where men are thought to be gods and powerful and women to be just like slaves for household works.

Even today, leave alone villages where people are uneducated, the educated society or who claims to be in the high class society, opts for abortions of girl child! The only reason that they state is "It is expensive to bring up a girl child." How ridiculous? The system has to be changed right from the roots. When a girl child is born, the first thought is, the parent has to make dowry to get her married off. Aren't men and their families ashamed to ask for dowries even today? Do they survive on the money from the girl's house?

We all know the Delhi Rape Case. (Dec 16<sup>th</sup> 2012) The most brutal rape case ever heard. There were Nationwide protests, debates, and candle lights, everything done by the public to punish the criminals. The poor girl suffered and died a painful death. The loss is only for her family and loved ones. Everything else is back to normal. This is how our judicial system works. It is high time that the law needs to be changed with regard to cases like these. There has to be stringent punishments and fast tracks to monitor these kinds of cases. When the law is stringent in a country, before committing a crime, at least the offender would think twice on committing the crime. I agree that with one punishment, the nation is not going to get better, but with consecutive punishments, it would be under a controllable situation. Nothing changes overnight, but in due course it does create an effect.

The present scenario is not going to change, but yes the coming generations could definitely make a remarkable difference. The basic understanding that men and women are equal has to start at school levels. Education is a must for all. The government has to come up with strategies where every child gets education. Respecting the opposite sex has to be taught from school levels and parents and teachers have to join hands in this subject. With proper understanding, exploitation could be reduced to much extent. Women are not sex and child bearing objects, but they are also equally powerful and emotional and a great companion for men and the vice-versa should be made to understand. Once this understanding gets through, half the scenario changes.

### **III. STAGES OF WOMEN EXPLOITATION AND PRESENT INDIAN PERSPECTIVES**

In the grip of growing consumerism, violence against women has been rapidly increasing and a legitimate human right issue in connection to their socio-economic stability has got impetus. Trafficking of women is strongly associated with economic disparity as prevailing in the country which brings massive development of women into prostitution.

- **Pre-birth stage of women:** If a cyclic concept of women exploitation is assumed for convenience of research, one can identify the stages at which they are being victimized. For example, at the stage pre-birth, despite illegal, sex selective abortion has been taking place, because in many developing countries like India, it is still thought that baby girl would be a burden of a family in future and in rural areas, the same is considered along with the concept that they would not be economically and socially productive as they have not physically strong like men.
- **Childhood stage of women:** At the time of childhood, due to constant ignorance, women are victimized in the form of child abuse and trafficking for lucrative business spread all over the world both for labour and sex. Therefore, it cannot be denied that the child labour

act of 1986 does not bring remarkable positive impact as the majority of child labour in rural India is female.

- **Reproductive stage of women:** At reproductive age, they have to face domestic violence, if they are married. Moreover, at this time, they are sexually, psychological and physically tortured by intimate partner or non-partner also. Consequently, homicide is very common as read out in common newspapers in all parts of the country. At the time of old age, she becomes helpless due to absence of work ability or sexual beauty. Consequently, they are again ignored and exploited. Thus, the history of women life is a garland of stigma or misery. There is no stage at which she gets honour due to their traditional oppressed life lead without protest.

#### IV. CONCLUSION

- Though the status of women in India, both historically and socially, has been one of the respect and reverence, but the hard truth is that even today, they are struggling for their own identity, shouting for diffusion of their voices and fighting for their own esteem. The incidence of dowry deaths, woman sexual harassment, molestation and ill-treatment of women are on increase. It is high time now that women should get a respectable and dignified position in the Indian society.
- Awareness in the women as well as society should be created and their equal rights should be effectively implemented. Crimes against women should be made punishable and in the era of globalization and with revolution in means of communication and information technology, the media role has become more crucial for women empowerment in Indian modern society.
- In modern society changes have been taking place everywhere in almost every field but to protect honour of women.
- International Women Day is celebrated, a number of women organizations have been working for women freedom and empowerment. But all of those are external in nature as

mentality is the product of society and culture. In the same family, a boy gets more liberty than a girl. Moreover, there is lack of security of girls in Indian society.

- In Indian modern society it is very much essential for all women to get educated to solve all women issues in any society and in any circumstance, in order to live with honor, Education will only give them strength and societal status. This will increase the women smooth living in modern society.

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## **GENDER DISCRIMINATION AT WORKPLACE**

**Madhavi B. Desai**

Assistant Professor, Computer Engineering Department, S. N. P. I. T & R. C, Umrakh,  
Bardoli, Gujarat, India.

**Abstract:** *Gender Discrimination is the unfair treatment of a person because of gender. Organizations that provide different working conditions, promotional opportunities or job responsibilities for men and women violate anti-discrimination laws. Though the society understands the necessity of gender equality and establishment of gender equality at workplaces, it still could not be addressed satisfactorily. All the efforts done to address this problem have failed due to one or many reasons. These impediments may start in the family and may last up to the whole period of a woman's work life. In almost all types of organizations, employers' tendency is found biased towards the male employees in paying, in delegating authorities, in attitudes and treatments and in similar other forms. On the other hand, although much has been achieved by women these days, most of their contribution remains officially unrecognized and*

*undervalued. Gender discrimination continues to take place in all the sectors of a state's economy.*

**Keywords:** Bias, Discrimination, Employment, Gender, Women, Workplace

## I. INTRODUCTION

Gender discrimination is not based solely on gender differences but on how people are treated differently because of their sex. Discrimination in workplaces is now one of the most debated issues around the world. In particular, gender bias has become a common occurrence everywhere in most of the developing countries. Reports also show that such discrimination happens even in developed countries. There are different forms in which discrimination may be evident at workplaces. In spite of the number of findings and reported cases in governmental and non-governmental institutions, the issue still remains beyond control.

Environment around the office, the socio-economic status of women, the religious values and restrictions and above all the social psychology of the people can be figured out as the principal causes behind biasness. Unwillingness and lack of attention and supervision by the government adds to this to a great extent. All these have led the issue being complicated more and more. It would be easier to realize the problems in implementing non-discrimination at workplaces in the light of the forms and specific aspects of biasness that women encounter generally. At the same time the implementation mechanisms should be framed in the light of the factors that result in failures.

There are several effects and consequences of gender discrimination, especially in employment. Gender discrimination in the workplace leads to an increase in employee turnover and creates a hostile work environment. Gender discrimination also promotes harassment and possible workplace violence. Victims of gender discrimination have the right to file lawsuits to recover damages suffered as a result of discriminatory practices. Several state and federal laws prohibit gender discrimination and offer remedies for such behavior in employment as well as in education and financial institutions. The Civil Rights Act prohibits discrimination on the basis of

sex. The Equal Pay Act promotes equality between men and women who perform the same job duties in the same workplace. Diversity and inclusion policies also help to remedy gender discrimination by promoting equality between the sexes.

This paper put emphasizes to find out the forms and processes which reproduce gender inequality by confining women to low status occupations than men. In this paper there is evidence that organizational cultures and work climates are not conducive to women fully participating on equal terms with their male counterparts, or sharing equally in power. This paper also describes, different ways of discrimination at workplace. In final section of this paper, developments at global level and at India level are discussed for development of women.

## **II. EXPLANATION OF GENDER DISCRIMINATION AND BIASNESS**

According to The Free Legal Dictionary, gender bias means unequal treatment in employment opportunity and expectations due to attitudes based on the sex of an employee or group of employees. Gender discrimination refers to any situation where a person is denied an opportunity or misjudged solely on the basis of sex. Gender discrimination is any unequal treatment based on gender and may also be referred to as sexism. The basic feature of gender discrimination is evident in any situation where a person shows a prejudice towards another that would not occur had they been the opposite sex. Gender discrimination can apply most commonly to workplace scenarios, but can also apply to educational rights, in household gender roles and in community and organization roles. Most frequently, it involves being denied an opportunity such as a promotion, position, scholarship, credit or a loan. It can also be used to describe receiving or failing to receive a punishment on the basis of gender.

### ***Forms of Gender Discrimination:***

Gender bias at workplaces can be classified from different points of view. A general classification may be given on the basis of common or regular treatments received by a female employee or worker at her place of working as is reported through available data and experience

from time to time. These may be as pecuniary bias, Biasness as to opportunities, Personal bias, and Authority bias.

Pecuniary bias mostly happens in fixing the payment or remuneration structures framed by the relevant authority and during the time of actual payment. In our country, women employed in low-paid works are the principal victims. Females who are daily workers, females working in different factories and other establishments are discriminated in respect of salaries and other payments. Again this is more evident at the private sector than at the public sector.

Prejudices are also observed in unrecognized labor like maids helping in household affairs, cooking and cleaning or taking care of children at home. Now think of a security guard whose duty to just guard the front door of a house, receives approximately 3000- 5000 Rupees per month. On the other hand, the maid as described above might receive only 500- 1000 Rupees for the same course of employment. So pecuniary bias starts even at the primary unit of workplaces and from the lowest level of paid labor. Female workers, who earn on a daily basis, such as the construction workers, are highly discriminated. A feature published in the Daily Prothom Alo on March 8, 2010, shows that in such work a female worker receives only 80 Rupees after a day's work, whereas, for the same period the male counterpart gets 200 Rupees.

Employment opportunity bias is a general trend to be noticed in most of the employers' attitude. Sex segregation in employment opportunities is much observed in corporations. Women are perceived as too emotional, gentle, illogical and sensitive to succeed in the corporate environment. Sometimes in public service this gap is highly observed.

Favoring one or some of the employees or workers around the office stimulates a hostile environment for the others and especially for the females. This is noteworthy here that female employees and workers are prejudiced not only by the biased attitudes and activities of their employer or superior authority towards their male colleagues, but very often also towards other female colleagues. It is observed in various institutions that the procedure followed in obtaining

an approval for conducting a development activity is different for two employees. Very often they are both females. It is more evident in case of junior female employees alleged to have encountered this sort of humiliating treatment frequently. An arbitrarily adopted feeling that only one of the employees or workers is competent and strong enough to perform a given duty adds to the other types of discriminations at workplaces.

The worst form of personal biasness is observed in unduly taking advantage of female employees and workers through sexual harassment. In hiring, promotions and other employment benefits, women have witnessed sexual harassment in different forms. It is also one of the major obstacles that restrain women taking any type of employment. It is found in survey on female employees too. Some believe that at least 90-95% of their male colleagues are partial in their attitude towards females. Others say that the amount is approximately 70%. It is argued that the males are simply unwilling to accept the competence of females.

Another common trend found in employers is their decision to reserve powerful and influential positions for men. Still in our society, women supervise fewer subordinates than men and are less likely to control financial resources. Dilok Phanchantraurai in his writing, *Gender Perspectives on The Workplace: Advanced Organizational Theory and Inquiry*, states why men see women as threats to their advantageous position. According to him, men fear that their female colleagues may take over authoritative jobs and may thereby outperform men in the same job. Besides, they think that earning much will enable women to insist on greater equality in the family, community and national political life.

### **III. EFFORTS TOWARDS WOMEN DEVELOPMENT AT INDIA LEVEL AND GLOBAL LEVEL**

There has been global effort with a strong support from U.N., since 1975 to understand the discrimination and restore status of women through equality, development and peace. The year 1975 was declared as the international year of the women by the United Nations. It also organized 4 world conferences for women. The World Summit for Children 1990, set goals for health, education and nutrition for women and their children. The 1994 international conference on population and development placed issues of gender at the center of discussion. Thus, several international organizations are trying to promote the advancement of women and their full participation in developmental process and trying to eliminate all forms of discrimination against women.

Gender inequality exists a large measure in the society under different dimensions for long time, but its importance has grown in the recent times only. In the traditional society the inequality between males and females exist in large extent. Women were looked down socially, economically and politically. She was brutally killed in the name of Sati. The practice of child marriage, Kanyasulkam, Prostitution was taken for granted by society and women had no voice what so ever for centuries together. Women's role was restricted to domestic life especially kitchen work and bearing and rearing of children. She has no place in economic and political activities. Girl children were discriminated in terms of basic necessities of life such as food, clothing and shelter. Woman is the last person in the family to eat.

The Government of India has taken several measures and also making endeavor to hoist the status of women in the society in order to promote equality of men and women. The different plans, programmes, and policies have laid emphasis on women empowerment and raising the economic, educational, health and political participation of women to match with that of men. Center and the State are obliged to ensure equal flow of benefits in physical and financial terms. Article 15 of the constitution prohibits any discrimination on grounds of sex. Since seventy's the objectives of raising the status of women and also been included in different five years plans.

The formulation of the national commission for women (N.C.M.) and the idea of setting of a national council for empowerment of women are encouraging steps in this direction. Also different state governments are also implementing several development measures for women's health in general and re-productive health in particular. Now with the efforts of national and international organizations several laws were passed and some laws were changed. But still women continue to suffer from many social and economic and political disadvantages, since the attitudes did not change as fast as the change in laws.

#### **IV. CONCLUSION**

No countries will be able to solve gender inequality problem unless and until we take corrective measures against all the reasons and problems discussed. Laws are made but important thing is strict regulation of these laws. Some recommendations may be made as follows:

- Regular surveys and statistics by governmental departments and NGOs.
- Integration of gender equality dimensions into national development planning and budgeting
- Monitoring progress to eliminate gender bias at workplaces
- Specific service rules should be framed for entry-level qualifications and promotions in different organizations.
- Improving knowledge and awareness on gender equality

The world community agrees that without equal participation of males and females in development activities, the millennium goal would never be achieved. We should, therefore, start outlining more issues, possible strategies, long-term and immediate targets for gender equality and to remove all types of biasness and discrimination in employment and ensure a healthy workplace environment for women.

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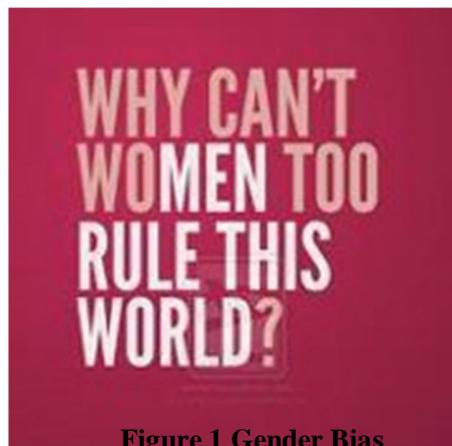
## GENDER DISCRIMINATION AT WORKPLACES: REASONS AND SOLUTIONS

**Jenny .V. Rathod**

Designation: Lecturer, Dept.: D.A.A, College: B.V.P.I.T (D.S), Gujarat, India

**Abstract:** *The paper talks about the gender discrimination in the society and its consequences. We live in a liberated society but yet are not liberated. What values we want to nurture? Is gender everything that matters to be successful and not the pain that one has gone through to be an all time achiever? Here I am talking about the factors and consequences of the gender discrimination and its probable solutions. Since the problem itself is a collective creation of all the existing genders, the solution also needs to be collective of all.*

### I. INTRODUCTION



**Figure 1 Gender Bias**

**Source: 4.bp.blogspot.com**

Over the past century there has been much to rejoice about the positive development of women in India i.e., increased visibility of women in the public sphere, closing of gender gaps in primary and secondary school enrollment the presence of women in the labour force across international borders, and lower fertility rates. Also a few women's organizations have been able to raise issues such as sexual and reproductive health and rights, violence against women and

inequality of power in gender relations and make these the pivotal issues of debate in national and global arenas. As modern society has made clear, women have ability to perform with equal skill and success in virtually every endeavor engaged in by men. Yet discrimination on the basis of sex has a long history in India and its residual effects still operate to keep women salaries lower and opportunity fewer in the employment realm.

Gender inequality is something that most people don't want to think about. It's something that most people, especially the younger generations, don't believe still exists. It is something that most people would rather look at as a blemish in society's history than to see it as a current, evolving problem. This is where we have a problem today.

Discrimination is a sociological term referring to treatment taken towards or against a person of a certain group that is taken in consideration based on class or category. Gender discrimination refers to beliefs and attitudes in relation to the gender of a person. It is defined as adverse action against another person that would not have occurred had the person been of another sex. It is the practice of letting a person's sex unfairly become a factor when deciding who receives a job, promotion, or other employment benefit. It most often affects women who feel they have been unfairly discriminated against in favor of a man. Everyone who belongs to a socially dominant group has some level of privilege. This includes things like:

- Being able to work, live near and spend time with people of one's own race and gender wherever one pleases without fearing abuse, being made to feel odd or "exotic" and without experiencing other forms persecution
- Being able to go shopping and be in public places without being followed or harassed
- Not having personal choices and abilities being stereotyped as part of one's race and gender, including dress, the way we speak, and our general behavior.
- Being able to see people of the same race and gender being represented in the media, on everyday household products and within social institutions, such as the upper management at work.

Examples of discrimination at workplace are:

- An employee can be discriminated by being asked discriminatory questions at a job interview.
- An employer may not hire, promote or wrongfully terminate an employee based on his or her gender.
- An employee is fired the moment she gets pregnant, though she had performed her duties to her best.
- Manager promotes only male employees.
- Female employees are directly or indirectly, sexually molested by the manager.

If an elementary school has a kindergarten teacher position open and an administrative position open, and they hire the female to be the teacher, it could be looked at as an equal opportunity employment. Yet, if the female was put into that position because they fulfill the stereotype of a kind, female kindergarten teacher, then it's more harm than good. This is yet another example of subtle forms of gender discrimination. The problem is that many of the subtle forms of gender discrimination are ignored or excused throughout normal, day to day life because they aren't enough to make a fuss over. This is something that women need to start looking at, but that men need to start taking care of as well. There are some things that we, as men, need to be willing to stand up and say that it's not right that it's happening. We need to stop training our women to expect the discriminatory behavior, but we also need to stop training men that this behavior is acceptable in any situation. Men are often unaware they're excluding women.

They say they want to work productively with women but they're confused as to how their behavior affects women. In general, men report that there isn't a problem with gender discrimination because they haven't personally experienced sexism or because they've never "seen it" happen. Noticing gender discrimination is different than knowing the signs to look out

for, or to put it another way – knowing *how to see sexism*. The fact that some men don't fully understand what sexism is relates to *social privilege*, a term we use in social science to show how members of a dominant group receive benefits by virtue of their social characteristics such as gender, age, race and so on. In this case, it is *male privilege* at work.

It has been found that gender discrimination at work has a highly [negative impact on women's health](#) over time. Not being given a promotion, not being assigned certain job responsibilities, and not being interviewed for a position for which a woman is qualified are all examples of workplace discrimination which then lead to health problems. Younger women who are highly educated and unmarried are more likely to report discrimination; however women in professional and technical occupations also report higher rates of discrimination relative to women in low skilled jobs such as cleaners and service workers.

The fight against gender equality can't be fought by just women – the men need to take a stand against it as well. Women can fight as much as they can, but the fight can only go so far when you are fighting against males in a work environment that don't want to change. As long as the environments stay the same, the fight will never end and inequality will always be there.

In addition, if the population doesn't come together to change discrimination in the workplace, then it will never happen. “Gender discrimination often results from a lack of diversity within an organization” (Scott, 2012). If you look at any of the major battles that have been won against discrimination, whether it was against slavery, or women voting, or whatever the cause was, the cause was not won only by the people that were being put down. Women and men need to take up this stand together because, even though we have mostly been talking about women being discriminated against, they are not the only ones that face this oppression in the workplace.

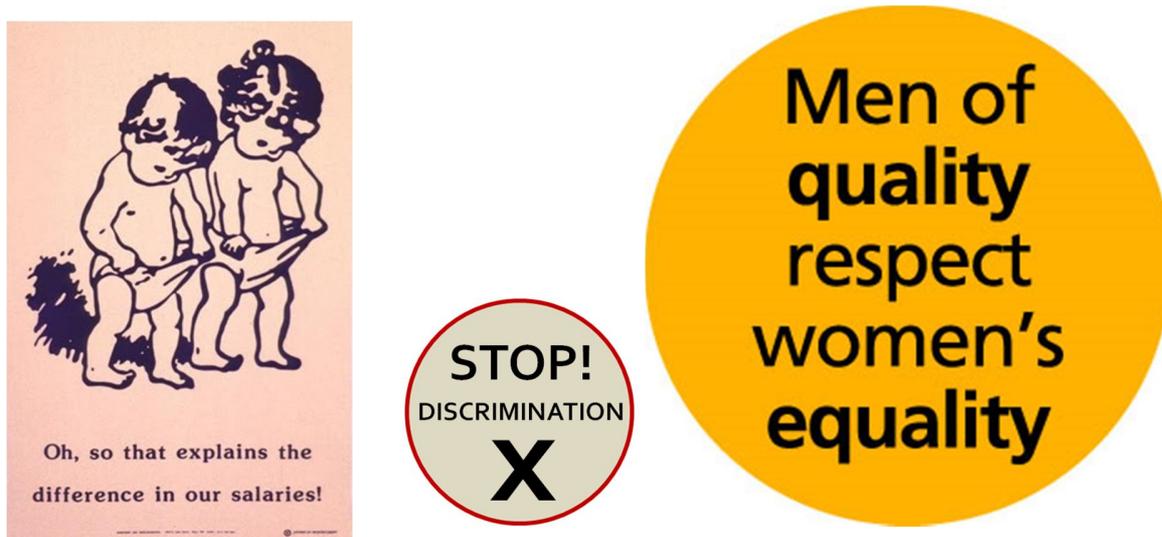


Figure 2 Bar the Gender discrimination  
Source: 4.bp.blogspot.com

## II. EDUCATE YOUR EMPLOYEES AND CREATE A HARASSMENT FREE WORK PLACE!

Following solution can be undertaken to initiate a cease fire to gender discrimination:

- **Explain Discrimination Laws**

There are laws in our judicial system which states that is it unlawful for companies to discriminate based on age, sex, race, ability, religion and ethnicity. In addition, it's important to post the laws in a common area, such as the break room. Information should also be given out to employees on when to contact human resources for help and how to file a claim with the Equal Employment Opportunity Commission and should discrimination be an issue.

- **Train Management**

Provide sensitivity- and cultural-training seminars and workshops to managers. Everyday occurrences, such as tossing aside a female's application for warehouse employment, can be subtle forms of discrimination. In addition, harassment and diversity policies should be clearly defined, written and distributed to all employees upon hiring.

- **Focus on Diversifying**

When a company keeps diversity at the forefront, it sees an increase in productivity and the bottom line and a decrease in discrimination, absenteeism, law suits and turnover. In addition, a company who diversifies can more easily attract a wider applicant pool and, therefore, can find better qualified candidates.

- **Teach Philanthropy**

Employees who do philanthropic deeds take pride in the community, are less likely to be judgmental of co-workers, and are more likely to volunteer for leadership roles. This is because helping others gives employees a deeper appreciation and understanding of cultural differences and abilities. According to a 1997 study conducted by Harvard University Professor James E. Austin, companies who teach philanthropic ideals and encourage employees to volunteer are respected in the community and, therefore, have a recruitment advantage.

- **Assess Employees**

Find out what employees are feeling through written and verbal assessments. Job-satisfaction surveys can be anonymous or through a one-on-one meeting. Employee anxiousness or a lack of interest in career advancement could be because an employee doesn't feel included on the team.

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## ENDING VIOLENCE AGAINST WOMEN AND GIRLS – PROTECTING HUMAN RIGHTS

**Prof. Payal D. Tandel<sup>1</sup>**

Assistant Professor, Electrical Engineering Department, S.N.P.I.T& RC, Umrah<sup>1</sup>

Assistant Professor, ASH Department, S.N.P.I.T& RC, Umrah<sup>2</sup>

**Prof. Jinal M Naik<sup>2</sup>**

***Abstract:** Violence against women and girls is a fundamental violation of human rights, which stretches across nations, cultures, and classes. It is a mass phenomenon taking many different forms with disastrous consequences for women’s and girls’ health and survival. The social and economic costs resulting from this abuse place a substantial burden on society as a whole, significantly hampering development. Therefore, preventing violence against women and girls is also a key contribution to achieving most of the UN Millennium Development Goals and in reducing poverty.*

### I. INTRODUCTION

International human rights have been the guiding normative framework for the projects presented in this study. At the same time, a culturally sensitive approach has been adopted which aimed to develop strategies from a local perspective, and often included cooperation with traditional and religious institutions in the partner countries. Such an approach has proved to be important in achieving local ownership, acceptance and sustainability of the reform processes supported.

The cases illustrated in this paper comprise examples of work implemented by the three supra-regional GTZ projects “Strengthening Women’s Rights”, “Combating Trafficking in Women” and “Initiatives against Female Genital Mutilation”.

Violence against women and girls is one of the most direct expressions of the power imbalance between men and women. The analysis of statistical records and surveys shows that violence against women in its differing forms is a worldwide phenomenon, which cuts across cultures, nations, and social and age groups. This paper argues that the root causes of violence

against women are dominant gender norms and the unequal power balance between men and women.

“Violence against women is perhaps the most shameful human rights violation. And it is perhaps the most pervasive. It knows no boundaries of geography, culture or wealth. As long as it continues, we cannot claim to be making real progress towards equality, development and peace”. Violence against women and girls is often perceived as an individual problem and as isolated incidents. However, a glance at empirical evidence presents an alarming picture. The World Bank estimates that violence against women is as serious a cause of death and incapacity among women of reproductive age as cancer and is a greater cause of ill health than traffic accidents and malaria put together. Multiple initiatives around the world have raised awareness and contributed to legal reforms that support the survivors of abuse and punish the perpetrators. However, greater efforts and more resources need to be harnessed in order to adequately address the sheer scale and multi-dimensional nature of the problem.

## **II. VIOLENCE AGAINST WOMEN: DIMENSIONS AND FIGURES**

### **➤ *Definition of a worldwide phenomenon***

General Assembly put forward a comprehensive definition of violence against women. The resulting Declaration on the Elimination of Violence against Women was duly adopted by the Assembly members and is by now widely used. For the purposes of this declaration, the term "violence against women" means any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

### **➤ *Scale and dimensions of the problem***

Violence against women exists in every country of the world. It affects every segment of society and is prevalent among all age groups. Irrespective of differing cultural contexts, many perpetrators of violence against women count on the fact that their behaviour will receive little

censure from within their community. serious reproductive and sexual health complications, an increased risk of infection, and mental health problems. The fear of violence, including harassment, is not only a permanent strain on the self-esteem and confidence of women, it also negatively influences their mobility and access to resources, as well as their basic social, economic and political activities.

➤ ***Violence and male role models***

Men are not innately violent towards women and children; rather, they become violent as a result of beliefs and norms about what it means to be a man. When looking at male violence it is worth examining two aspects of men’s gender norms in particular. The first is men’s sense of “entitlement” to certain privileges over women, while the second concerns some of the most common masculine norms, i.e. the widely accepted ways men are supposed to behave and the specific roles they are expected to fulfil.

➤ ***Violence and gender***

There are numerous reasons why violence exists and there are many different expressions of violence. In a recent seven-volume work on violence and freedom, one author establishes nearly twenty different categories and justifications to explain violent behaviour. Most of these justifications are formulated in the form: “in defence of...X” (Volkman, 2003). Within this framework, violence is justified in defence of one’s homeland, as self-defence, or in defence of class, creed, honour, authority, race and culture.

➤ ***Social factors contributing to violence against women***

Violence against women is not simply perpetrated by individual men operating within a vacuum: violence has structural, as well as personal, roots.

On a personal level, violence against women stems from the pressures, fears and stifled emotions that lie beneath many of the dominant forms of manhood. Personal experience adds to these factors: individuals experience and learn about violence through the family, the media, the community and/or other institutions. .

➤ ***Dispelling myths***

It is necessary to dispel certain myths about violence against women. Many people do not see (or want to see) that violence happens in their own communities or that it happens to “people

like them". Some still consider violence against women a private matter, the business of spouses, partners or other family members. Others find it hard to put a familiar face on abusers, and hold on to the notion that some other type of person is responsible for carrying out acts of violence or rape.

➤ ***Opportunities for change***

Achieving gender equality will not necessarily end all violence. However, moves towards establishing a more equal balance of power between the sexes are an important step towards reducing violence. Both men and women have a great deal to gain from a more peaceful, non-violent world. Indeed, men are victims to many forms of violence - primarily through other men. Despite the prevalence of dominant gender norms related to sexism and unequal power among women and men; societies and cultures also promote some masculine and feminine roles that are positive, non-violent and more gender equitable.

**III. DEALING WITH VIOLENCE AGAINST WOMEN: GOOD PRACTICES FROM AROUND THE GLOBE**

In the last eight years GTZ, on behalf of the German Federal Ministry for Economic Cooperation and Development, has supported more than 70 projects around the globe addressing violence against women and girls. This broad international commitment has allowed us to gain a wealth of experience that we wish to share with others.

- Initiatives aiming at improving responses after violence has occurred in form of professional support and recourse for individual victims or survivors of violence
- Activities focusing on the (long-term) prevention of gender-based violence by addressing its structural causes, i.e. social norms, awareness and behaviour related to the relationship between men and women.

➤ ***Conducting qualitative research and establishing empirical databases***

Gender-based violence has been receiving increasing attention worldwide. However, most countries still lack detailed data on the nature, prevalence and incidence of the various types of violence committed against women. In March 2004, participants at a high-level round table of the Commission on the Status of Women (CSW) noted that: "In certain areas, such as violence against women, methodological shortcomings and lack of reporting, or under-reporting, led to inaccurate data collection, and such unreliable or misleading information could lead to poor policies. Out-dated data sometimes limit the usefulness of the information as a basis for policy-making. At times, there is a discrepancy between the types of statistics produced and the needs of policy makers."

➤ ***Supporting national law reforms and their implementation***

By ratifying international human rights treaties, the State parties commit themselves to international law and are obliged to respect, protect and actively fulfil these human rights. In order to comply, numerous countries have adopted laws designed to punish the perpetrators and protect women from physical, psychological and sexual violence.

The Ministry for Women's Affairs has developed a National Action Plan to implement the law, together with various stakeholders from relevant government ministries and civil society; and a number of national and international experts.

➤ ***Enhancing legal literacy and awareness at the local level***

People who do not know the rights to which they are entitled cannot demand them. Women, in particular, often lack both an awareness and understanding of their rights. Additionally, information about relevant laws is scarce and often not available in the local dialect; legal procedures are often complicated, tedious and expensive.

To remedy this, various NGOs are seeking to change the reality of women's legal situation by concentrating on raising awareness and understanding about existing legal rights.

➤ ***Overcoming gender-stereotypes: working with men and boys to promote gender equality***

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Men and boys have great potential to become stronger allies in bringing an end to violence against women. Therefore, involving them as partners is an essential part of any prevention strategy.

On the one hand, most violence around the world is committed by men but is directed towards women and men of all ages. It is therefore clear that men need to recognize and take responsibility for their role in committing, allowing for, and/ or being complicit in acts of violence

Ending violence against women and achieving gender equality are goals that originated within the women's movement. Consequently, many still think of these goals as "women's issues", rather than parts of much broader concerns about human rights and social justice.

➤ ***Gender in focus: using the media to raise awareness and promote gender equality***

The media reflects and contributes to shaping the predominant values and attitudes of a society. This is also true in relation to overall awareness of violence against women and common perceptions about the issue. Therefore, mass media such as daily newspapers, magazines, radio, TV, video clips, posters, songs etc and the internet play an important role in:

- Introducing the topic to the public and breaking the silence surrounding it
- Challenging existing norms, gender stereotypes and attitudes that tolerate it
- Initiating debates on non-violent strategies to solve conflicts and new concepts of masculinity
- Spreading information about women's rights, as well as existing legal frameworks and support structures that are available for victims.

➤ ***Strengthening synergies and cooperation between institutions: violence intervention programs***

Effective violence prevention, as well as the appropriate protection and support of victims, requires interdisciplinary and inter-institutional co-operation that encompasses

prevention, legislation, networking, work with offenders, sensitising of experts and public relations. Measures at political, institutional and civil society levels have to be coordinated, for example, by creating effective networks between different intervention levels or by connecting a complementary range of services in the legal, political, psychosocial and medical domains. In doing so, it is possible to increase the overall synergy of these individual actions.

➤ ***Learning from experience: monitoring the impact and effectiveness of interventions***

Without a critical and systematic examination of an intervention, it is not possible to judge the degree to which the envisioned goals and objectives have been reached. Therefore, monitoring and evaluation is an essential pre-condition to systematically learn from and capitalise on existing experiences, adapt accordingly and optimise their impact and use of resources. .

At the end of these exercises, the children and young people explained their pictures and essays in one-to-one interviews. During these private discussions, the interviewers aimed to gain a better understanding of the forms and frequency of violence, as well as the perpetrators and victims.

#### **IV. CONCLUSION**

A lot has been done in the last twenty years to bring violence against women and girls into the public consciousness and to ensure that it is no longer treated as a taboo or private matter. A milestone was the UN conference on Human Rights in Vienna in 1993. However, violence against women and girls is not abating – on the contrary. Sexual violence is the crime with the highest increase worldwide. Many countries today are facing violent conflicts or wars; the gap between rich and poor is widening, and fundamentalist movements are growing.

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## VIOLENCE AGAINST WOMEN AND SOLUTIONS

**Sarika G Javiya<sup>1</sup>**

<sup>1</sup>Assistant Professor, Civil Engineering Department, SNPIT & RC, Umrakh, Gujarat

**Abstract:** *Violence against women has long been a problem, in times of peace and war. This violence ranges from very mild teasing to rape and murder, and takes place at home, in the streets, at work places, jails, in short everywhere. Few crimes against women are reported, fewer still prosecuted, and a negligent number of accused are actually punished. In the absence of detailed studies on incidence, it is difficult to come up with suggestions to reduce if not abolish such violence. There is an urgent need for more studies on this violence so that the psychology of the violators is better understood. Instances of violence need to be thoroughly investigated, and ways and means devised to reduce their incidence. There is a need for quick and severe punishment for the accused, which would act as a deterrent too. In our Indian society, in which half the population is not assured of safety, needs to reconsider its claim to being civilized.*

**Keywords:** *Abuse, Community, Violence, Women.*

### I. INTRODUCTION

Violence against women is partly a result of gender relations that assumes men to be superior to women. Manifestations of violence include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and rape, psychological violence through insults, humiliation, coercion, blackmail, economic or emotional threats, and control over speech and actions. In extreme, but not unknown cases, death is the result. These expressions of violence take place in a man-woman relationship within family, state and society. Usually, domestic aggression towards women and girls, due to various reasons remain hidden.

Cultural and social factors are interlinked with the development and propagation of violent behavior. With different processes of socialization that men and women undergo, men take up stereotyped gender roles of domination and control, whereas women take up that of

submission, dependence and respect for authority. A female child grows up with a constant sense of being weak and in need of protection, whether physical social or economic. This helplessness has led to her exploitation at almost every stage of life.

Essentially, violence happens in three contexts – the family, the community and the state and at each point key social institutions fulfil critical and interactive functions in defining legitimating and maintaining the violence.

- 1) The family socializes its members to accept hierarchical relations expressed in unequal division of labour between the sexes and power over the allocation of resources.
- 2) The community (i.e., social, economic, religious and cultural institutions) provides the mechanisms for perpetuating male controls over women`s sexuality, mobility and labour.
- 3) The state legitimizes the proprietary rights of men over women, providing a legal basis to the family and the community to perpetuate these relations. The state does this through the enactment of discriminatory application of the law.

Margaret Schuler has divided gender violence into four major categories;

- 1) Overt physical abuse (battering sexual assault, at home and in the work place)
- 2) Psychological abuse (confinement, forced marriage)
- 3) Deprivation of resources for physical and psychological wellbeing (health, education, means of livelihood)
- 4) Commodification of women (trafficking, prostitution)

### ***Causes of violence:***

There are 4 main reasons for domestic violence to persist in India.

1. **Male dominated society:** Even though women had risen to top positions, India was & still remains as a male dominated country.
2. **Lack of awareness of Laws:** Victims of domestic are afraid to protest as there is lack of awareness or rather lack of initiative to make her aware of her rights.

3. **Laxity in implementation of the existing Acts:**No or less efforts are made to increase awareness amongst the women by the authorities posted to implement the Act.
4. **Bureaucracy & Fear:** If a domestic violence is reported by a third party then he/she is scrutinized as an intruder and problem maker by the community. The bureaucracy associated with reporting of domestic violence, lack of funds for support group adds up to the continued domestic violence in India.

***Our Solutions:***

❖ **Teach Early and Often**

One of the most important steps to preventing violence is changing the often long-held social norms and perceptions that perpetuate it. Much like learning a foreign language the earlier you start the earlier the easier it is to master.

❖ **Education for Prevention**

World Association of Girl Guides and Girl Scouts (WAGGGS) has developed a global non-formal education curriculum to engage young people in efforts to prevent and end violence against girls and women.

A first of its kind, "Voices against Violence" is a co-educational curriculum designed for various age groups ranging from 5 to 25 years. It provides young people with tools and expertise to understand the root causes of violence in their communities, to educate and involve their peers and communicates to prevent such violence, and to learn about where to access support if violence is experienced.

❖ **Working with men and boys**

The program's long-term goal is to reduce the prevalence of gender-based violence in the region through behavior and attitudinal change among boys and men, increase institutional capacity and facilitate policy enhancements.

- ❖ **Stop demeaning the feminine** by saying things like “you run like a girl”, “you throw like a girl”, or “he cried like a little girl.” That includes referring to men or boys as “girls” when you are meaning something derogatory.
- ❖ **Learn the law and use it.**
- ❖ **Teach your daughters and sons** about fair and respectful treatment of girls and women, including rape myths (the disturbing notion that a woman actually wants to be raped or somehow deserves to be raped).
- ❖ Recognize that the way a woman is dressed or not dressed has nothing to do with whether she “deserved it” or “had it coming.” **No matter how a woman is dressed**, it is not an invitation to any man to mistreat her.
- ❖ **Share articles and information about ending violence** against women through social media like Facebook and Twitter. Raising awareness helps overcome the problem.
- ❖ **Talk with/listen to Women.** Women have spoken out for decades, trying to spread awareness. It is time to have those conversations with women and learn their thoughts about living with threats of violence on a daily basis.

## II. CONCLUSIONS

Neither physical nor sexual assault are caused by the factor. Usually several factors, often interconnected, interact with one another to increase risk. The following risk factors for violence against women have the strongest research support:

- Low income
- Urban residence
- Relationship status (unmarried or separated)
- Relationship conflict
- Emotional abuse
- Young age
- Substance abuse

- Childhood abuse

Although little is known about risk factors for stalking, a history of domestic violence, sexual assault, stalking behavior, and alcohol abuse can be considered risk factors.

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# GENDER DISCRIMINATION WITH FEMALE EMPLOYEES AT WORKPLACE: A MAJOR HURDLE

**Prof. Dr. Krupa R.Trivedi**

Assistant Professor, Evening Commerce College, Sir, K.P.Commerce College Campus, Veer  
Narmad South Gujarat University, Surat, Gujarat, India

**Abstract:** *Gender Discrimination occurs when men and women are treated unequally. In other words Gender Discrimination is the situation when men receive preferential treatment over women. Many a time employer prefer men employee to give promotion and higher position than women. Such employer are violating anti-discrimination laws knowingly or unknowingly. Such gender discrimination, no matter victim is male or female, is illegal activity. To eliminate this kind of gender discrimination, there are some laws in India Constitution.*

**Key words:** Female employee, Gender Discrimination, Legal Protection, Workplace

## I. INTRODUCTION

There are many kinds of discriminations like age discriminations, workplace discriminations and employment discriminations amongst which gender discrimination is a constant problem everywhere in every country. No of women find different kinds of discrimination in their day to day life and at workplace.

Gender discrimination is the practice of giving unnecessary importance to the gender at the time of recruitment, promotion, demotions, transfer, payment of wages and other employment benefits. Way back before 1950s women were not much educated and so they were not there in employment and therefore there was no question of gender inequality at workplace but today women are there in almost all fields and so the question of gender discrimination arises at every corner of the organization. Of course, there are some laws against gender

discrimination but still its actual application in real life position seems to be very much complicated.

## **II. NEED FOR THE STUDY**

Gender discrimination at workplace is a matter of concern for any democratic and developing country. Equal opportunities and advancement to female workers is a requirement of time, therefore there are campaigns across the globe which emphasize on women empowerment and women rights in all aspects including education, employment and advancement.

## **III. OBJECTIVES OF THE STUDY**

1. To understand the concept of gender discrimination with female workers at workplace.
2. To study the reason of gender discrimination with female workers at workplace.
3. To suggest the solutions for eliminating gender based discrimination with female employees at workplace.

## **IV. WHAT IS GENDER DISCRIMINATION?**

Gender discrimination is basically an unfair treatment based on sex/gender. Gender discrimination at workplace broadly includes career discrimination, assignment discrimination and performance evaluation discrimination. In most of the cases of gender discrimination, the victims who are receiving an unfair treatment are women rather than men. For example, in Bollywood both actor and actress is working still prevails disparities in the wages that they are getting. Undoubtedly actresses are getting less wages as compared to the actor. However, in some cases victims may be a man also.

## **V. FORMS OF GENDER DISCRIMINATION**

Gender discrimination at workplace may prevail in different forms. Some of them are as under:

***Gender Pay Gap:***

Discrimination in payment is done on the basis of gender. Male are provided higher wages than female.

***Gender Entry Gap:***

Discrimination is there at the time of recruitment on the basis of gender. Males are given preference over female for higher or top level position in the organization.

***Gender Advancement Gap:***

Taking into consideration gender, discrimination is done in career advancement. In spite of talent, qualification and experience, women may not be allowed to progress in terms of career advancement.

***Sexual Harassment:***

Demand is made of sexual activities and favors in term of giving promotion or employment.

**VI. GLASS CEILING PRACTICE**

The term "GLASS CEILING" refers to the invisible barriers that limit women from achieving higher position at the workplace. Glass ceiling practice is nothing but to prevent or block women from achieving higher positions irrespective of their qualification and experience. For example, if principal in a college or school is to be appointed/ recruited, men will be considered stronger, faster and smarter to lead in comparison to women and so the HR Management recruiting a principal will give preference to male employee only regardless to their education, experience and qualification. Females have limitation to offer bribe. For this reason also employer prefers male employee rather than female at higher position in the company.

**VII. REASONS OF GENDER DISCRIMINATION**

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Prime reasons responsible for Gender Discrimination at workplace are as under.

- There prevails favoritism for men in some organization while on the other hand unfair treatment is given to women.
- Gender discrimination at workplace may be to prevent women from becoming financially independent.
- There is uncertainty which also remains with women employee. For example, women's ability to get pregnant. Employer may consider this factor in giving advancement opportunities.
- Some women are very active in the organization and they are on higher position also. In the view of this, other organization's employer may feel insecurity that women employee may prove better than men in almost all aspects of operations.
- Many working women perform majority of household duties including taking care of in-laws, cleaning and childcare. In male dominant society, it is assumed that the income of women is supplementary income and not a prime income and that's why women should not be given promotion and high salary as basically they do not require.
- The other reason for gender discrimination is that men are not used to see women in more powerful position.
- Education gap may be considered as another main reason for gender discrimination. This was true before 80's. Now-a-days scenario is totally different. Women are also getting higher education and thereby this education gap is becoming narrow day by day.
- After acquiring adequate educational qualification, the other hindrance is of marriage – the Indian custom in which bride leave father's home from groom. No employer is ready to offer permanent job to unmarried female in this regard.

#### **VIII. SOLUTION OF GENDER DISCRIMINATION**

The phenomenon "Gender Discrimination at workplace is no longer in Indian context only rather it has become global issue. If preventive measures are not taken against Gender Discrimination, in a long run it may result in to:

1. Increased employee turnover
2. Decreased productivity of the employees
3. Higher Absenteeism
4. Lower employee morale
5. Hostile work atmosphere

Looking the above points, it is very important for any employer to take proactive measure to control Gender Discrimination at workplace. It jointly a responsibility of Human Resource Department and the personnel recruiting employees to figure out the way in which they can manage gender equality in the organizations. Organizations have proper understanding about gender discrimination and HR Personnel should always be alert regarding gender discrimination in the organization as it not only harms the prestige of the company but also it is illegal activity. Below are some solutions which can be applied in the organization and gender discrimination at workplace can be minimized.

1. At the time of appointment, clear criteria for evaluation should be established and HR Personnel should stick to it irrespective of gender of employee. Transparency must be maintained while hiring, promoting or demoting employees in the firm.
2. Gender based payment disparities should not be entertained in the organization, rather real payment system must be based on the quality and quantity of production or actual hours of work.
3. Those women who are victim of gender discrimination must come forward and report it to the concern authority. Women themselves should try to know and to be aware about gender discrimination. In this way there should be awareness among women employees

4. Anti-discrimination training program should be made compulsory and training should be given and worker should be motivated to inform their boss about gender discrimination either against themselves or against others.
5. Employer should obtain complete information about discrimination laws which are applicable to their firm/company. A board/committee should be established to implement anti-discrimination policy. Committee should clearly rectify each class of discrimination like color, gender, seniority, productivity and religion.
6. One antidiscrimination cell should be created and it should investigate about the complaints as soon as possible without any delay. Not only this, but necessary actions must be taken wherever necessary.
7. There should be continuous assessment of employee needs in the organization. Feedback should be obtained from employees in informal ways about their day to day activities. If employees are satisfied, they considered that the management takes care of them. Their morale will boost, productivity will increase and company will be benefited. For example, sexual harassment is also a form of gender discrimination. Management must be concern to know if any men employee working in the company is making a women employee feel uncomfortable.
8. Several state and federal laws can also prohibit gender discrimination. The civil Right Act prohibits discrimination based on gender. The Equal Pay Act can also promote equality between men and women. (Scottie Sherrie)
9. Various errors in education system of India points out towards gender discrimination. It should be redesigned.
10. Syllabus at primary school level should include life lessons and success stories of women like Kiran Bedi, Kalpna Chavala and Pratibha Patil. In this way, new generation can be inspired and gender discrimination can be eliminated.

## **IX. LEGAL PROTECTION**

The Constitution of India has several provisions which grant certain fundamental rights to its citizen, which includes right to equality.

- Article 14 guarantees Equality before Law.
- Article 15 prohibits state from discrimination on the grounds of religion, race, caste, sex and place of birth.
- Article 16 empowers the state to make reservations with respect to appointment for posts in favor of backward classes of citizens if in the opinion of state such classes are under-privileged.

However, these protections can only be opted when the discrimination has been made by the State or any Governmental bodies, including Government offices of both Central and State Governments. In case of discrimination on any of the grounds mentioned in Article 15, ie, religion, race, caste, sex and place of birth by the Government through its policies, or regulations, or otherwise, including recruitment, promotions, transfers, demotions and removals, the affected person can file a writ before the concerned High Court of the State or the Supreme Court. (<http://blog.ipleaders.in/types-of-discrimination-in-workplace-and-their-legal-protection-in-india/>)

## X. CONCLUSION

Number of women like Kiran Bedi, First Indian Lady IPS Officer, Kalpna Chavala of NASA and Pratibha Patil, first women president of India have achieved great heights. While number of women are still striving and are not able to come up with their potential in this male dominant society. Proper framework with constructive planning is required at this juncture to make the women free from gender discrimination at workplace.

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## Domestic Violence against Women

**Sonia Jagdishchandra Patel**

Assistant professor, Department of pharmacology, Vidyabharti trust college of pharmacy, Umrakh,  
Gujarat, India.

**Abstract:** *Violence against women in India is an issue rooted in societal norms and economic dependence by side partly a result of gender relations that assumes men to be superior to women. Female feticide, domestic violence, physical aggression, sexual harassment, psychological violence and other forms of gender-based violence constitute the reality of most girls' and women's lives in India. Although female participation in public life is increasing and laws have been amended, India still has a long way to go to make Indian women equal citizens in their own country. In our society, many women are violently treated by their intimate partners while they suffer in silence. In some cases, domestic violence leads to the death of these women. The government and voluntary organizations are making efforts towards ending violence against women which will be impossible if a common man is not supportive. It is on this premise that this paper discusses the meaning, causes and types of domestic violence and after-effects of these types of violence on abused women. In addition, the paper discusses the management of this threat against women as well as examines the role to be played by the social workers, professionals and other voluntary organizations in providing intervention to the affected individuals and also made an attempt to analyze the statistical data on violence against women.*

**Keywords:** Physical aggression, psychological violence, sexual abuse, brutality, harassment, trafficking.

### I. INTRODUCTION

Women throughout the world have been accorded lower status than men. Traditionally, women were expected to be married off and settle down in life. Rights of power, position and authority over women were accorded to men. Women were given a very subordinate role and status, as the socio-economic and external conditions prevailing in ancient times were not

favourable for the free movement of women. In the 21st century even though women are educated and equally participating in employment with men, still the social conventions, traditions and restrictions controlling the life of women directly or indirectly.

Violence against women is a serious problem concerning human rights violation. In last two decades violence against women has emerged as the most burning issue throughout the globe. Day to day violence is taking a lift in spite of all the necessary actions taken by the government agencies. As we all know women are vulnerable targets to extreme forms of aggression such as incest, rape, dowry deaths, trafficking etc. one of the most heinous incidents which is on air recently is the gang rape of 23 year old medical student in Delhi. In the South Asian Region, violence against women begins long before they are born and continues throughout their lives. The lives of unborn girls are terminated through sex selective abortions. Every sixth death of a female infant in India, Bangladesh and Pakistan is due to neglect and discrimination. In the Region, females face restrictions in mobility, usually have less to eat than their male counterparts, are denied proper education and health care, are often forced into early arranged marriages, have few opportunities of employment and are underrepresented in the governments<sup>1</sup>.

Violence against women is any act of gender-based violence which results in, physical, sexual or arbitrary deprivation of liberty in public or private life and violation of human rights of women in violation of human rights of women in situations of armed conflicts<sup>2</sup>. "Bride tortured to death for dowry", "School going kid succumbs to his injuries after beaten by father", "A seventy year old man killed over property dispute", "Harassment of men in Chandigarh..."<sup>3</sup>

Present study is an approach to analyze violence against women specially concentrating on Domestic Violence, factors contributing towards violence against women, causes, the statistical data which includes crimes committed against women in India and some important measures to prevent this monster. Finally, a conclusion has been drawn after the complete analysis of the topic with the juxtaposition of facts and figures at hand.

## II. VIOLENCE AGAINST WOMEN

'Violence' is an act carried out with the intention or perceived intention of physically hurting another person. 'Gender Violence' is defined as "any act involving use of force or coercion with intent of perpetuating promoting hierarchical gender relations". Violence against women has been clearly defined as a form of discrimination in numerous documents. The World Human Rights Conference in Vienna, first recognized gender- based violence as a human rights violation in 1993. United Nations declaration, 1993, defined violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to a woman, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life". Heise and Germain<sup>4</sup> quote the forms of violence experienced by women throughout their life span.

- i. Pre birth: Sex- selective abortions, battering during pregnancy, coerced pregnancy.
- ii. Infancy: Female Infanticide, emotional and physical abuse, differential access to food and medical care.
- iii. Girlhood: child marriage, genital mutilation, sexual abuse by strangers and family members, differential access to food and medical care and education.
- iv. Adolescence: Violence during courtship, economically coerced sex (eg. For school fees.), sexual harassment, trafficking, sexual abuse in the workplace, rape.
- v. Reproductive Age: Physical, psychological and sexual abuse by intimate male partners and relatives, forced pregnancies, sexual abuse in the workplace, sexual harassment, rape.
- vi. Elderly: abuse of widows including property grabbing, accusation of witchcraft, physical and psychological violence by younger family members, differential access to food and medical care.

Violence against women is partly a result of gender relations that assumes men to be superior to women. Given the subordinate status of women, much of gender violence is

considered normal and enjoys social sanction. Manifestations of violence include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and rape, psychological violence through insults, humiliation, coercion, blackmail, economic or emotional threats, and control over speech and actions. In extreme, but not unknown cases, death is the result. These expressions of violence take place in a man woman relationship within the family, state and society<sup>2</sup>.

### III. DOMESTIC VIOLENCE

Domestic violence includes harassment, maltreatment, brutality or cruelty and even the threat of assault - intimidation. It includes physical injury, as well as "wilfully or knowingly placing or attempting to place a spouse in fear of injury and compelling the spouse by force or threat to engage in any conduct or act, sexual or otherwise, from which the spouse has a right to abstain". Confining or detaining the spouse against one's will or damaging property is also considered as acts of violence<sup>2</sup>. Domestic violence includes not only inter-spousal violence, but also violence perpetrated by other family members. Generally, an important part of the power relationship between spouses and their families relates to dowry and its ramifications<sup>5</sup>.

There are certain rights guaranteed to women under article 14, 15 and 21 of Indian Constitution based on which an act was introduced titled Protection of Women from Domestic Violence Act, 2005<sup>6</sup>. According to this act Domestic violence means any act, omission or commission or conduct of the respondent shall constitute violence if it, i. Harms or injures or endangers the healthy safety, life, limb or well-being, whether mental or physical of aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or ii. Harasses, harms, injuries or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or iii. Has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or iv. Otherwise injures or causes harm, whether physical or mental, to be aggrieved person.

The forms of violence commonly found are slapping, tearing hair, pushing and pulling, kicking, hitting with an object attempting to strangulate and threatening. Forms of psychological abuse were also found to exist, for instance, verbal abuse, sarcastic remarks in the presence of outsiders, imposing severe restrictions on freedom of movement, totally ignoring the wife in decision-making processes, making frequent complaints against her to her parents, friends, neighbours, and kin much to the embarrassment of the wife.

#### IV. **FIGHTING THE 'DOMESTIC VIOLENCE' EVIL**<sup>3</sup>

##### ***Intervention and action at multiple levels***

Efforts done so far on gender issue defy basic and simple solutions. Elimination of all kinds of violence against women requires channelizing simultaneously the attention and efforts of all the concerned people and work together. This sensitive issue needs intervention and action at multiple levels – state, society and individuals in public and private capacities.

##### ***At government level***

Amongst immediate steps, the most important task of government is to arrest continuously deteriorating law and order situation. There should be vigilant policing round the clock both in cities and suburban areas and more women police officers in all police stations. ·Speedy and time-bound justice is needed urgently. Delayed justice emboldens the spirits of criminal-minded elements in society, who take advantage of loopholes in law, and which enables them to escape. Many culprits go off scot-free even after committing a heinous crime. ·Reforming the structure and systems of governmental institutions engaged in the law-making and enforcement tasks are highly desirable, but it may take a longer time.

##### ***Role of Non Governmental Institutions/Organizations***

Non-governmental organizations and institutions should conduct series of seminars, workshops meetings at different places on various aspects of violence/oppression against women. They should discuss in depth the gravity, enormity and dangers of continuously deteriorating law and order position, deteriorating human values, self-centred attitude of individuals and alarming rise in bestial acts against women, which makes it very unsafe for women to move freely outside their homes and try to and out remedy for it.

##### ***Media***

Media should bring women issues to public domain in a forceful manner. They can play an important role in spreading awareness. They can provide a platform to speakers and panellists

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from different ends, eminent personalities responsible for decision-making to share their views and conduct an in-depth study on various gender issues, and view it holistically touching various aspects of the problem. Views of some of the victims of atrocities should also be taken to understand their unpleasant experiences and the manner in which they came over the agonies they suffered because of inhuman acts.

### ***At family's level***

Family is the first and foremost institution, where children learn first lesson of humanity and social relationships. Family is the best place to inculcate positive values – like honesty, simplicity, modesty, sense of responsibility and respect for elders – amongst children and youth of both the sexes. Childhood is the most formative, educative and impressionable time in a human's life and most appropriate time for inculcation of such values, as it remains permanently and deeply embedded in their delicate psyche throughout their life. Training for gender sensitization should be imparted within the family. Right from the beginning, all the children should be treated equally, without any gender-bias.

### ***On women's part***

Instead of silently bearing all the atrocities perpetrated against them, women should raise their voice against injustice; create awareness amongst women about their rights and channelize their efforts by writing articles, organizing seminars, workshops etc. Irrespective of their social status in society, they should join hands, and work in a spirit of unity. They should raise their voice boldly against social evils like dowry, bride-burning, female infanticide, etc. Women should exercise utmost vigilance both at the mental and physical level to ensure their safety and security, so that no one could exploit them when placed under adverse circumstances in life. They must always be prepared for self-defence by getting training in Karate etc.

## **V. ROLE OF SOCIAL WORKERS**

Social workers should provide myriad services to victims and perpetrators of domestic violence. Direct services to victims of domestic violence include counselling and support through shelter programs across the country, individual counselling through private practice settings, court advocacy through county victim service agencies, and social justice community organizing efforts to prevent domestic violence from occurring in the rest place.

***Direct Service Providers (Women's Advocate, Shelter Program).***

Social workers should provide services to victims of domestic violence through shelter programs across the country. The context in which services are provided is empowerment and advocacy oriented.

***Community Education Coordinator.***

Many shelters across the country have a Community Education Coordinator on staff who may be a social worker. This person should be accountable for managing all types of community education from professional development and training to providing speakers for civic or social groups. Social workers should provide therapy to victims of domestic violence while they are in a shelter or living in their community. Social workers should also serve as executive directors of domestic violence organizations.

**VI. FACTORS RESPONSIBLE FOR INCREASING THE DOMESTIC VIOLENCE  
IN PRESENT SOCIETY**

***According to Heise's<sup>4</sup> research***

**Cultural:** i. Gender-specific socialization, ii. Cultural definitions of appropriate sex roles, iii. Expectations of roles within relationships, iv. Belief in the inherent superiority of males, v. Values that give men proprietary rights over women and girls, vi. Notion of the family as the private sphere and under male control, vii. Customs of marriage (bride price/dowry), viii. Acceptability of violence as a means to resolve conflict.

**Economic:** i. Women's economic dependence on men, ii. Limited access to cash and credit, iii. Discriminatory laws regarding inheritance, property rights, use of, iv. communal lands, and maintenance after divorce or widowhood, v. Limited access to employment in formal and informal sectors, vi. Limited access to education and training for women.

**Legal:** i. Lesser legal status of women either by written law and/or by practice, ii. Laws regarding divorce, child custody, maintenance and inheritance, iii. Legal definitions of rape and

domestic abuse, iv. Low levels of legal literacy among women, v. Insensitive treatment of women and girls by police and judiciary.

**Political:** i. Under-representation of women in power, politics, the media and in the legal and medical professions, ii. Domestic violence not taken seriously, iii. Notions of family being private and beyond control of the state, iv. Risk of challenge to status quo/religious laws, v. Limited organization of women as a political force, vi. Limited participation of women in organized political system.

Table depicts the crime statistics registered under different kinds of violence and crime laws. It is also seen that 90% of trafficking that happens is within the country, and around 40% of the prostitutes are children.

## VII. DISCUSSION

Table no 2 deals with Incidence of Violence against women during 2006- 10 and percentage variation in 2010 over 2009. In this table we can notice that violence against women such as rape, kidnapping and abduction, dowry deaths, torture, molestation, immoral trafficking, indecent representation of women have substantially increased in 2010 compared to 2009. This is a huge thing to get worried. But we cannot conclude saying that crimes against women have increased in all aspects, because Importation of girls, sati prevention, sexual harassment and dowry prohibition have registered lower no of cases in 2010 compared to 2009 which leads to some personal satisfaction that women are getting safer. No of cases relating to Rape and Kidnapping and Abduction have increased in the year 2010 compared to 2009 i.e. there is a percentage variation of 3.6 % and 15.7 % respectively in 2010 over 2009. Whereas Sexual Harassment and Importation of Girls have registered lower no of cases i.e. there is a percentage variation of -9.5% and -25.0 % respectively in 2010 over 2009. Negligible percentage variation of 0.1% of Dowry deaths have occurred. This is due to the awareness among the people regarding the laws relating to dowry.

Table-1

Type of Violence	Cases Registered on Crimes against Women during the Years					Percentage Variation in 2010 over 2009
	2006	2007	2008	2009	2010	
Rape	19348	20737	21467	21397	22172	3.6
Kidnapping and Abduction	17414	20416	22939	25741	29795	15.7
Dowry Death	7618	8093	8172	8383	8391	0.1
Torture	63128	75930	81344	89546	94041	5.0
Molestation	36617	38734	40413	38711	40613	4.0
Sexual Harassment	9956	10950	12214	11009	9961	-9.5
Sati Prevention Act, 1987	--	--	01	--	--	--
Immoral Traffic (Prevention) Act 1956	4541	3568	2659	2474	2499	1.0
Indecent Representation of Women Prohibition Act, 1986	1562	1200	1025	845	895	5.9
Dowry Prohibition Act, 1961	4504	5623	5555	5650	5182	-8.3
Total	164765	185312	195856	203804	213585	4.8

(Source: Crime in India)

**Cause and Effects:**

Lack of education and awareness are the most common reasons for violence against women. Children who are subjected to abuse are likely to behave similarly as adults. Socio-economic status, substance and alcohol abuse also leads to violence against women in India. Sometimes children who witness one parent abusing the other tend to abuse later in life.

Physical effects – injury, loss of speech, aches and pain, burns, substance abuse, gynaecological issues, sexually transmitted diseases, unintended pregnancy resulting in abortion, and the list just goes on. Mental and emotional health problems – withdrawal, unsocial behaviour, multiple sexual partners, insomnia, depression and several others can also result. Apart from this, when the knowledge of abuse reaches others in the community, abused women are often shunned and forced to live in isolation.

**VIII. CONCLUSION**

It is clear that violence against women is endemic in India. The reason is women in the country are highly vulnerable because of poor quality of life indicated by rampant poverty, lack of education, high under five mortality, poor health status, high fertility rate and high maternal mortality rate. Also contributing to the violence against women is societal mindset about women that has not changed much. Violence is perpetrated on women both inside and outside her home.

The government and voluntary organizations are making efforts towards ending or minimizing violence against women. The efforts of the government are in the shape of enacting relevant legislations, issuing orders and launching various women welfare schemes. But their implementation remains tardy, as the lower level government functionaries are not gender sensitive. On the other hand the voluntary organizations are taking both preventive as well as reactionary measures. But efforts of the voluntary organizations suffer from paucity of funds and infrastructure. Education of the girl child is the first step towards a better society with fewer incidents of violence. Campaigns aimed at men and boys to increase awareness and change attitudes about gender inequality are also effective tools. As individuals and responsible citizens, we need to spread awareness and report any act of violence against women around us.

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**ISSUE-4 SOCIAL**

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI401	Women: A saga from victim to victorious	Prof. Akash Thakkar	429

2	15WCI402	Role of women in continuing the Indian Heritage	Dr. Neeta Nagori Dr. Awa Shukla	436
3	15WCI403	Media and depiction of Women in the society	Dr. Hiren Trivedi	445
4	15WCI404	Modern women: a new aspect	Prof. Alefiya Kachwala Prof. Arti Pamnani	459
5	15WCI405	Women in Indian history	Prof. Khyati Patel	466
6	15WCI406	Gender equality in education affects economical growth	Prof. Jinal M. Naik Prof. Payal D.Tandel	475
7	15WCI407	How media portrays Women	Prof. Hiral Padhiyar	483
8	15WCI408	Contribution of women writers in ramping up the Indian women: world of words	Prof. Heta Desai	488
9	15WCI409	Women in Indian mythology	Prof. Monika Mehta	498
10	15WCI410	Media and depiction of Women in the society	Prof. Saloni Makkar	504
11	15WCI411	Equality for Women is progress for all	Prof. Dimple Gandhi	512

12	15WCI412	Delineation of society in Indian women autobiographies	Prof. Viral Upadhyay	523
13	15WCI413	Role of women writers in change of society	Prof. Kiran Acharya Prof. Shraddha Patel	530
14	15WCI414	India in 21 <sup>st</sup> Century: expectations from woman	Prof. Dhanisha Kapadia	537
15	15WCI415	Role of women in continuing the Indian heritage	Prof. Khushboo Prajapati	545
16	15WCI416	Women in Indian mythology	Prof. Neepa Shah	555
17	15WCI417	Women in Indian history	Prof. Chaudhari Dharmishtha Prof. Shah Hirva Prof. Surti Jasmina	563
18	15WCI418	Five elemental Women	Prof. Surti Jasmina Prof. Chaudhari Dharmishtha Prof. Shah Hirva	569
19	15WCI419	Ekvismi Sadini Nari	Dr. Anuradha Patel	577

## **WOMEN: A SAGA FROM VICTIM TO VICTORIOUS.**

**Mr. Akash A. Thakkar, K. J. Patel, Mrs. Bhavini A. Thakkar**

Assistant Professor, Science & Humanity Department, Babaria Institute of Technology, Vadodara,  
Gujarat, India

***Abstract:**Had this topic been discussed a century back, the research paper surely had to strive extreme hard to address any information on Women in Various Fields. However, as the time rolls down on its winged chariot, remarkable development has been recorded by history. Today with the wind of 21st century the discrimination, orthodox mindset and traditional approach have given space to innumerable fields to get open for women to dig out. Furthermore, it also gives scopes for women to break the prevailing belief that Men are superior to Women i.e. "breaking the gender barrier". The present research paper discusses the entry, current status,*

*involvements, contributions, advantages, limitations and challenges from the long ignominious past to glorious present of women into innumerable working fields i.e. A SAGA FROM VICTIM TO VICTORIOUS. Apart from it, it also provides ample data proving that they, the Women, have journeyed the path of victim to creator of own destiny.*

**Keywords:** Breaking the gender barrier, discrimination, winged chariot, Saga.

## XII. INTRODUCTION

The importance of studying Women's role" in the present day's society is more pertinent than ever because of the changing attitude in/of the society towards the same. "In spite of comprising 50 percent of the population on the globe, women were not given equal status with men. A major part of this sentiment can be attributed to gender role of socialization that opens in every society." (Chakrapani & Vijayakumar 1) However, history has something else in its record which stands exact opposite.

The glorious journey of Women from the situation of their being dormant to equality and even surpassing to men in some cases has been a continuous process of ups and down throughout history. The roots lie from ancient times as in the cases where according to Christianity, God, The Almighty, created Adam first and Eve at a later stage which is a very clear reference of gender discrimination where the male was given prime importance to that of female. Thereafter, women have pass through innumerable ordeals and have tried, to not only survive their existence but also fought for their rights. Today the status of women in India and at a cosmos level at a large has changed. In modern India women have held high offices including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition. The role of women is something that varies significantly across the world today which clearly is the indication that those women's roles have been expanded from what they traditionally were in the past.

## XIII. HISTORICAL JOURNEY OF WOMEN FROM VICTIM TO VICTORIOUS

In the far distant past, women's role was to bear young and care for them. As part of that caring, women have traditionally been very involved in food preparation, which in many cultures

expanded to include agricultural efforts to raise food as well as collecting water, gathering fuel for cooking, and making of objects needed by the family such as pottery and clothing. However, the studies of great grammarian Patanjali and Katyayana contradict the above said assumption that women were not given importance and suggest that women were given equal status with men in all aspects of life. They were educated in early Vedic period. Rigvedic verses suggest that women married at a very mature age and probably were free to choose their own husbands. Scriptures such as Rig Veda and Upanishads make reference of several women sages, notable Gargi and Maitreyi.

The studies of great Patanjali and Katyayana explicit that the journey of women started gorgeously with a bang but in the medieval period, it started getting inferior to men. Medieval period is the darkest in the history of Indian women in general. Exploitation of women in the form of early marriage, female enforced widowhood etc. caused several detrimental effects of women. The position became worse during the Mughal rule. Women were made subjected to several rules such as Purdah system, the custom of being Sati. Such fate of women remained active throughout the reign of British.

The situation began to change when many national figures started a struggle for India's freedom. Mahatma Gandhi openly invited the help from women. Many women came forward. Among them were Sarojini Naidu, Vijaya Laxmi Pandit, Mrs. Aruna Asaf Ali and others.

The Government of India has taken all efforts to abolish the difference between men and women. According to the Constitution of India, men and women are equal before law. The government is laying special emphasis on the education of girls. "The government of India has made Empowerment of Women as one of the principal objectives of the Ninth Five Year plan (1997-2002) and also declared year 2001 as the year of Women's Empowerment" (Pandya 236) In the recent competitive examinations, women have done better performance than men. Kalpana Chawla's visit to the space has encouraged the young girls to make more and more research in the field of science today. 33 percentage of reservation have been declared by the Indian Government for females in civil services recently in March 2015. There has been a gradual increase in gender equality, especially in the last hundred years. Along with this has come a great

increase in the status of women. The idea that women and men are equal is much more (though not universally) accepted than it ever has been in the past.

#### XIV. STATUS OF WOMEN IN VARIOUS FIELDS AT PRESENT

With the amend in time India and the world have seen revolutionary changes in concerned to women's getting involved into almost all the fields which were earlier open for only male fraternity. The below portrayed data clearly sing splendid entry of Women in each field.

##### 1. Nobel Prize:

The first lady to claim Nobel Prize was Marie Curie. She claimed it in 1903 and shared it with Antoine Henri Becquerel and Pierre Curie. Thereafter, till 2014, 46 women have been awarded with Nobel Prizes. The data clearly states that in no manner women's situation is pathetic but is of equal level and if the same continuous the history will remark the surpassing data of women surpassing to men and it is not exaggeration.

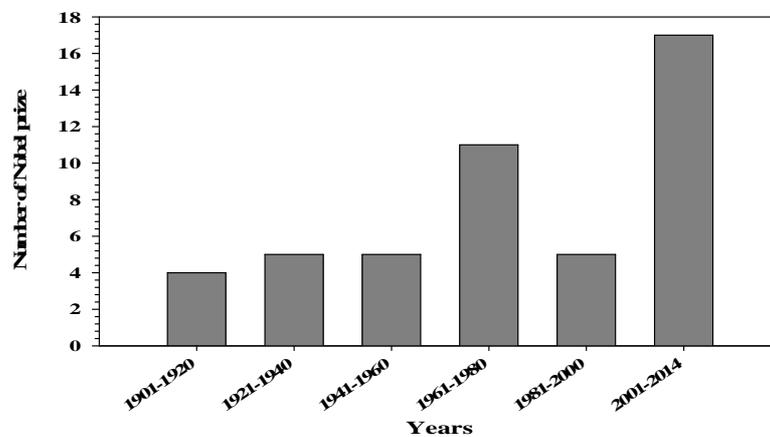


Figure 1: Number of Nobel Prize won by women.

##### 2. Sports:

The field of sports observes impressive participation from female in the world event Olympics. Among the total 22 Olympic Games ever happened starting from 1924 to 2014 the data shows constant, not steady but extreme rapid improvements of female participation.

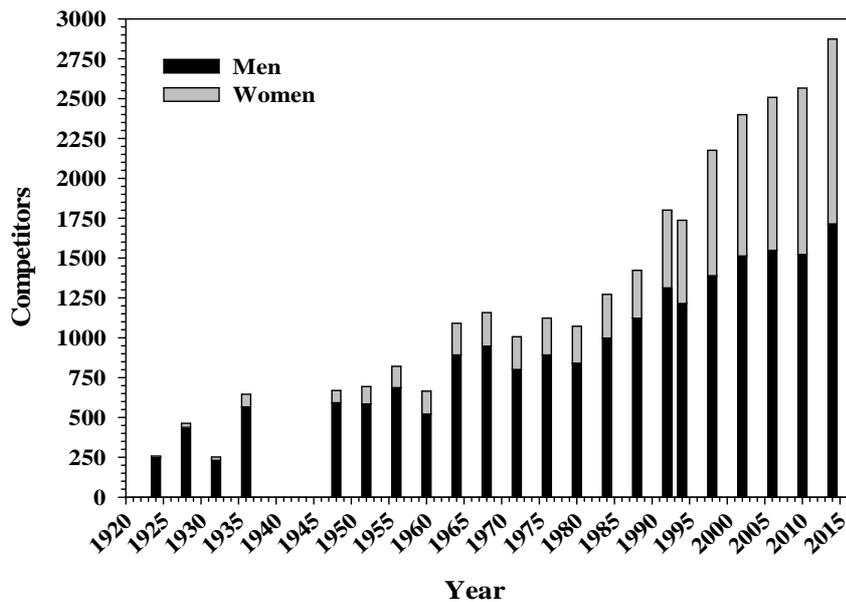


Figure 2: Ratio of progressive participation of females into Winter Olympics.

### 3. Army:

Women in the military have a history that extends over 3,000 years into the past. India in particular has glorious past of women in army starting from Jhansi ki Rani who fought for her rights to Commander Pooja Thakur who gave guard of honour to American President to his visit to India on Jan. 26, 2015. Their contributions cannot be underestimated and today more and more number of women is coming forth to join Indian armed force. Accurate statistical data suggests that women officers in armed force are 5.4 % excluding medical and paramedical staff.

#### **4. Politics:**

“Many women today are coming forward to join the decision making process by joining The Indian Administrative Services, the Indian Police Services, Judiciary, Political parties, local self government bodies.” (Singh 3) From the local to the global level women’s leadership and political participation are flourished. Women are rendering their sincere services in the field of politics since ages however, the first elected lady prime minister was Sirivamo Bandaranaike from Sri Lanka. At present total 62 Women Prime Ministers render their services at the highest level.

#### **XV. CONCLUSION**

- The history remarks standard changes in the situation of women in general not only at India but at a world level at large.
- The demand of time gives equal openings and opportunities to brave and courageous females to walk with the men having hand in the hand.
- There has been a considerable increase in the ratio of female education.
- Each field of work is sensing a very strong involvement of female participation. In some of the fields, the reign of female is clearly seen which is a clear indication that in the time to come Men will have to remain prepared for a throat cut competition.

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## ROLE OF WOMEN IN CONTINUING THE INDIAN HERITAGE

**Dr. Neeta Nagori<sup>1</sup>, Dr. Awa Shukla<sup>2</sup>**

Head of Department, Tolani F. G. Polytechnic, Adipur(Kutch), Gujarat, India <sup>1</sup>

Asst. Professor, Media & Communication, Babasaheb Ambedkar Open University, Ahmedabad, Gujarat, India <sup>2</sup>

***Abstract:** Indian women are central to maintenance and vitality of heritage and diversity of worldwide. In India's history mirrors, the image of Indian women is also far from uniform. Nothing would be more inaccurate than to try and posit a generalized picture of Indian women across Social, Economic and Cultural Heritage. In 1969, Kutch experienced a Severe Drought. The study attempts to materialize many unsung and vital roles of women in Kutch as they embroider the Fabric of Life. Mrs. Chandaben Shroff founder of Shrujan – Trust was awarded by "Rolex award of Excellence" for promoting sustainable livelihood for women in Kutch. Shrujan, a non-profitable organization works with 16 different community based styles of embroidery, done by 9 community 3,500 women across 125 villages. These Empowered Artisan Women of Kutch enrich our culture livelihoods in multiple ways and remain silent and invisible industry of our country.*

*The data regarding this concept indicate the hard work and skill of these artisan women of Kutch. This paper aims to try and capture their contributions, experiences and struggles of Indian women their concerns their achievement and visions towards heritage.*

*Results revealed that the products were highly appreciated and was found acceptable as it has the unique traditional blend of Kaanti Stitch (Raabaari Community) and Tunaari Stitch (Ahir Community) as well as implementation of Kaanti Stitch in the outline of human figure. Furthermore, the results indicated that development of fusion designs using traditional embroideries for innovative entrepreneurs, the products were not only unique but also very cost effective, with high profit margin. These designs can be adopted by the entrepreneurs in order to meet the changing demands of the fashion world and to improve the quantity of life.*

**Keywords:** Embroidery, Kutch, Promoting the Art and Skill of Craftswomen, SHRUJAN – Non profitable organization, Traditional and Signature Art

## I. INTRODUCTION

India is a country full of the most wonderful arts and craft [1]. The culture of India is still deeply rooted in this history and traditions. Being a large nation, it is not surprising that climatic conditions religious and migration have resulted in a wide range of Textile Techniques and processes [2]. There has been a definite growth of home-based work world-wide. In the developing countries home-based work is related mainly to productive activities in textiles, garments, leather, food, processing, agro-processing and embroideries etc. [3]. Gujarat is renowned for its textile production methods. Bordering Rajasthan the two states share similarities in culture and identity. The ancient Indus valley civilization inhabited entire region, including Rajasthan and Gujarat during Medieval India[4]. They embarked on this textile industry in Gujarat within textile production each caste is assigned to an occupation of its own like weaving, printing, embroidery etc. [5]. In the north-west region Kutch has a long and glorious history of crafts. Kutchi hand embroidery is one of the signature and tremendous styles of embroidery and well patronized handicraft textile in India.

Embroidery acts an "identity" for a "Group". It is a silent language that conveys so much of "Thoughts" and "Feelings". There is a rich variety of stitched techniques particularly in hand embroidery practised by the various groups in 125 villages of Kutch. The embroidered textile are not only a source of income for the maker perhaps literacy levels has been low in the region until recently they have also acted as a means of recognizing identity and group.

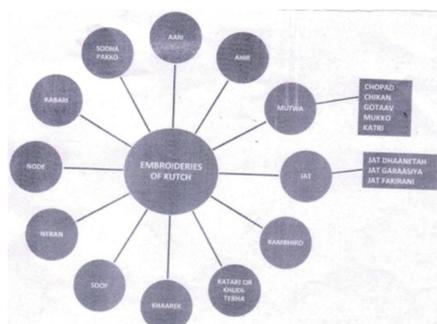
Kutchi hand embroidery is mainly used in traditional garments like kaanchdi, ghaaghro, chundadi and decorative articles such as Toran, Chhakda, Ochaad and Oshiko etc. Thus craftswomen use their creativity and skills to create exquisite hand embroidery that is fashioned into high end apparels and home furnishings for urban and international markets. Despite these efforts, the roots of these crafts which are rural crafts women are in decline. This is argued by

the "INDIA FOUNDATION FOR THE ARTS ORGANIZATION"[6]. Today these embroidered articles are seen on pavements of certain cities for sale. People get fascinated seeing the minute, colourful decorating homes [7].

Reason to use hand embroidery in articles is that this glorious art is disappearing because same type of traditional motifs and colour scheme is being used as people demand for something new every time. So we have tried to implement innovative designs and colour schemes in hand-embroidered articles to make this art alive for longer time.

In market, mostly hand embroidered articles with traditional designs and colour schemes are available. So this is basically focused on "GLORIOUS HERITAGE OF KUTCH". Therefore these will be useful to the Kutchi craftswomen for creative, innovative designs and colour schemes in hand embroidered articles which will give a new look to various garments/outfits and accessories and can raise the demand of their product in market as well as increase their profit.

For the preservation of this glorious handiart of Kutch, NGO named as "SHRUJAN – THREE ADS OF LIFE" started their journey in 1968 from village Dhaneti with 30 women out of 3500 women in which 40% of them are stable and 60% of them are unstable. Women who are stable they get Rs.150-Rs.175 for 6 hours work daily.



(As Drawing attached)





## I. RESEARCH METHODOLOGY

- Literature Survey
- Awareness Programs
- Field Experiments
- Sample Prepared and Questionnaire filled
- Publicity to results

## II. FIELD EXPERIMENTS

Embroidery communicates "self" and "Status" difference in style creates and maintains distinctions that identify community sub-community and social status within community. Each style out of 20 patterns of embroidery a distinct combination of stitches patterns, colours and rules for using them was shaped by historical, socio-economical and cultural factors. Primarily 48 articles were prepared, display of which conducted in which questionnaire was filled. The statistics from ALL INDIA HANDICRAFTS BOARD show that craft export has risen from 23 crores to over 9000 crores since the past 50 years [8].

*E. Important findings of the research on Kutchi hand embroidery is*

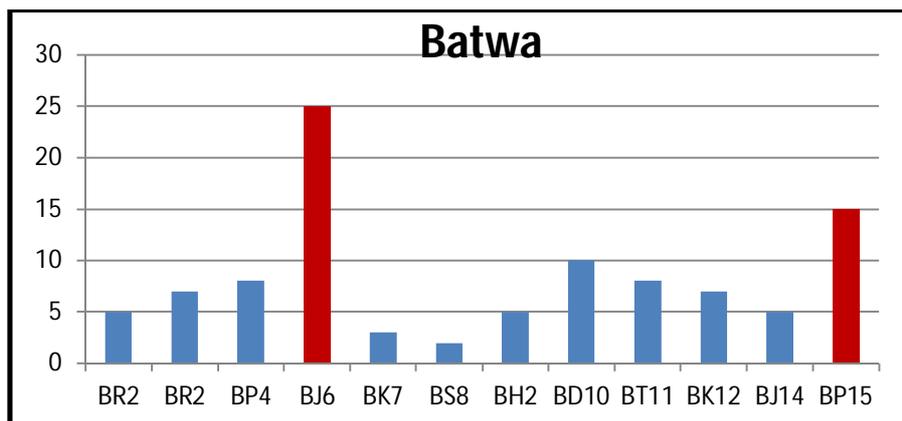
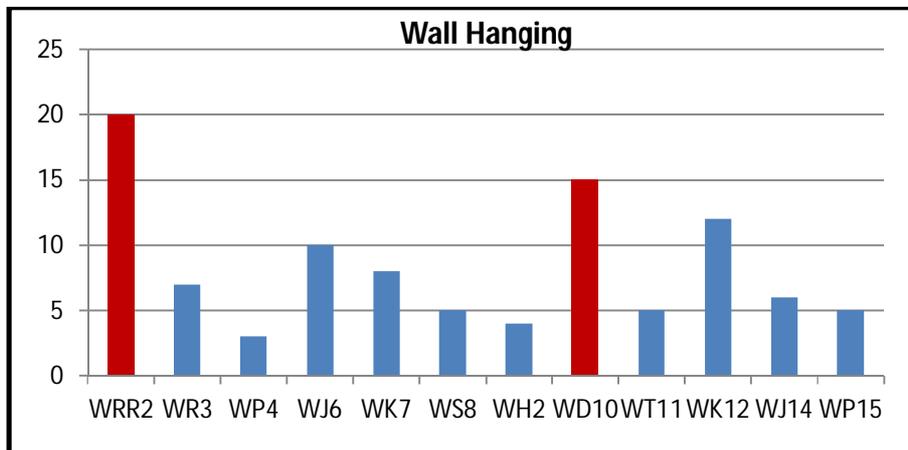
- Innovativeness was introduced in hand embroidery for its acceptability.

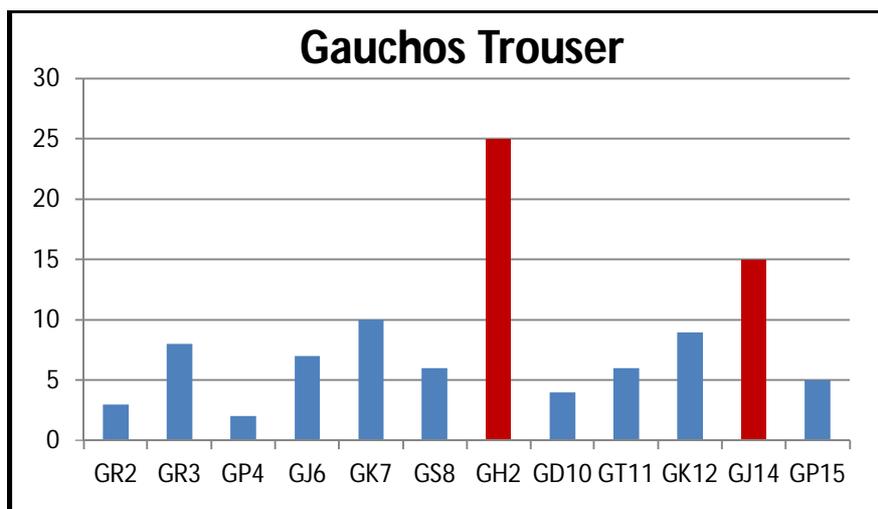
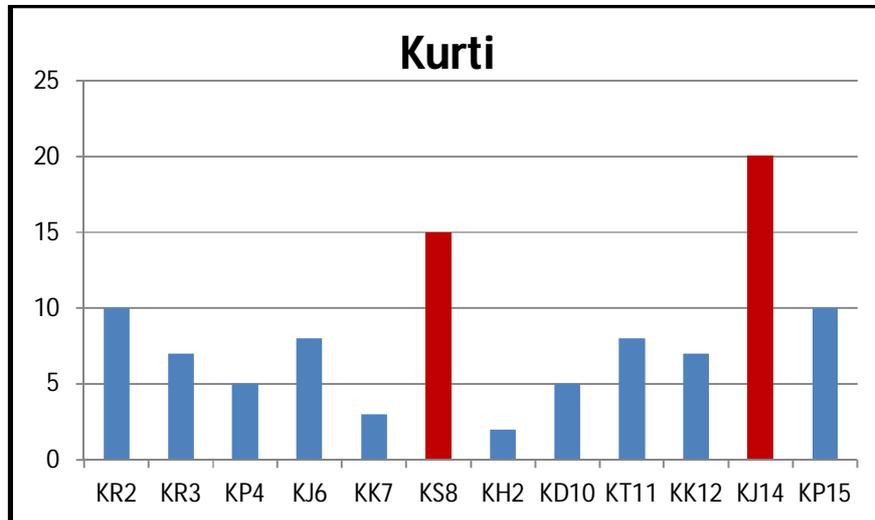
- Liking was shown for community based embroidery.
- Liking towards the blending of Kaanti stitch (Raabaari community) and Tunnari stitch (Ahir community) in articles.
- Liking towards embroidered articles with Bakhiya (backstitch) was very much appreciated.
- Liking towards Kaanti stitch implemented in the outline of warli motifs.
- Idea behind taking this topic of Kutchi hand embroidery to presue and promote Indian heritage of Kutchi embroidery.

This Data can be shown graphically as below:

**TABLE 1: - IMPORTANT FINDINGS OF THE RESEARCH**

Article	2	3	4	6	7	8	9	10	11	12	14	15
Wall Hanging	WRR2	WR3	WP4	WJ6	WK7	WS8	WH2	WD10	WT11	WK12	WJ14	WP15
Batwa	BR2	BR2	BP4	BJ6	BK7	BS8	BH2	BD10	BT11	BK12	BJ14	BP15
Kurti	KR2	KR3	KP4	KJ6	KK7	KS8	KH2	KD10	KT11	KK12	KJ14	KP15
Gauchos Trouser	GR2	GR3	GP4	GJ6	GK7	GS8	GH2	GD10	GT11	GK12	GJ14	GP15





### III. CONCLUSION

Result revealed that the products were highly appreciated and was found acceptable as it has the unique traditional blend of Kaanti Stitch (Raabari Community) and Tunaari Stitch (AhirCommunity) as well as implementation of Kaanti Stitch in the outline of human figure. Furthermore, the results indicated that development of Fusion Designs using traditional

embroideries for innovative entrepreneurs, the products were not only unique but also very cost-effective with high-profit margin. These designs can be adopted by the entrepreneurs in order to meet the changing demands of the fashion world and to improve the quality of life and tried to spread the knowledge of hand embroidery of Indian heritage.

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## MEDIA AND DEPICTION OF WOMEN IN THE SOCIETY

**Dr. Hiren H. Trivedi**

Asst. Professor, C. & S. H. Desai Arts & L. K. L. Doshi Commerce College, Balasinor, Gujarat (India)

**Abstract:** *The issue concerning women's freedom, their sexual equality and acceptance of their identity has remained a subject of discussion and interrogation for the academicians, researchers and social scientist for long. With the educational awareness and with the rise of 'new world' and 'new woman', a lot has been done in the field that once was seemed to be just a dream. The way media has become a part of our day, it becomes essential us to study how it projects women in the society. Even in 21<sup>st</sup> century, one would hardly disagree with the view that the basic mythic and archetypal image of the woman of the ancient time rooted so strongly in Indian subconscious that it still continues to haunt the minds everyone. Image of women in the Indian media has always been projected wrongly and unrealistically. Newspapers, magazines, radio, television and films which are the powerful sources to change the society to a positivism and liberalism, are not putting any concrete efforts to change the conventional image of Indian women. Whether it is a film of the 50s or of the first decade of this century, there has been little difference in the image of the celluloid women. Women's magazines in India focus almost exclusively on food, fashion and beauty, thus reinforcing the traditional roles of women. Media such as magazines or radio find hard to escape from the traditional portrayal of women. Whatever the medium of media is, the women characters are treated more in terms of abstractions, and their basic projection centers round the need to be loved and accepted. In the case of women's depiction, media just remains a mirror reflecting the reality, instead of trying to change the sordid reality to betterment. How women are represented in mass media ultimately results from an interplay of forces which mould social reality. These social forces are the mass media.*

**Keywords:** Image, Media, Patriarchy, Women.

## I. INTRODUCTION

When I received the pamphlet for the seminar heading under the title, 'Women in 21<sup>st</sup> Century: Concerns and Issues', the first idea that occurred to me was that it was much discussed and debated issue once and has no relevance in the present scenario. But, the second thought – 'Has the women's literary, political and especially cultural struggle come to an end with the opening up of 21<sup>st</sup> century?' (My inner voice said 'no') inspired me to take the pen and note down my views under the above titled research paper. It is beyond doubt that for ages women have been subject matter of literary texts as well as other artistic activities. Myth, legend, epic and lyric have sung in the praise as well as of condemnation of women. However, with the arrival of media and lately social media, issues concerning the women's plight in the Indian society have caught the attention of many people from different strata. Media which has been proved to be blessing for the overall human beings, has turned out to be responsible for women's degrading projection. It is also true that television and film have raised several issues which were untouched since long. Obviously, film, being a popular media form, is able to handle the issues pertaining to the women than any other mode of expression. However, women portrayed on celluloid are not true to the social reality. They are largely depicted in a one-dimensional manner as virgin heroine or temptress, the dutiful daughter or all sacrificing mother, the devoted wife or the redundant widow. The apparent reason for this stereotyped image of the women in media and especially in the film is that the basic mythic and archetypal image of the woman of the ancient time rooted so strongly in Indian subconscious that it still continues to haunt the patriarchal minds. Opposite to this defied image is the degraded and exploited image which represent women either as vamps or subservient to their male counterparts and this duality is reflected in other media forms such as television and magazines.

## II. THE DEPICTION of WOMEN in MEDIA

21<sup>st</sup> century is defiantly marching forward out to be the age of information and media. Whereas in the last century the sources of communications were limited, today the spread of communication technologies, with computer interfaces, national and international phone lines, internet browsing, social media etc. are becoming available in every corner of the world. It is quite obvious to accept that it has radically transformed the practices of the urban middle class. These technological innovations have changed the nature of viewing the things by permitting to see the images and channels, panoramic screens, multiplexes, interactivity, and virtuosity. With the advancement of the technologies and easily accessibility for everyone, the media is now less controlled by the concerned authority. The outcome of such freedom is that image of women in the Indian media has always been projected wrongly and unrealistically. Though issues and concerns for women are raised on special days and special occasions, newspapers, magazines, radio, television and films all these mass medium are not putting any concrete efforts to change the conventional image of Indian women. Instead of creating the atmosphere of prestige and respect of women in Indian media as well as in society, these mediums knowingly or unknowingly are contributing for lowering the image of women by projecting superficial, physical and ornamental characteristics of women.

Media as the fourth estate of the nation has not succeeded to mould the society in favourable ways as far as women's issues are concerned. One would argue with the view expressed here, if he/she looks at a few exemplary shows and arrive at the conclusion that media has done a lot for the empowerment of women. It is acceptable that women's movement owes much to the mass media for giving publicity to its activities and efforts. Yet, it should also be noticed that media has failed through its programs and commercials to turn its eyes to the new woman. UNESCO reports say, "The images projected by the media constitute a main obstacle to eliminating discrimination against women throughout the world and a main factor in preserving traditional sexist attitudes towards them" (UNESCO, 1980).

### **III. THE DEPICTION of WOMEN on TELEVISION**

Television has taken an important space in one's life and home. It is not just now an 'idiot box' that we are stuck to, but a 'magic box' that is fetching so many items of our taste and interest across the world. It influences our ways of life so powerfully that what we see on it, we believe it to be true, as it has audio and video devices to convince us. Depiction of women by television has also been largely accepted and comprehended to be true to nature. This mass media is also operated under gender bias. It is interesting to see that in television culture, males appear mostly in professional roles; females function as their wives /girl friends or secretaries /assistants. Moreover, males are less prone towards marriage than females. The slope of the TV serials remains to project the ideal domestic woman and male as protector of her being. Kusum Rana and Manju Gupta opine, "The woman is considered ideal only when she is in her nurturing roles and a supportive supplement to man. Woman specific programmes on radio and television perpetuate sex stereotypes and cater to woman as housewives and mothers, rather than provide knowledge and skills for their role as economic contributors"(Rana & Gupta, 1998). The world of soap-opera is one of middle-class people with middle-class values, which is one step above the level of the typical viewer, but not too far removed to preclude identification. Because of this realism, soap-operas have high impact potential on viewers' attitudes and behaviour, which largely remains unexplored to date.

Largely women characters are projected in their traditional roles of sister, wife, mother and daughter. They do not find any objective of life outside the realm of family life. For women, careers and jobs are subordinate to the all-important family life and personal relationships. Marriage of the chief woman protagonist remains the prime concern of the family and sometimes the whole story revolves round the same single issue. As for their physical appearance and class status, the large majority of characters are attractive, well-groomed and of middle-class status. Interestingly, a subtle observation shows that women tend to be younger than men, and ageing results in greater deterioration of occupational status for women than for men. Take for an instance, most recent and popular TV serials such as *Kyunki Saas Bhi Kabhi Bahu Thi*, *Kasauti Zindagi Ki*, *Bhabhi*, *Kusum*, *Ghar Ghar Ki Kahani*, *Saat Phere* and *Sarasvatichandra*, they show the stereotypical image of an Indian housewife. Each serial depicts how an ideal woman

should behave when multiple duties (*dharma*) are demanded from her. Nowadays with good TRP ranks, Reality Shows such as *Indian Idol*, *Big Boss*, and *Roadies* etc. have large audience across India. These shows bring before us talented, aggressive, assertive and competent modern woman of our time. But, such shows also don't miss the chance to expose a woman's body just to draw attention of a larger male oriented audience.

TV serials also portray two dichotomous characters of women; "good" and "bad". Although generally, men as well as women can be either good or bad, "bad" is generally associated with traditionally male traits such as excessive involvement in work, neglect of family, infidelity and selfishness. However, women characters with bad attributes can also be found. Such characters are usually mother – in – law, the female antagonist or a female conspirator to disrupt the well built family. It should also be admitted here that like other types of media form, TV also usually portrays women with good qualities. They are often presented with the characteristics such as love, compassion, loyalty to family, willingness to sacrifice oneself for others and to suffer and desire for children.

Another aspect of TV as media form that must be taken into consideration is showing of the advertisements. The portrayal of women in household-related roles in advertisements for household products is also a major cause of concern. Showing women performing domestic tasks and using household products in their homes is not objectionable per se. But, the restrained presentation of women's identity raises questions in our minds. Moreover, housewives are often shown as stupid, incapable of performing simple tasks and dependent on male advice. Even within the home, the respective tasks of men and women are clearly circumscribed. The association of cleaning products, detergents and baby-care products with female usage, and of more expensive or larger purchases with male expertise and decision-making describes the female vs. male position within the society. Women are primarily used by advertisers to sell products to both women and men on the basis of their sexual appeal to men. Emphasis on woman's physical appearance pervades advertisements directed to both male and female consumers. The advertisement of matrimonial site '*Shaadi.com*' frequently shows women's anxiety to find a

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suitable match as if only women are in need to get married. Male-oriented advertisements feature beautiful sexy women as the ultimate reward for using the advertised product. The seductive woman is an object of pleasure for and consumption by males. As if it is not enough, women are presented in a seductive style for the products that are usually used by men, such as deo spray, under wear, cigarettes, liquor or motorbikes. Women are objectified for the commercial purpose to get good rewards from the customers and viewers. What the following ads wants to convey? Is it that the actress is as juicy as the mango?



Figure 1: Women in Advertisement  
Source: images.google.com

#### IV. THE DEPICTION of WOMEN in FILM

Hindi cinema has been a major point of reference for Indian culture in 20<sup>th</sup> century. It has shaped and expressed the changing scenarios of modern India to an extent that no preceding art or media form could ever achieve. As Lalitha Sridhar notes, "Popular films are documents of social experience...with all its contradictions and tensions" (Shridhar, 2015). The theme of social inclusion as it relates to media readily anticipates consideration of race, gender, class and other such visible markers of identity. The question of woman's identity has remained a moot issue in the history of Indian cinema. It would be no exaggeration to say that without woman there would be no cinema. However, no genuine effort has been made to address the concerns of woman in

films. From the very beginning of cinema a woman has been made the centerpiece of attraction, an object of male desire.

A retrospect in the history of Indian cinema, especially Popular Cinema, presents a woeful picture of discrimination and marginalization of women. Whether it is a film of the 1950s or of the first decade of 21<sup>st</sup> century, there has been little difference in the image of the celluloid women. Women are used to play romantic or decorative roles, or that of a mother, who spends her days to look after the lives of her children. As Asha Bhende views "Many commercial film today depict women only in secondary roles. The male dominates the female follows. The number of films where the theme revolves round the problems of women is small and even where films do revolve round the adventures and physical feats of the hero, the heroine is not even shown as supporting him in his activities, but often plays only a decorative role, an appendage considered necessary for the song and dance sequences" (Bhende, 1985).

In the male dominated world, women are placed in the precincts, be in a real life or films. Women in Hindi films have been portrayed as devoted housewives, sacrificing mothers and dutiful daughters-in-law. This image has been so constantly drilled into the Indian female psyche that women themselves have started believing in this 'moulded image'. At the opposite pole of the representation of the wife stands the image of the 'vamp', normally a decadent modern woman. She flouts tradition and seeks to imitate western model. The biggest hit movie of the 1990s era *Hum Aapke Hain Koun..!* depicts women in their traditional role and also messages that they are safe and happy if they remain under the patriarchal norms.

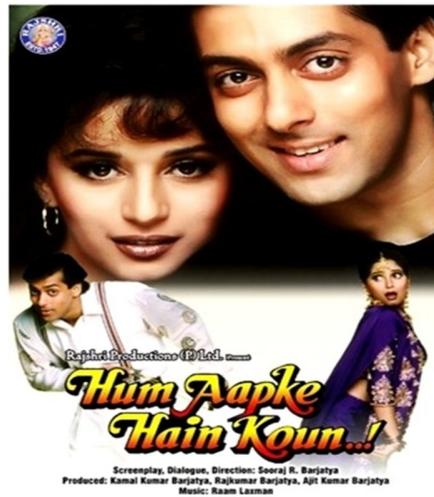


Figure 2: Women in Film

Source: in.pinterest.com

The makers of these films (in most cases men) emphasize that they are simply catering to what the audiences are accustomed to seeing. In order to be financially viable, it needs to incorporate within it all those ingredients, which may contribute to its success at the box office, but at the same time one is required to draw a line of discrimination between decency and void of it, as ours is a cinema obsessed society. Film in general and behaviour of the heroes/heroines in particular can leave a deep impression on the minds of the viewers. At the same time film also represents culture, as WimalDissanayake views, "Film is not an isolated art form; it inhabits a common expressive culture fed by tradition, cultural memory and indigenous modes of symbolic representation" (Dissanayake, 1998). Popular films are like a social mirror. It is believed that films are a true reflection of society and social values. It would not be wrong to say that Hindi films have had a deep impact on the changing scenario of our society in such a way as no other medium could ever achieve. So, while in reality the things are changing in the Indian society and women are successfully trying to carve an identity for themselves, it is quite disheartening to find that equitable gender representation is still a distant dream in Indian cinema.

In recent times, especially after 70s, it has been observed that feminism and feminist thoughts have enhanced women's consciousness and awareness about themselves in the relation to their environment. Moreover, with the spread of education, the number of self-reliant women has increased. Influence of urbanization, westernization and women's empowerment has transformed the Indian consciousness to a great extent and offered women a gust to come out of the restricted role and space. Consequently, the sensibility of women has changed considerably. House making and child rearing are no longer sole purposes of a woman's life. However, their male counterparts are yet to acknowledge the changing role of women. It is especially evident as far as portrayal of women is concerned, be it in film or in any other media forms. Noticeably, the change in women's role in the society has been accommodated but their conventional image has not changed much.

#### **IV. THE DEPICTION of WOMEN in MAGAZINE and NEWSPAPER**

The depiction of women by print media is not largely different from the visual media such as film and TV. For the financial assistance, advertising remain the prime focus of the print media. Moreover, the advertisements specially target the female readers as they provide fair commercial market for the products. Magazines in general and women's magazines in particular are therefore a highly valued advertising vehicle. Women's magazines in India focus almost exclusively on food, fashion and beauty, thus reinforcing the traditional roles of women whose prime duties are to cook the food, to take care and nurture the children and to serve the male members of the family with sticky smile. The very existence of a separate newspaper section for the female reader is perceived as inherently gender based. It implies that all other news areas are exclusively male territory, and that men are not interested in "women's issues" In the words of S. Wal and ShrutiBanarji, "The print media has perpetuated the neglect of and damage to women. All magazines / newspapers have special columns / pages for women. In addition, there are exclusive magazines for women in almost all Indian languages. Invariably, their fiction sections glorify patriarchy and women's roles as house wives, mothers and dependents. Atrocities against

women, from eve teasing to wife beating, are portrayed in neutral terms. The emphasis remains on embroidery, cooking and home management skills”(Wal and Benarji, 2001).

In recent years, the emphasis on the beautiful woman as an object of pleasure has increased in contradiction to the earlier image of woman as incapable and dependent person. If this development is to be interpreted as a reflection of the changing social climate, it indicates that advertising is not committed to changing woman's image. It merely adapts to social change by updating the traditional image. To capitalize on women's new self-image, advertising has turned to manipulating one aspect of the new woman, i. e. her sexuality. Under the guise of sexual liberation, advertising continues to exploit the traditional image of woman as sex-symbol. Information about relevant socio-economic issues, including the status of women, is largely lacking. The dependence on advertising, which is often blatantly sexist in its depiction of sex-roles, is indicated as one of the major reasons for the perpetuation of traditional female images. In this respect, women's magazines in India do not differ from those published in Western societies. The evidence indicates that woman is utilized in advertising to sell products to both male and female consumers by virtue of her two-dimensional role: her role as housewife/mother /wife and her function as a decorative and sexual object. The fact that the concept of woman's role, underlying these dominant images, has remained virtually unchanged over the past decades indicates that advertising is indeed not to be perceived as a vanguard of social development. Its impact on the process of social change is restraining rather than progressive.

#### **v. THE DEPICTION of WOMEN on RADIO**

Because of its decreasing popularity against the audio – visual media such as TV and Computer, the radio nowadays has proved to be little influential. It has lost the power of generating interest in the listeners and as a result, it does not help more to mould the society in a particular way. Radio, owing to its own limitations has not contributed to the improvement of women's status in these countries. However, it cannot be denied that radio too broadcast women's concerning programmes either in daily show or on a specific occasion. On

contradictory scale, it is found that women are employed less as newsreaders as their voices lack authority. Through different surveys and researches made on the accessibility of radio, it is found that less numbers of women use this medium as a source of information and education and this condition is more frustrating in rural areas. Moreover, the advertisements and news feed that are announced during the air time are largely gender oriented and present women as stereotype and traditional ones.

## VI. CONCLUSION

Our study of the different media forms such as a film, television, magazine or newspaper, shows that women face many social prejudices, orthodoxies and beliefs, yet none of these problems get articulated or challenged, more so in the case of films and television. Women are depicted by well-defined speech, dress, and appearance, social and religious practice. The women, whether urban or rural, rich or poor, literate or illiterate, the issues of subjugation and emancipation have often been the subject matter for the soap opera or films. However, true and realistic portrayal of women, with different class positions, social backgrounds and individual dispositions are ignored. The women characters are treated more in terms of abstractions, and their basic projection centers round the need to be loved and accepted. A semiotic and psychoanalytical approach to the representation, especially in the case of popular cinema, reveals that the image of women is not wholly congruent with the reality of women's life and conduct outside the cinema hall; on the contrary woman functions as a 'sign' within the definitive parameter of myth, custom and ritual. The traditional roles as devoted housewives, sacrificing mothers and dutiful daughters-in-law are so constantly drilled into the Indian female psyche that women themselves have started believing in this 'self-portrait'. However, somewhere media attempt to bring forward the image of the 'modern woman' but such portrayals can be counted on fingers and are proved to be insufficient to eradicate the age old image of woman.

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## MODERN WOMEN: A NEW ASPECT

**Alefiya Kachwala, Arti Pamnani**

Lecturer, Civil Dept., B & B Institute of Technology, Vallabh Vidyanagar, Gujarat, India 1

Lecturer, Civil Dept., B & B Institute of Technology, Vallabh Vidyanagar, Gujarat, India 2

**Abstract:** *The industrialization and modernization process has changed the family structure now a day from joint family to nuclear family. As well as, it has made the women to go for work. Social attitude to the role of women lags much behind the law. This attitude which considers women fit for certain jobs and not others colors those who recruit employees. Thus women find employment easily as nurses, doctors, teachers the caring and nurturing sectors, secretaries or in assembling jobs-the routine submissive sectors. But even if well qualified women engineers or managers or geologists are available, preference will be given to a male of equal qualification. A gender bias creates an obstacle at the recruitment stage itself. When it comes to remuneration the law proclaims equality but it is seldom put into practice. A woman's work is not merely confined to paid employment. She has to almost always shoulder the burden of household chores as well. A woman could still bear up with these problems if she had control over the money she earns. But in most families even now her salary is handed over to father, husband or in-laws. So the basic motive for seeking employment of getting independence is nullified in many women's case.*

**Keywords:** Gender, Harassment, Problems, Woman.

### I. INTRODUCTION

The financial necessity of the Indian families is boosting day by day. The sky rocketing expenditure of living, increasing expenses on education of children, increasing cost of housing properties in India push every family in India to look for methods and resources of increasing the household income. As a result, women in India who were mostly known as homemakers are forced to go for jobs and take up even careers that were considered only suitable for men such as working in night shifts in call centers or BPOs.

2 1st Century, women are considered as the good home maker and also managing the work environment of the today world. Due to change in our life style, it is inevitable that woman has to go for work to economically balance her family even after her marriage. Dueto this, woman has

to face lot of sociological and psychological problem in and outside her family. This is one of the major social problems of today in all over the world. Especially in Indian context this problem is the most recent one which requires more attentions and solutions.

In the present day of our modern society, the process of industrialization and urbanization is increasing in our society.

Working women in India are faced with lot more challenges than their counterparts in the other parts of the world. In India men do not share on most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school etc. Men just took care of few chores that are to be dealt outside the house. So the major burden of running the family is on the shoulders of women. It was alright for women to handle all the chores as long as they were homemakers. Now with their increasing need for getting some income for the family, they have to work all the more harder. They have to take up a 9 to 5 job plus handle all the household chores that they handled as a homemaker. Men's role has not changed much. Women have started sleeping lesser than before because only when they wake up early they can cook for the family, get themselves ready for the job, get their children ready for the schools, so on an average, women lost 2 hours of sleep per day and up to 14 hours sleep per week. If they happened to work in a highly pressurized environment, then they will bring home their work and that cuts few more hours of sleep. It is not just about the reduced sleep, but such a lifestyle builds stress. This stress is passed on to the family and frustration level builds up in the family. They have to handle harassment's at their work place, sometimes just over look things to ensure that their job is not jeopardized in anyway. Many Indian families are still living as joint families along with the parents and in-laws. This adds to their stress further because they have to please all the family members of her husband. Listen to their complaints that they make against her and turn deaf ears towards them and so on. Overall, majority of women in India look towards or live in the hope that things will change. Some of us have given up that hope and learnt to accept that nothing can be done about it. India has a long way to go before our women will be able to live their lives to the full.

## II. GENDER GAP

The differences between women and men, especially as reflected in social, political, intellectual, cultural, or economic attainments or attitudes.

The Gender Gap Index assesses countries on how well they are dividing their resources and opportunities among their male and female populations, regardless of the overall levels of these resources and opportunities. India ranks 123 in terms of economic participation, 121 in educational attainment, 134 in health and survival and 17 in political empowerment.

India, with 1.3 million elected women representatives, has the largest number of women participating in local governance among the Asian countries, exceeding its own 33% reservation. A study of Indian local governments by Munshi and Rozenweig (2008) said that women in local government roles came out with better outcomes for communities in budgetary decisions and were more competent in procuring resources despite significantly lower education and labour market experience, so politically empowering women is a good thing.

## III. PROBLEMS FACED BY WORKING WOMEN IN INDIA

### *Mental harassment*

It is an age old convention that women are less capable and inefficient in working as compared to men. The attitude which considers women unfit for certain jobs holds back women. In spite of the constitutional provisions, gender bias creates obstacles in their recruitment. In addition to this, the same attitude governs injustice of unequal salaries for the same job. The true equality has not been achieved even after 61 years of independence. In order to achieve success in corporate sector, women feel that they must do better than their male colleagues. This leads to higher expectations and efficiency by their bosses and subordinates. Working in such conditions inevitably puts strain on women to greater extent as compared to men, thus making them less eager in their career. No one thinks of upgrading their skills with technological advancement which makes it easy to terminate woman's employment and hire other persons. Maternity leave is seldom given. Women's issues do not occur on the priority list of most of the trade unions.

Traditionally women are seen as the house-keepers and child bearers. A woman could still bear up with these problems if she controls over money that she earns but in most cases, their salary is handed over to father, husband or in laws. Therefore, main purpose for seeking employment to get independence is nullified in many cases.

### ***Discrimination at Workplace***

However, Indian women still face blatant discrimination at their workplaces. A major problem faced by the working women is sexual harassment at the work place. Further, women employees working in night shift are more vulnerable to such incidents. Nurses, for example, face this problem nearly every day. There is nothing that is done in hospitals to tackle and address the danger they face. Such blatant disregard of current Indian laws is one reason why sexual harassment at the workplace continues to increase. Also, Indian women are often deprived of promotions and growth opportunities at work places but this doesn't apply to all working women. A majority of working women continue to be denied their right to equal pay, under the Equal Remuneration Act, 1976 and are underpaid in comparison to their male colleagues. This is usually the case in factories and labour-oriented industries.

### ***Safety of Working Women While Travelling***

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

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

## **IV. MAINTANENCE FOR WOMEN**

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

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

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

## V. CONCLUSION

Technological advancement results in retrenchment of women employees. No one thinks of upgrading their skills. Maternity leave is seldom given. It is much easier to terminate the woman's employment and hire someone else. Trade Unions do little to ameliorate the lot of women workers. Women's issues do not occur on the priority list of most of the trade unions. Women going to work are often subject to sexual harassment. Public transport system is overcrowded and men take advantage of the circumstances to physically harass women. Colleagues offer unwanted attention which can still be shaken off but a woman is placed in a difficult situation if the higher officer demands sexual favours. If she refused the boss can easily take it out on the woman in other ways to make life miserable for her. There have been several cases of sexual harassment recently involving even the senior women officials. On the other

hand if a woman is praised for her work or promoted on merit, her colleagues do not hesitate to attribute it to sexual favours. The psychological pressure of all this can easily lead to a woman quitting her job. Most of the problems that beset working women are in reality rooted in the social perspective of the position of women. Traditionally men are seen as the bread winner and women as the house-keepers and child care takers. This typecast role model continues to put obstacles before the working women. A fundamental change is required in the attitudes of the employers, policy makers, family members and other relatives and the public at large.

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## WOMEN IN INDIAN HISTORY

**Khyati J. Patel**

Asst. professor, Department of ASH, S.N.P.I.T&RC, Umrakh , Gujarat, India.

**Abstract:** *In this paper we will try to explain that the women in India have been subject to many great changes over the few millennia. From equal status with men in ancient times through the low points of the medieval period, British rule, independent India and In modern India to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the opponent. However, women in India persevere to face atrocities such as rape, acid throwing, dowry killings, and the forced prostitution of young girls.*

**Keywords:** Ancient India, British rule, Education in India, Independent India, Medieval period, TimeLine.

### I. INTRODUCTION

The history of women in India has been subject to various great changes over the past the few millennia. From equal status with men in ancient times through the low points of the medieval period, to the endorsement of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition. The Speaker of the Lok Sabha and the Leader of the Opposition in the Lok Sabha were women. However, women in India continue to face atrocities such as rape, acid throwing, dowry killings, and the forced prostitution of young girls.

### II. HISTORY

#### A. Ancient India

According to scholars, women in ancient India enjoyed equal status with men in all aspects of life. Works by ancient Indian grammarians such as Patanjali and Katyayana advice

that women were educated in the early Vedic time. Rigvedic verses advise that women married at a mature age and were maybe free to choose their own husbands. Scriptures such as the Rig Veda and Upanishads mention several women sages and seers, notably Gargi and Maitreyi.

A number of kingdoms in ancient India had traditions such as *nagarvadhu* ("bride of the city"). Women competed to succeed the trendy title of *nagarvadhu*. As per studies, women enjoyed equal status and rights during the early Vedic period. The status of women begins to decline, and with the Islamic invasion of Babur and the Mughal Empire and Christianity shortly worsened women's independence and rights. Although change movements such as Jainism allowed women to be admitted to religious orders, by and large women in India faced confinement and limitations. The practice of child marriages is believed to have started around the sixth century.

### III. MEDIEVAL PERIOD

Indian women's situation in society further deteriorated during the medieval period, when child marriages and prohibition on remarriage by widows became part of social life in some communities in India. The Muslim conquest in the Indian subcontinent brought *purdah* to Indian society. Among the Rajputs of Rajasthan, the *Jauhar* was practised. In some parts of India, some of *Devadasis* were sexually exploited. Polygamy was practised among Hindu Kshatriya rulers for some political reasons. In many Muslim families, women were controlled to *Zenana* areas of the house.

In spite of these conditions, women often became prominent in the fields of politics, literature, education and religion. The Gond queen *Durgavati* ruled for fifteen years before losing her life in a battle with Mughal emperor Akbar's general *Asaf Khan* in 1564. *Chand Bibi* defended *Ahmednagar* against the powerful Mughal forces of Akbar in the 1590s. *Jehangir's* wife *Nur Jehan* successfully wielded imperial power, and was recognized as the real power behind the Mughal throne. *Shivaji's* mother, *Jijabai*, was queen regent because of her capacity as

a warrior and an administrator. In South India, many women administered villages, towns, and divisions, and ushered in new social and religious institutions.

The Bhakti movements tried to restore women's position and questioned certain forms of oppression. Bhakti sects within Hinduism such as the Mahanubhav, Varkari and many others were principle movements within the Hindu fold openly advocating social justice and equality between men and women immediately following the Bhakti movements, Guru Nanak, the first Guru of Sikhs, preached equality between men and women. He advocated that women to lead congregational hymn singing called Kirtan or Bhajan; to become members of religious supervision committees; to lead armies on the battlefield.

#### IV. **BRITISHRULE**

European scholar/s observed in the 19th century that Hindu women are "naturally chaste" and "more virtuous" than other women. During the British Raj, many reformers fought for the betterment of women. Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of "Young Bengal", set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta.

Ishwar Chandra Vidyasagar's crusade for improvement in the condition of widows led to the Widow Remarriage.

Kittur Chennamma, queen of the princely state Kittur in Karnataka led an armed rebellion in opposition to the British in reaction to the Doctrine of lapse. Abbakka Rani, queen of coastal Karnataka, led the protection in opposition to invading European armies, notably the Portuguese in the 16th century. Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They did not watch purdah and were trained in martial arts.

The All India Women's Education Conference was held in Pune in 1927, it became a major government in the movement for social change. In 1929, the Child Marriage Restraint Act was passed. Though Mahatma Gandhi himself married at the age of thirteen, he later urged people to boycott child marriages and called upon young men to marry child widows. Women played an important part in India's independence struggle.

#### **v. INDEPENDENT INDIA**

Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving woman Prime Minister.

The Constitution of India guarantees to all Indian women impartiality, no prejudice by the State, equality of chance, and equal pay for equal work. In addition, it allows special provisions to be made by the State in favour of women and children, renounces practices disparaging to the dignity of women, and also allows for requirements to be made by the State for securing just and humane conditions of work and for motherhood relief.

Feminist activism in India gained momentum in the late 1970s. One of the first national-level issues that brought women's groups mutually was the Mathura rape case. The discharge of policemen accused of raping a young girl Mathura in a police station led to country-wide protests in 1979-1980. The protests, widely covered by the national media, forced the Government to alter the proof Act, the Criminal Procedure Code, and the Indian Penal Code; and created a new offence, custodial rape. Female activists also united over issues such as female infanticide, gender bias, women's health, women's safety, and women's literacy.

Since alcoholism is often associated with fighting against women in India, many women groups launched anti-liquor campaigns in Andhra Pradesh, Himachal Pradesh, Haryana, Odisha, Madhya Pradesh and other states. Many Indian Muslim women have questioned the fundamental

leaders' interpretation of women's rights under the Shari at law and have criticized the triple talaq system.

In 1990, grants from foreign donor agencies enabled the formation of new women-oriented NGOs. Self-help groups and NGOs such as Self Employed Women's Association have played a major role in the development of women's rights in India. Many women have emerged as leaders of local movements; for example, Medha Patkar of the Narmada Bachao Andolan. The Government of India declared 2001 as the Year of Women's Empowerment. The National Policy for the Empowerment of Women was passed in 2001. In 2006, the case of Imrana, a Muslim rape victim, was highlighted by the media. Imrana was raped by her father-in-law. The announcement of some Muslim clerics that Imrana should marry her father-in-law led to common protests, and finally Imrana's father-in-law was sentenced to 10 years in prison. The verdict was welcomed by many women's groups and the All India Muslim Personal Law Board. According to a report by Thomson Reuters, India is the "fourth most dangerous country" in the world for women, India was also noted as the most horrible country for women among the G20 countries, and however, this report has faced criticism for its incorrectness. In 9 March 2010, one day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women.

## VI. **TIMELINE**

The steady change in the position of women can be highlighted by looking at what has been achieved by women in the country:

- 1848: Savitribai Phule; the first woman teacher in India, had opened a girls' school in Pune, India.
- 1879: John Elliot Drinkwater Bethune established the Bethune School in 1849, which developed into the Bethune College in 1879, was the first women's college in India.
- 1883: Chandramukhi Basu and Kadambini Ganguly became the first female graduates of India and the British Empire.

- 1886: Kadambini Ganguly and Anandi Gopal Joshi became the first women from India to be trained in Western medicine.
- 1905: Suzanne RD Tata becomes the first Indian woman to drive a car.
- 1916: The first women's university, SNDT Women's University, was founded on 2 June 1916 by the social reformer Dhondo Keshav Karve with just five students.
- 1917: Annie Besant became the first female president of the Indian National Congress.
- 1919: For her distinguished social service, Pandita Ramabai became the first Indian woman to be awarded the Kaisar-i-Hind Medal by the British Raj.
- 1927: The All India Women's Conference was founded.
- 1944: Asima Chatterjee became the first Indian woman to be conferred the Doctorate of Science by an Indian university.
- 1947: On 15 August 1947, following independence, Sarojini Naidu became the governor of the United Provinces, and in the process became India's first woman governor.
- 1951: Prema Mathur of the Deccan Airways was the first Indian woman commercial pilot.
- 1953: Vijaya Lakshmi Pandit: The first woman president of the UNGA.
- 1954: Ramakrishna Sarada Mission was formed for women monks.
- 1959: Anna Chandy becomes the first Indian woman judge of a Kerala High Court.
- 1963: Sucheta Kriplani became the Chief Minister of Uttar Pradesh, the first woman to hold that position in any Indian state.
- 1966: Captain Durga Banerjee was the first Indian woman pilot of the state airline, Indian Airlines.
- 1966: Kamaladevi Chattopadhyay wins Ramon Magsaysay award for community.
- 1966: Indira Gandhi becomes the first woman Prime Minister of India.
- 1970: Kamaljit Sandhu becomes the first Indian woman to win Gold in the Asian Games.
- 1972: Kiran Bedi becomes the first female recruit to join the Indian Police Service.
- 1979: Mother Teresa wins the Nobel Peace Prize, becoming the first Indian female citizen to do so.
- 1984: On 23 May, Bachendri Pal became the first Indian woman to climb Mount Everest.

- 1986: Surekha Yadav became the first woman loco-pilot, railway driver, for India and Asia.
- 1989: Justice M. Fathima Beevi was the first woman judge of the Supreme Court of India.
- 1992: Priya Jhingan was the first lady cadet to join the Indian Army.
- 1994: Harita Kaur Deol was a pilot with the Indian Air Force. She was the first woman pilot to fly solo in the Indian Air Force.
- 2000: Karnam Malleswari was won the first Indian woman to win an Olympic medal.
- 2004: Punita Arora became the first Indian woman Lieutenant General of the army.
- 2007: Pratibha patil was the first female governor of Rajasthan.
- 2009: Meira Kumar was elected unopposed as the first woman speaker of Lok Sabha.
- 2011: Mamta Banerjee is an Indian politician who has been chief minister of West Bengal.
- 2014: Sushma Swaraj was an Indian politician and the current minister of external affairs of India. She is the second woman to be India's external affairs minister.
- 2014: Mary Kom was the first Indian woman boxer to get a Gold Medal in the Asian Games in 2014 in Incheon, South Korea.
- 2014: Anandiben Patel has become the first woman chief minister of Gujarat.

## VII. EDUCATION IN INDIA

Though it is slowly increasing, the female literacy rate in India is less than the male literacy rate. Far fewer girls than boys are enrolled in school, and many girls drop out. In urban India, girls are nearly on equivalence with boys in terms of education. However, in rural India girls continue to be less well-educated than boys. Only the states of Kerala and Mizoram have approached universal female literacy. According to scholars, the major factor behind improvements in the social and economic status of women in Kerala is literacy.

## VIII. CONCLUSION

- We have seen the history of women in India has been subject to many great changes over the past few millennia to the promotion of equal rights by many reformers.

- Women in ancient India enjoyed equal status with men in all aspects of life. Women married at a mature age and were probably free to select their own husbands.
- Indian women's position in society further deteriorated during the medieval period, when child marriages and a ban on remarriage by widows became part of social life in some communities in India. In spite of these conditions, women often became prominent in the fields of politics, literature, education and religion.
- During the British Raj, many reformers fought for the betterment of women. Such as free school for girls, closure of Sati, Widow Remarriage etc.
- In modern India, Women participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition.

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## Gender Equality in Education Affects Economical Growth

**Prof. Jinal M. Naik<sup>1</sup>, Prof. Payal D. Tandel<sup>2</sup>**

Assistant Professor, Dept. of ASH, SNPIT&RC, Bardoli, Gujarat, India<sup>1</sup>

Assistant Professor, Dept. of Electrical Engineering, SNPIT&RC, Bardoli, Gujarat, India<sup>2</sup>

**Abstract:** This paper goes through education to poverty reduction and productivity at the individual and at the mass level. In this paper, multiple magnitudes of equality in education, to achieving development, are discussed. The paper is focusing on gender equality in education as education is one of the most effective development investments countries. This paper reviews empirical findings from economic analyses of the role of gender equality in reducing poverty and stimulating growth. It shows the impact of female education on a range of development outcomes. The paper also summarizes the relationship between gender equality and poverty reduction and growth at macro level. Although micro level effects of gender equality on individual productivity and human development outcomes. A link between gender equality and economic growth to increase females' earning is shown by a work chart.

**Keywords:** Economical growth, Educational outcomes, Gender equality in education, Gender equality

### I. INTRODUCTION

Education is universally acknowledged to benefit individuals and promote national development. To educate females and males produces similar increases in their subsequent earnings and expands future opportunities and also selections for girls and boys. Educating girls produces many socio-economic gains that benefit an individual as well as entire society.

Years ago, education has focused on access and parity—that is, reducing the enrolment gap among girls and boys—while insufficient attention has been paid to retention and achievement or the quality and relevance of education. By giving a quality, related education

leads to improved enrolment and retention. It helps to ensure that girls and boys are able to fully realize the benefits of education.

The Gender Equality work chart displays some magnitudes of equality in education. To present this work, the report explores topics like as the relationship between education quality and gender equality. Gender equality in education is an initial step for progress. This helps females and males to develop themselves and also a society.

This paper reviews empirical findings from economic analyses of the role of gender equality in reducing poverty and stimulating economic growth. Education is an important component of opportunities and empowerment.

The paper also presents the relationship between gender equality and economical growth. The gender equality is also desirable from an efficiency perspective: increases in opportunities for women lead to improvements in human development outcomes, reduction of poverty, and—although evidence on this last point is relatively weak—potentially accelerated rates of economic growth.

## II. SOME CONCEPTUAL DEFINITION

### A. *Gender*

The concept of gender is used in reference to the social configuration of women and men's identities, interactions and relationships rather than the biological differences of sex that are female and male. Gender systems refer to the socio-cultural environments whereby expectations of and values for each gender are determined within the cultural context. These systems of gender are constructed and maintained through institutional and political structures such as policy, economic requirements etc.

### B. *Gender equality*

The UN, UNICEF and the WHO, among others, use gender equality as their preferred terms. The term "gender equality" does not mean that women and men are necessarily exactly the same or that differences don't exist, but that they have equal opportunities to grasp their

full human rights and contribute to and benefit from economic, social and other development. The word gender equality (or inequality) will be referred to throughout this paper as growth of one and all by educating females.

### III. GENDER EQUALITY IN EDUCATION

#### ***The building blocks of equality in education: Parity and Equity***

Achieving gender equality in education means that females and males will have equal opportunities to realize the full human rights and advantage from economic and various developments. The Gender Equality work chart addresses four magnitudes; equality of access, the learning process, educational outcomes and external results in education. If the enrolment at primary schooling level and completion rates are high, but the education quality is low, then education has not conferred the skills and knowledge which are the source of the hoped-for better earnings. In realizing educational profits, Access, quality and period are all critical variables. To close gender inequality, governments and NGO must address the systemic framework to girls' educational success as a necessary education strategy. So the growth level can increase rapidly.

#### ***The relationship between quality and equality***

Focusing on access as the basic issue for girls can hold in low esteem the importance of quality and relevance, with the wrong conclusion that what happens in the classroom need not be analysed for possible differences in girls' and boys' opportunities and experiences. Striking a balance among access, quality and relevance is one manner to ensure a quality in education for all learners.

Quality and equality in education are inextricably linked. The marginalized children, who are likely having illiterate or poor parents and less access to learning materials, are more dependent on their teachers for their learning than are wealthier children. As an effect, poor instruction perpetuates inequities because it is more often the most marginalized children who become school leavers. The reasons of school leavers may be their failure or voluntary termination. The data has shown that girls look like to be more sensitive to school quality than boys and that the quality of teachers has a greater impact on the demand for girls' education than for boy.

One more important magnitude of quality is relevance. Relevance refers to the degree to which the education provided is applicable and relates to learners’ present and future. As there are lacks of training opportunities for youth to gain the skills needed to earn an income and become self-earning.

### ***Gender Equality as a conceptual work chart for reaching all learners***

Gender equality is an often-used but infrequently defined word. Converting the concept of gender equality in education into a practical work chart will help education programmers in managing and evaluating education projects. In addition to sketch out the nuance between equity and equality, the work chart also reinforces other key issues in education such as access, quality, continuity, and relevance. Both equity and parity are considered as the building blocks of equality in education.

Parity is attained when the equal proportion of girls and boys—corresponding to their respective age groups—enter the education system to achieve educational goals.

### ***The multiple magnitudes of gender equality in education***

There are four main dimensions of gender equality outlined in the work. The following are brief descriptions of each magnitude, accompanied by examples of equity measures used to contribute to reaching equality.

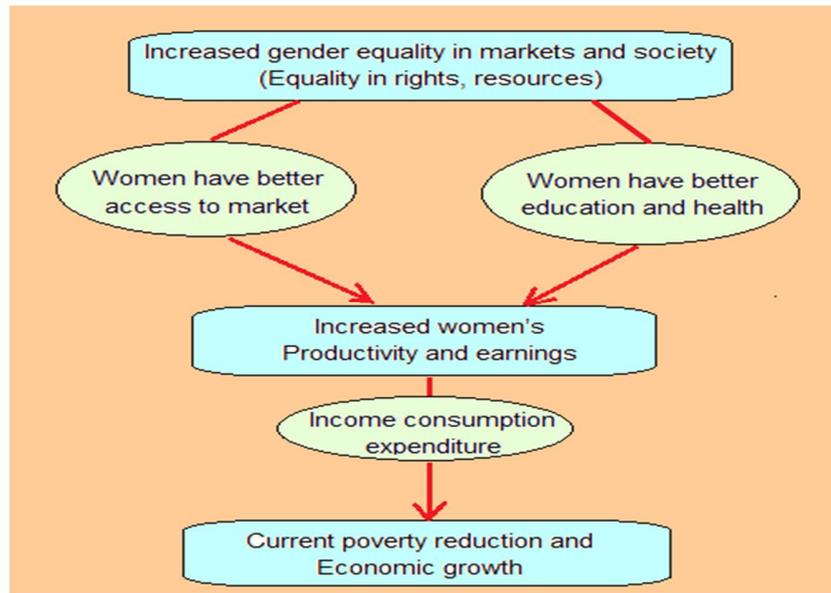
- 1) ***Equality of Access: Equality of access*** means that girls and boys are offered equitable opportunities to gain admission to formal, informal, or alternative approaches to basic education. Actual attendance, rather than enrolment, is a better indicator of whether access has been achieved.
- 2) ***Equality in the learning process: Equality in the learning process*** means that girls and boys receive equitable action and attention and also have equal opportunities to learn. This indicates that girls and boys are exposed to the same curriculum, although the coursework may be taught differently to accommodate the different learning styles of girls and boys. Equality in the learning procedure also means that all learners should be exposed to teaching methods and materials that are free of gender bias. Also it means, girls and boys should have the liberty to learn, explore and develop skills in all curricular and extracurricular offerings.

- 3) *Equality of educational outcomes: Equality of educational outcomes* means that girls and boys have the benefit of equal opportunities to attain and outcomes. They are based on their individual talents and efforts. Methods for evaluating individual achievement should also be free of any gender bias. They can also be impacted by classroom teaching and delivered content. The extent to which there may be bias in the methods is an important consideration to ensure equality of access as well as equality of outcomes.
- 4) *Equality of external results: Equality of external results* occurs when the status of females and males, their access to goods and resources, and the ability to participate in, and profit from economic, social and other activities are same. This implies that opportunities, the time to secure employment after leaving full-time education, and the income of women and men having similar qualifications and experience are same.

#### XVI. GENDER EQUALITY AND ECONOMIC GROWTH

When the difficulty is felt to sort through the complex interactions and identify precisely how individual selections add up the outcomes. A work chart linking the key relationships can be a helpful tool to identify indicators of gender equality and women empowerment that are instrumental for growth and total poverty reduction.

Figure 1 presents such a work chart. For a given level of earnings of male, improvements in productivity and earnings of women and children's wellbeing accelerate economic growth and poverty reduction.



**Figure 1: A conceptual work chart: A link between gender equality and economic growth**

As Figure 1 shows, *increases in female earnings* can reduce poverty and stimulate short-term growth through higher consumption expenditures. It also stimulates long-term growth through higher savings.

## XVII. CONCLUSION

- This paper has attempted to distil the state of knowledge about the links between gender equality and reduction of poverty, that is, growth of economy. The significant work has been done exploring the links between gender equality and economic growth.
- By starting with education one can reach at any kind of development. The growth of an individual is growth of all. Therefore, by educating girls same as boys, one can see the crystal clear growth in economy.
- The four magnitudes of the work chart provide planners with a systematic way of addressing the components required for ensuring a relevant, quality wise better education for all learners.
- These benefits involve an increment of productivity in economy, higher family incomes and also improved health and survival rates for infants and children.

- The effect of income on gender equality becomes stronger as countries move from low-middle income to high income.

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## HOW MEDIA PORTRAYS WOMEN

**Hiral Padhiyar**

Assistant professor, Computer Engineering, S.N.P.I.T. & R.C., Umrakh, Bardoli, Gujarat, India

*Abstract: Media is a very important communication tool in society. In other words, mass media has an important effect on every type of audience. Advertising is the foundation and economic livelihood of the mass media. The main purpose of the media is to deliver the public to advertisers, just as the primary purpose of television is to deliver an audience for commercials. The main purpose of advertisements is to sell products, though in many cases they are selling much more than that.*

### I. INTRODUCTION

Most women in today's media are viewed as sex objects, and most advertisements use this as a way to sell a product. You might not notice this because this is a trend that is common with advertising. This may seem to be a harmless way of promoting a product but these sexually provocative advertisements have had a grave effect on our society.

The women today have changed a lot because of the development of civilization, the women's liberation movement, changing view of women in society, and the businesses. The media is the way of expression in human society. We can classify the suppliers of the media. They are the government, commercial companies, and some non-commercial organizations. If we want to analyze the world of women's images today with media we cannot ignore the commercial media that present in everywhere.

While women who were curvy and slightly bigger were once considered the most attractive, the trend nowadays has gone in the opposite direction. In the old days a plus sized woman was more capable of a successful childbirth and would be less more likely to fight diseases. According to Desiree Tygart, "Our television ads have changed the roles of women as

homemakers into sex objects over time" (Tygart). Women in the old days were viewed as the caretakers of the children and of the house. They would dress more reserved and remain mostly in the domicile area. Nowadays, women are becoming more prominent in the work force and are playing a major role in today's economy.

For women, the message that the media sends through advertisements is that the most important aspect is their appearance (Kilbourne, 2010). The representation of women in advertisements is extremely influential as mass media conveys a harmful message and image of the ideal woman. In countless ads, women are sexualized, objectified and abused. This can have an impact on the well-being of many women, especially at an early age. In countless ads, women are sexualized as a means of marketing products. Feminist researchers say that the media created women's roles, such as wife, mother and housekeeper for men; as a sex object used to sell products to men; and /or a person trying to be beautiful for men. Advertising is a key media tool that portrays images of women. It is probably one of the most important and influential products of media. However, the mass media in total must take responsibility.

## **II. PORTRAYAL OF WOMEN IN THE MEDIA**

In my opinion, the media completely changes our view of "real beauty" in their advertisements. Beauty is only a supplement in a person. The personality, moral values and mainly the dignity and respect for oneself is what counts. The media does not realize how much damage is being caused to society by putting surreal women in their propaganda, and I say women because they are the main target of this industry. Since women are the ones who believe what they sell, they put women in all of their banners, TV commercials and other types of advertisements so we can feel identified to what they are convincing us to buy. Believe it or not when we see the products that they promote, we immediately think of buying them just because they make us think that we will look thinner or younger, or more beautiful.

We actually believe that we really need all these things in our lives, or like I rather call them "supplements," to be happy or even happier than we already are. But the media cannot see

beyond their "needs" and realize that they harm youth,our future. They make us believe that external beauty and materialism are the most important things in this world. This "perfect image" of the woman simply does not exist when we analyze it from a physical way because everyone has flaws. Maybe saying that the internal beauty is what really matters sounds like if I took it out of a fairy tale, but that's the truth, because if I am a person of good, that has all the moral values you can imagine than I will no longer have the need to be "perfect" on the outside, because people would realize that I do not need to be anything else than what I already am. I'm not saying that a person's appearance does not matter because the truth is that it is an important thing but not as important as the media portrays it or suggests it. In society today attractiveness can be the base of the empire that one builds.

A certain look could be the entire reason someone gets a role in a movie or television show. Everything today is flashier, bigger, better, and more glamorous than before so why would women fall to any exception? These women on television can all play different roles, for example, the corporate climber, the supermom, the social butterfly, the ruthless villainess, but they all have one common denominator; their attractiveness. The women seen on television are beautiful, thin, and primarily white. These are the types of women the media wants us to strive to be like because it boosts their ratings. Moving on, the growth of mass media in the recent years has made a huge impact towards the looks of women in societies. Technology-wise, new communication technologies have become so prominent to people in so many households. With the help of the new communication technologies, the perception of men towards women gradually changes and hence the result is what women are today.

### **III. CONCLUSION**

Women- beautiful, strong matriarchal forces that drive and define a portion of the society in which we live, are poised and confident individuals who embody the essence of determination, ambition, beauty and character. Incomprehensible and extraordinary, women are persons who possess an immense amount of depth, culture and sophistication.

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## CONTRIBUTION OF WOMEN WRITERS IN RAMPING UP THE INDIAN WOMEN: WORLD OF WORDS

**Prof. Heta K. Desai**

Assistant Professor, Computer Engineering, SNPIT&RC, Umrah, Bardoli, Gujarat, India

**Abstract:** Woman has been the focus of many literary works down the centuries. In an age of development and flux in every field, one cannot easily ignore half the population. This paper briefly describes the growth and progress of women as writers in Indian perspective. Indian writers have also come out of their cocoons of "non-attachment" and have started acknowledging the status of the Indian woman in a male-dominated society. The status of women in India has witnessed many ups and downs. Beginning from the ancient period till the present day women writings have contributed much to the growth of literature and have presented issues in the spotlight highlighting a women's world. Be it social world or professional world these writers have done it in a new magnitude and still continues conveying their strong notions in the form of writing.

**Keywords:** The growth and progress of women, Early Women Writings, Ancient Indian Women World, Modern Women Writers

### I. INTRODUCTION

The Gender plays an important role in the life of a human being. In a country like India, the role of a man and women is being defined clearly, and most of the time people are naturally taught to follow a strict code of behaviour that differs depending on sexes. Thus men and women are forced to experience life only from their point of view as men or women. Art is said to be a reflection of life. When the life of a man is being reflected in his work of art, a Women's experiences and suffering can be brought out in words accurately only by a women. Men who write from female perspectives bring forth life only from a man's view. In patriarchal societies men define strict roles and rules for women in their work of art. Women represent almost half of

the total population of our country. No schemes whether in the field of economic development and social development can be successful unless women play their constructive role in such programmes. In spite of the social imbalances existing in the society, there has been considerable improvement in their social status. The status of women in India has seen many ups and downs. In the Vedic period they were worshipped as goddess. During the Muslim age and British regime they were looked down upon as slaves of slaves. Since independence the wave goes in favour for women. Today the fact cannot be denied regarding the progress of women in social legislation, in the field of education health and economy. One can witness women is almost all sphere of life.

## II. EARLY WOMEN WRITINGS

1947 - 1967: Synthesizing the Past and Assessing the Present. In the years immediately following independence there were many books published on Gandhi and prominent nationalist women. But this was also a period of synthesizing works and saw the publication of Neera Desai's *Woman in Modern India* (1957) and P. Thomas's *Indian Women Through the Ages* (1964), as well as Manmohan Kaur's *Role of Women in the Freedom Movement 1857-1947* (1968) summing up women's political role in the struggle for freedom. There was also sufficient demand to warrant the publication of a revised edition of A. S. Altekar's *The Position of Women in Hindu Civilization* (1959). Post independence Indians discussed the Hindu code bill, witnessed women who had worked with Gandhi and Congress appointed to prestigious positions, and listened to the prominent women's organizations. This seemed an appropriate time to reflect on the past from the perspective of the emergent Indian state. The relative abundance of synthetic works is significant in light of the fact that this phenomenon was not repeated for another 30 years.

Desai and Thomas wrote books discovering different from Altekar's. Living in post-deepen India, they were more concerned with their Indian women and less bemused with convincing the world that Hindu civilization was kind to women. Desai followed a conventional framework, placing modern history in a circumstance that began with Vedic society and moving

through the Buddhist period, ancient Hindu society, and Muslim rule ("one of the darkest periods") to the British Raj. In her view there was no "golden age" for women, antiquity was patriarchal, and even "great women" were under male domination. They were written to establish brahmins as the highest class and this process further excluded women and limited their influence. Under Muslim rule, women suffered further restrictions on rights and freedom as the dual customs of purdah and polygamy took hold. A bright spot (but not a golden age) for women were the bhakti movements with its democratic tendencies, promotion of vernacular languages, and acceptance of women as spiritual equals. The British brought new ideas and technology to India that had both positive and negative aspects. On the positive side, some Indian men imbibed these ideas and sought to change their society, and women benefited from the changes set in motion. At the same time, Western ideas and technology justified and facilitated the political and economic exploitation of the country.

Desai traced women's entry into political and social organizations in the twentieth century, hailing their achievements while deploring their elitist nature. In her conclusion she recognized the importance of the Constitution for proclaiming gender equality, but focused attention on its impact on women's lives. In her view, "the old fossilized, oppressive institutional and ideological legacy" worked to prevent women from enjoying rights granted under India's constitution.

Thomas, a member of the Indian Christian community, wrote books on India's epics, legends and myths, the Hindu Religion, Christianity in India, and India's cultural empire before he tackled Indian Women through *The Ages*. Following accepted periodization, Thomas moved chronologically from the Indus Valley civilization to post independence India. Like Desai, he did not find a golden age in ancient India, but rather increased subjugation of women under Brahminism. Thomas contended that by the Middle Ages, Brahminism had deprived women of their individuality and they remained in subjugation until the nineteenth century. Women's emancipation began in the nineteenth century and culminated in the legal and constitutional rights Thomas witnessed.

Thomas was not critical of the term woman and seemed largely unconscious of the way gender was constructed in the literature and his own narrative. Men and women were fixed categories—men dominated, women were subordinate. At the same time, Thomas was very sophisticated in his analysis of race, caste, and community, differentiating between Hindus, Sikhs, Parsees, and Christians, commenting on the differences between clean castes and those designated untouchable, and including in his work a discussion of the indigenous or pre- Aryan peoples. He used conventional sources, but read them for details about women and gender ideology. Thomas' central concern was finding the cause of women's subjugation to give guidance for changing society. He discovered the culprit in Brahminism, that is, in the institutionalization of a priesthood that suppressed both women and other Indian communities preventing sex equality, true democracy, and Indian pluralism.

Although old-fashioned in many ways, Desai and Thomas wrote women centered texts, espoused feminism, and championed democracy and pluralism. Written only two decades after Altekar's *Position of Women*, these books mark the beginning of scholarship on women that placed women and gender questions at the centre of the analysis and interrogated records in new ways.

### III. CHALLENGING CATEGORIES, REASSESSING COLONIALISM, AND REVISITING THE "THIRD WORLD WOMAN"

1970-1990: This last period represents a significant shift in terms of redefining Indian history within a post-colonial framework, weaving gender into the meta-narrative, and developing theoretical perspectives. Since 1986 we have seen a significant increase in the number of books, journals, and journal articles focused on women and gender in South Asia, and growing international interest in the topics addressed in these publications. Significantly, synthetic works reappeared during this period.

Of all the disciplines, history has been especially productive. The publication of two volumes: *Women in Colonial India* (1989), edited by J. Krishnamurthy, and *Recasting Women*

(1989) edited by Kumkum Sangari and Sudesh Vaid, signalled a new direction in the study of women and gender in India. Both volumes included previously published work, but their appearance as collections set the tone for future scholarship.

Krishnamurthy stressed the importance of studying women as participants in their own right and, at the same time, in relation to men. The editor's concern with subject position focused attention on a major issue for historians striving to represent women's lives in ways that are faithful both to how women see themselves and how they are viewed from the outside. The editor also raised the question of sources, lamented the dearth of material in official records about economic issues, and explained how "the ideology of the women's movement" suggested new ways of reading from the margins and interpreting silences. Some of these articles took issue with periodization and conventional assumptions about women's progress in modern India. Lucy Carroll and Gregory Kozlowski discussed how reformist colonial law affected women and challenge Altekar simplistic assumption that women's emancipation began with British rule. Tanika Sarkar, writing about the Gandhian movement, and Madhu Kishwar, Arya Samaj schools for girls, highlighted the persistence of traditional elements in the reform movement. Together these authors challenged accounts applauding the work of Indian social and political reformers.

The search for women's voices was of major importance in this period. *Women Writing in India*, edited by Susie Taru and K. Lalita, is one of the most ambitious and valuable collections published to date. Volume I (1991) included translations of women's writing from the 6th century BCE to the early twentieth century and Volume II (1993): twentieth century women writers representing eleven regional languages. There have also been a number of single memoirs of prominent women, e.g., Manmohini Zutshi Sahgal, *An Indian Freedom Fighter Recalls Her Life* (1994), edited by Geraldine Forbes, and Lakshmi Sahgal's *A Revolutionary Life: Memoirs of a Political Activist* (1997), as well as collective memoirs such as Sumitra Bhav's *Pan on Fire* (1988) which gave voice to *dalit* women and Stree Shakti Sanghatana's *We were making history . . . ' Life stories of women in the Telangana People's Struggle* (1989). These

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projects to retrieve women's writings and voices have stimulated reflection on a wide range of issues from agency and victimhood to women's cultural differences.

In her essay of introduction to *Selected Subaltern Studies* (1988), Gayatri Spivak commented on the absence of women in subaltern writing and observed that even when they were present, female figures were "drained of proper identity." [28] In "Can the Subaltern Speak?" Spivak addressed the problem of writing the history of colonial women. She found that in both colonialist and subaltern historiography, "the ideological construction of gender keeps the male dominant." And when women were written about there was a danger of valorizing "the concrete experience of the oppressed" without due recognition of the dual oppression of colonialism and patriarchy, and the further oppression of western scholarship.

This last period has also seen the publication of a number of synthesizing works that sum up the existing scholarship and portray women as agents constrained by patriarchal attitudes and institutions. The first of these published, Radha Kumar's *A History of Doing: An Illustrated Account of Movements for Women's Rights and Feminism in India, 1800-1990* (1993), is a wonderfully illustrated look at women's movements and activism. My own *Women in Modern India* (1996) focused attention on how women perceived their world and acted in it. Drawing on women's writings, organizational records, magazines and journals, oral histories, and private papers and letters, I presented socially and politically active upper and middle-class women as thoughtful participants in the events of their time. In 1994 two important books for understanding women in society were published: Bina Agarwal's *A Field of One's Own* and Susan S. Wadley's *Struggling with Destiny in Karimpur, 1925-1984*. Agarwal has written an encyclopedic account of gender and land rights while Wadley's longitudinal study of this north Indian village lets the villagers tell their own story.

#### IV. MODERN INDIAN WOMEN WRITERS

This Section is dedicated to modern Indian women representatives, representing modern Indian women world through words.

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The contribution of Gujarati writer Kajal Oza Vaidya cannot be unnoticeable. Kajal Oza Vaidya's works and speech shows her mastery over language. The work in writing by Vaidya boldly reveals the untold/unheard stories of human emotions who are caught in various cross-fires with family, tradition, race, class, gender, culture and the politics of living in the challenging post colonial societies today. In a short span of 7 years she has 56 books on shelves which includes gamut of novels, short stories, translations, essays, plays & collections of poetry along with 4 audio books in her own voice. She is the most prolific and prominent woman writer in Gujarat. Kajal Oza Vaidya continues to serve as a role-model for women and youth through her inspirational writing and talks, shaping and transforming social consciousness of issues impacting women and youth in contemporary implications. she is recognized for her truth and honesty. Fearless expression is her forte. Her characters are real- contemporary and the emotions identify with the readers easily.

Sudha Murty was born in 1950 in Shiggaon in north Karnataka. She did her MTech in computer science, and is now the chairperson of the Infosys Foundation. A prolific writer in English and Kannada, she has written nine novels, four technical books, and three travelogues, one collection of short stories, three collections of non-fiction pieces and two books for children. Her books have been translated into all the major Indian languages and have sold over three lakh copies around the country. She was the recipient of the R.K. Narayan's Award for Literature and the Padma Shri in 2006. Murthy is a prolific fiction author in Kannada and English. She has published several books, mainly through Penguin, that espouse her philosophical views on charity, hospitality and self-realization through fictional narratives. Some of her notable books in Kannada are Dollar Sose, Runa, Kaveri inda Mekaangige, Hakkiya Teradalli, Athirikthe, Guttondu Heluve. The book How I Taught My Grandmother to Read & Other Stories has been translated into 15 languages including Hindi, Marathi and Assamese. Her latest book is The Day I Stopped Drinking Milk. Other notable books by her are Wise and Otherwise, Old Man and his God, The Magic Drum and Other Favourite Stories and Gently Falls the Bakula. Marathi movie 'Pitruroon' is based on a story by Sudha Murthy.

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## V. Conclusion

How do I sum up the writing of women's history in India in the first 50 years after independence? It is clear the category woman has been successfully deconstructed and interdisciplinary approaches have become the norm. Additionally there has been a major shift in the questions asked. Scholars no longer investigate "women's problems" but rather ask why women and their issues seen as problematic are.

- The prevalence of difference in the literary works of men and women is a topic for much further research.
- The success of women writings is highly acclaimed that it has won international recognitions breaking the barriers of Gender, Race and Region.
- The imbalance between women writing in poetry prose and drama still exists. Indian Women novelists are progressing leaps and bounds. But poetry and drama still awaits to be treated with the profound and rich dynamic dimension from a woman's perspective.

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## WOMEN IN INDIAN MYTHOLOGY

**Mehta Monika**

Lab Assistant, Computer Engineering, S.N.P.I.T. & R.C., Umrakh. Bardoli, Gujarat, India

**Abstract:** *Of all the organised religions of the world, women in Hinduism have played a significant role – as Shakti assuming the power of creation, as the divine mother, as sages, as spiritual and religious leaders, as noble queens, as ideal wives and as compassionate daughters. They serve as fine examples of historical importance that have been the basis for inspiration to both men and women for centuries. From the early Vedic times, such women, include Ambika, Damayanti, Devahuti, Draupadi, Gargi, Maitreyi, Parvati, Saraswati, Sati, Savitri, Shakuntala, and Sita. The stated role of women in Hinduism varies from one of equal status with men, to one of restriction in many aspects of life. Elements which determine the role of women in Hinduism include scriptural texts, historical era, location, context within the family and tradition. Some see Hinduism itself as the repressive force. Others argue that the lower status of Hindu women is the result of culture and custom rather than religion, citing the Vedic literature where women may be given the status of goddess, and noting their shakti (force) without which, the status of man would be nil. For example, in one legend, Ram must make a dummy of his wife, Seeta, in order to perform Yagiya (prayers of devotion) when Sita is away as her presence was essential to the act. But the modern trend of using myth in literature is not a mere ornamental but a reason to entail some political pronouncement by writers. According to some theoreticians myth is political and it has always been used to propagate political agendas. Indian Dharmasastras present code of conduct for Indian women, which have been imposed by mythology. According to Indian mythology and dharmasastras Sita, Savitri who follow 'pativrata' dharma are the symbol of perfect women. Contemporary writers revisit and rewrite canonical myths.*

**Keywords:** Draupadi, Rewriting mythology, Sita, Women in Indian Mythology

### I. INTRODUCTION

“Mythology in India is not just an academic or a historical subject. It is a vital and living topic of contemporary relevance. The complex social, political and religious attitudes of ‘modern’ India cannot be understood without an understanding of our myths and their impact on the collective faith of the people”.

Indian mythology which is basically based on Hindu mythology is not monolithic, “it is a range of diverse traditions, developed by different sects, people and philosophical school, in different regions and at different times” and “are taken to have deeper, often symbolic, meaning”. In India dharmasastras present certain code of conduct for Indian women like Sita, Parvati, Draupadi, Ambika, Damayanti, Devahuti which have been imposed by mythology.

The mythical character like Sita, Parvati, Draupadi, Sati, are the ultimate symbol of perfect Hindu women who follows her husband and maintains her ‘patibrata’ Dharma. This old belief system can’t explain the modern day situation. A shift is required, which questions the “traditional hierarchies that keep many people and ideas at the bottom or margins of society” (Thomas Jay Oord). This paper analyses to show how old myth has been altered by new myths by giving an altogether different story for the modern women. Myths are ‘historically produced and conditioned’, ‘myths are always political’ and the ‘result of specific power structures in a certain society at a certain time’ (web). Through all these scholars and theoretician’s analyses it is quite clear that myth has been used to fulfil political agendas.

Devi Sita is the consort of Lord Rama, the seventh avatar of Sri Maha Vishnu, in Hindu mythology. Sita Devi is one of the main characters in the Ramayana, a major Hindu epic. She is the consort of the Hindu God Rama (avatar of Vishnu) and is an avatar of Lakshmi, goddess of wealth and a wife of Vishnu. She is esteemed as a paragon of spousal and feminine virtues for all Hindu women. Sita is known for her dedication, self-sacrifice, courage and purity. Sita is described as the daughter of the earth goddess Bhumi and the adopted daughter of King Janaka of Mithila and Queen Sunayna. In her youth, she marries Rama, the prince of Ayodhya. Soon after her marriage, she is forced into exile with her husband and brother-in-

law Lakshmana. While in exile, the trio settles in the Dandaka forest, from where she is abducted by the Ravana, Rakshasa King of Lanka. She is imprisoned in the Ashoka Vatika of Lanka by Ravana. Sita is finally rescued by Rama in the climatic war where Rama slays Ravana. Sita proves her chastity by undergoing a trial by fire. Thereafter, Rama and Sita return to Ayodhya, where they are crowned as king and queen. However, Rama abandons a pregnant Sita when one of his subjects casts doubt over her chastity. In the refuge of Sage Valmiki's hermitage Sita gives birth to twins Lava and Kusha. After her sons grow up and unite with their father, Sita returns to her mother, the Earth's womb for release from a cruel world as a testimony of her purity.

Draupadi is the heroine of the *Mahabharata*. She is the common wife of the five Pandava brothers and queen of Hastinapur, in their reign. Born from a fire-sacrifice of the king of Panchala - Drupada, Draupadi was prophesied to lead to the end of Drona and the Kauravas. Though the middle Pandava Arjuna - disguised as a Brahmin - wins her in her swayamvara, Draupadi is compelled to marry all the five brothers on the command of her mother-in-law Kunti. She insults the Kaurava general Karna in the swayamvara and laughs at Duryodhana - the leader of the Kauravas - when he falls in her Pandava palace at Indraprastha. She mothers five sons from each of the Pandavas, regaining her virginity after every union. The Kauravas take their revenge when the eldest Pandava Yudhisthira loses her to Kauravas in a game of dice. The Kaurava Dushasana tries to disrobe her in the royal court, however divine intervention saves her dignity by making her wrapped cloth infinite in length. Draupadi pledges to keep her hair untied till they were drenched by Dushasana's blood and mocks her husbands and all present in the court. The Pandavas and Draupadi finally accept 13-year exile for losing the game. While in exile in the forest, her second husband Bhima rescued her from various demons and Jayadratha, who abducted her. She also instructed Krishna's queen Satyawama on the duties of a wife. In the 13th year of exile, Draupadi and her husbands spent life incognito in Virata's court. She served as the maid of the queen and is harassed by the queen's brother Kichaka, whom she desires to be killed by Bhima. After life in exile, a war breaks between the Kauravas and Pandavas, in which the Kauravas are slain and her insult avenged, but

Draupadi also loses her father, brothers and sons. Yudhishthira became the emperor of Hastinapur with Draupadi as the chief consort. At the end of their lives, Draupadi and her husbands set off to the Himalayas to walk to heaven; but Draupadi falls in the middle, as she loved Arjuna more than her other husbands. She is venerated as a village goddess and described at times an avatar of the fierce goddess Kali or the goddess of wealth, Lakshmi.

In epic times, a woman only went to the forest meekly accompanying her husband. It was the epic men who went on their own, to hunt or to destroy demons. As for women, they could only be in the position of Sita, accompanying Rama who assented immediately when his father ordered him into exile in the forest... it was more appropriate for a woman to be a Rishi-Patni, spouse of a sage, journeying along with her husband. If she did go there on her own, it could only be as the seductive Menaka, putting an end to a sage's meditation... For a woman, the forest is a means of punishment. To send her there is to cast her aside and make her destitute.

According to Manusmriti, the famous dharmasastra, before marriage a woman should be under the custody of her father, after marriage under her husband and after the death of her husband she should be under custody of her son. In no circumstance she should be alone because women are not capable of staying alone (web). All the sacred texts are based on some ideology and the mythical stories of Indian epics have been used to propagate this ideology and to oppress certain group of society. Beauvoir says "one is not born a woman, but becomes so" which contends that the concept and image of woman is a cultural construction through various archetypes and myths through the ages. There are biological differences that divide into men and women and each has a different function to perform, but to "pronounce one inferior or superior is a stereotype that pollutes and corrupts the psychology of society. It is the add-on of cultural norms to this biological categorization that becomes subversive and results in gender discrimination".

While rewriting or appropriating the canonical works, the women writers must fill the empty space so that the reader gets a chance to understand what has been given and what is

omitted, "just like understanding the emptiness that women live with. Everything said must contain all that has not been said, and truth must come out at least by reflection or implication or by exploitation of the symbolic configurations of language". Those who work in the fields of literature, Philosophy and psychology make use of myth... because the writer, sensing that in these stories are found those condensations of human meanings which represent our cultural insights, wants to reinterpret these for his own time so as to show what he thinks these fundamental truths to be".

## II. CONCLUSION

- So From ancient time, in Indian culture, women have been given enormous importance in their respective family and even in respective societies also.
- Same significant importance also given in modern Indian civilization
- The distinction in ancient and modern importance of women is only the way of contribution given by them i.e. the sector of contribution
- Women are leaders everywhere you look -- from the CEO who runs a Fortune 500 company to the housewife who raises her children and heads her household
- So we can say that since Vedic ages of modern civilization, women have been the real architecture of the society

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## MEDIA AND DEPICTION OF WOMEN IN THE SOCIETY

**Saloni Makkar**

Lecturer, Dept.: D.A.A, College: B.V.P.I.T (D.S), Bardoli, Gujarat, India

**Abstract:** *The paper talks about the mere image of women in the society, created by media based on what continues to be followed as stereotypes since ages. One needs to understand the emergence of a radical and active change in the perception and depiction of women in society. Media is now more of "TELL AND SELL", rather being the medium to educate and moralize people. The picture, depicted by Indian media is discussed in the paper, followed by the changes needs to be brought and implemented.*

### I. INTRODUCTION

## Representations of Gender



**Figure 1 Gender Representation in media**

Source: [mage.slidesharecdn.com](http://mage.slidesharecdn.com)

"Mona darling", says Ajit as 'Lion', "tum sonalekeao". A vapid vamp dressed in silky something, shapes her lips in a seductive smile and slinks into the background. In another sequence in the film, a heroine is simpering glances with a chocolate hero; she is the "Sati Savitri" willing to sacrifice everything for the centre of her limited universe, her "piya".

We end up laughing at these one dimensional caricatures of the Indian woman on the Bollywood screen. But there is a hidden sense of unease. Were these the images or the replicas of the society or it is the fact of unliberated world of real women?

Cut the past, even at present the scene has not really changed. The heroine has a bolder stance with strong overtones of sexuality, an interesting blend of traditional 'BharatiyaNari' and a wicked vamp. But her essential role is still the same, "SIDE - KICK", the catalyst when the story line lags behind.

Media have a significant socio-cultural influence on the society. It is not only the mirror of society but also, shapes the society. Media which was earlier merely a reporting device is today a vibrant means of shaping, moulding an influencing public opinion. Over the last few decades media has also undergone a sea of changes. Media in India, which used to comprise of morning newspaper, the radio broadcast and the 'DOORDARSHAN', comprises today of a jazzy and mind blogging array of communication devices. But what not has overcome yet is the typical stereotype associated with women in India. It holds onto the same old image that a woman is supposed to forget her own comfort and keep on doing household chores without getting tired. Media today is only remotely linked to women. It either depicts women as a 'sex object' or as a 'home- maker'. Are women a mere commodity or a sex object?

We hardly come across an advertisement these days where we don't see a petty model beaming at us. One would understand a lovely lady showing off her diamonds in gorgeous sarees

and giving viewers a come – hither look. But how does a skinny model fit in the advertisement of a macho bike, car batteries, glue-sticks and music systems? The advertising world continues to use women to peddle its products.

It's not pertaining to electronic media only but to the print media also. Even the famous and renowned magazines issues who claim to be 'concerned', 'involved' an 'alive' are without expectations, and fail to depict women as career oriented people significantly. In the opinion of S.Mukherjee (a superior in an advertising agency) – "The idea of 'NEW WOMAN' is actually a myth". All magazines talk about 'WOMAN OF SUBSTANCE' but the concept they put forth doesn't cope with the expectations to accept the picture of the 'NEW WOMAN'.

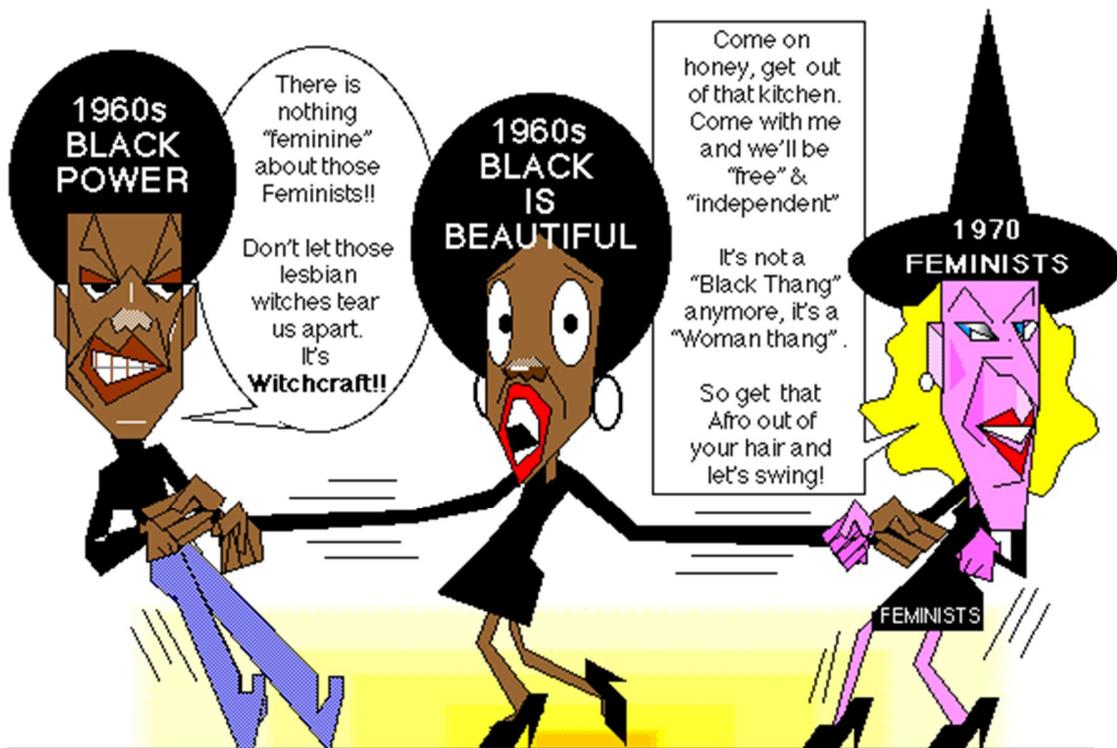


Figure 2 Women Depiction in the Print media

Source:3.bp.blogspot.com

Thus, the media highlights the conservative view of women especially that of rural women, over 50% of who are directly involved in economic activities, in addition to house work and childcare.

Not to forget the fact that we do have some positive aspect of media, but with quite a narrow scope. For instance, we do have a handful of intelligent film makers like the golden era of Satyajit Ray's "Charulata", a film that unfolds innermost scenario of a woman psyches, "Firaq" of Nandita das, and the most recent ones like "Queen " and "Mary Kom". Though Indian cinema possess such visionary film makers, the positive images of women are based on new stereotypes of women's success, a pop star, a beauty queen, a sport star etc with an outstanding result. There is an absence of an active, assertive working woman or that of a successful business woman. Also, most of the time the image of an educated woman is as one who is arrogant, insensitive, self-centred or domineering, hard, ruthless and she herself is depicted as the cause of all wrong happening around her. If a woman wins a beauty contest, magazines or newspapers in particular give utmost importance to the news and even take her photographs on cover page but, at the same time if a woman gets the noble prize, she gets limited coverage.



**Figure 3 Depictions of the Feminists as Rude and Ruthless.**

**Source: 4.bp.blogspot.com**

Newspapers rarely put women's news about their development rather they prefer reporting on rape, atrocities, crime, sexual harassment and women abuse prominently.

It is agreed that with the growing time, the advent of women reporters in presence senior women journalists has made some difference to the coverage of women issues in the press but still the pictures depicted is quite unbalanced.

What continues to lack in media is that there are many issues which have an impact on women but the effort to assess that impact is zero. For every event there is a gendered impact which media fails to understand. To be precise, the portrayal of women in India majorly oscillates between the two extremes of "MOTHER INDIA" and "GLAMOUR GIRL". Media doesn't see or rather even if it does, it doesn't depict the women as a serious partner in decision making or a serious contender as a professional. This is so in spite of the fact that we have innumerable number of working women and there is hardly any field that doesn't have women representatives. It is indeed a sad phenomenon.

WHAT MOST OF THE ADVERTISEMENTS TEACH US CAN BE ACCOUNTED AS:

- FAIR IS IN.
- SLIM IS CORRECT.
- WORKING TO THE BONE IS ALRIGHT AS LONG AS YOU KNOW THE RIGHT OINTMENT.
- MEN ARE THE ONLY DOERS.
- WOMEN ARE LIKELY TO BE SEEN AS BEAUTIFUL CREATURES, SUBMISSIVE MOTHERS, EFFICIENT HOUSE KEEPERS, ETC.

## II. CONCLUSION

'The portrayal of women' in Indian media has drawn the attention of the media critics in the recent times. The positive side of women's progress and their contribution to the national development is discussed inadequately in the print media. The opinion, thinking and attitudes of women is moulded at times.

Change has to be brought not only in the status of women but also in the attitude of society towards them. In order to achieve this, the portrayal of women in society should be as career oriented but not arrogant, lead roles in holistic image, which represents the true Indian culture and ethos. Much remains to be done in regard to the advancement and empowerment of women. Our country needs minimum regulation and more enablement. The need is to bridge the gap between information and entertainment with a mutual result of infotainment. Femininity should be promoted to provide womanhood as a positive evaluation to preach the ideals of women's power of self – determination. Priority should be given to changing image of women, from a passive onlooker and recipient, to that of a positive doer and achiever. There is an emergence of a clear encouraging picture of a 'NEW WOMAN'. For society's abiding benefit media must nurture and transmit human values and civilization, since media is considered to be the definer of the society.

Media should not only be a replica of the society, but it should also show that how an ideal social structure should be. Presence of women empowerment should be felt by the media consumers in every next media with a positive depiction of women's image. Indian media needs to bar the confusion between 'values' and 'intentions' and their clash with images and depiction; where the creators collude with what the audience wants.

The Indian woman still stands on the wrong side of the threshold of the real and genuine. Me too being a woman, let's just hope that we get empowered to cross-with dignity, with pride and self respect.

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## EQUALITY FOR WOMEN IS PROGRESS FOR ALL

**Miss. Dimple Nipul Gandhi**

Sr.Lecturer, Automobile Deptt. BVPIT, UmraKh, Bardoli, Di: Surat, State: Gujarat, India

**Abstract:** *The Paper emphasizes how gender equality leads to empowerment of women, women's full enjoyment of human rights and the eradication of poverty and enhance economic and social development. It also stresses on the vital role of women as agents of development. The paper imitates the way how all of us benefit when women and girls – all mothers, sisters, friends and colleagues can reach their full potential. It discusses equality index of different countries by graphical representation, factors representing inequality measures, promotional steps replicate various factors to remove inequality, effects of gender equality on various parameters worldwide and on progress made, ladder to call for change and to celebrate acts of courage and determination by ordinary women who have played an extraordinary role in the history of their countries and communities. They have made strides in every field starting from politics to business, sports to space science. It has been observed that nations that have better gender equality status have better examples of economic growth; Paper represent China as ideal model as - Not only can the country grow by economic standards, but it can improve socially as well, especially when it comes to encouraging women to get more involved in business. Progress will not be possible without transparency and accountability and for that we need democratic governance as a central element for future Sustainable Development Goals.*

*It has been concluded that long-term stability and development can only be achieved if violence and discrimination against women are addressed, eliminating violence against women and girls, ensuring women's sexual and reproductive health and rights, acknowledging women's unpaid care work, addressing women's insecurity in contexts of conflict and disaster, and empowering women to claim their rights, demand accountability, and obtain justice when those rights are violated, are all vital factors that will create and sustain a healthy society and environment and to promote and guarantee gender equality, so that every day is women's day.*

**Keywords:** democratic governance, equality index, economic standards, gender equality, inequality, Sustainable Development

## I. INTRODUCTION

*International Women's Day* is celebrated every year on 8th March to respect, appreciate and recognize the political, economic and social achievement of women all over the world. This event provides us a chance to reflect upon and take sth of the progress made and challenges that remain in the fulfillment of human rights for women and girls and in achieving gender equality and women's empowerment. The world of humanity is possessed of two wings: the male and the female. It is said that "When the two wings become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary".

For achievement of peace and social progress, there must be active participation and equality of women. Until the rights of women are established at a global level and seeds of inequality are trashed, lasting solutions to many of the World's contemporary problems will lie within sands of stupor. That's one reason why Women Empowerment is one of the common goals of many socially concerned organizations including that of state and national administration. The moral and psychological climate necessary to enable our nation to establish social justice and to contribute to global peace will be created only when women attain full partnership with men in all fields of endeavor, but big inequalities still exist. Many countries still struggle with women's unequal access to economic resources, social and legal discrimination against women and girls, their disproportionate burden of unpaid care work and violence against women - which is one of the most blatant violations of human rights of our time, but also hinders women's economic and political empowerment.

## II. GENDER EQUALITY

Gender equality is a long-standing global and regional commitment. It is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including economic participation and decision-making, and when the different behaviors, aspirations and needs of women and men are equally valued and favored. World bodies have defined gender

equality in terms of human rights and economic development. UNICEF describes that gender equality "means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. It does not require that girls and boys, or women and men, be the same, or that they be treated exactly alike. Promoting gender equality is seen as an encouragement to greater economic prosperity.

### III. **INEQUALITY INDEX FOR DIFFERENT COUNTRIES**

#### **A. *United Nations Gender Inequality Index:***

The United Nations Gender Inequality Index is based on the premise that "all too often, women and girls are discriminated against in health, education and the labor market with negative repercussions for their freedom". The UN GII is a measure of inequalities based on these inequalities. Ireland ranks 17th among the UN States in this index, but if only EU Member States are considered then Ireland moves to 13th place across the European Union, using this model.

#### **B. *Social Watch Gender Equity Index:***

Social Watch is a network comprised by national coalitions of civil society organizations and it too prepares a gender equality index, based on the gap between women and men in education, the economy and political empowerment. Using this indicator, Ireland ranks 36th in the world and 17th among EU Member States.

#### **C. *World Economic Forum Global Gender Pay Gap Index:***

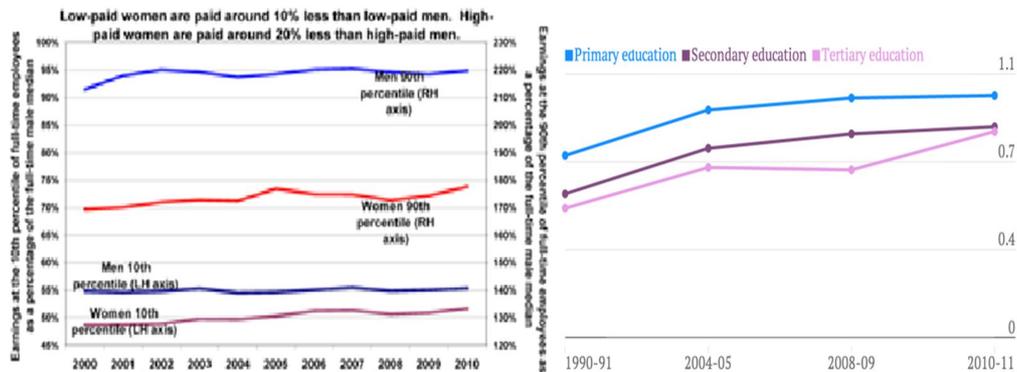
The Global Gender Gap Index, introduced by the World Economic Forum in 2006, is another framework for capturing the magnitude and scope of gender-based disparities which benchmarks national gender gaps on economic, political, education and health criteria. This Index looks at economic participation and opportunity deviation; educational attainment deviation; health and

survival deviation and political empowerment deviation. Using this Index, Ireland ranks in 5th place for 2012, and 3rd among EU Member States.

#### IV. INEQUALITY MEASURES

- **Pay inequalities:**

As per graph 1 for men, the earnings of both the low-paid and the high-paid have risen at the same proportional rate as average full-time male earnings throughout the last decade. For women, the earnings of both the low-paid and the high-paid have risen at a slightly greater rate than average full-time male earnings.



Graph.1 Pay inequality

Graph.2 Education inequality in India

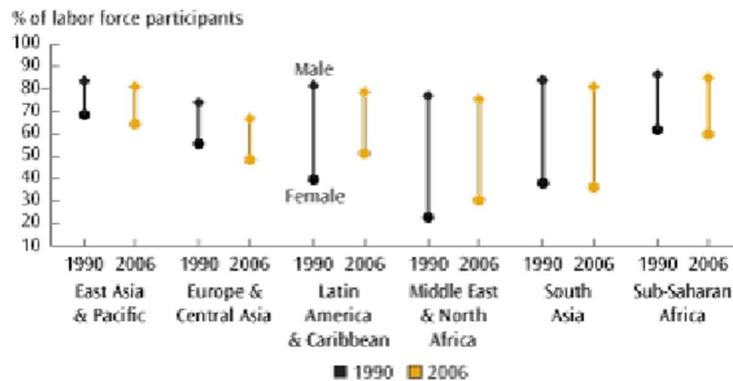
Source: Annual Survey of Hours and Earning, Source: MHRD

ONS: UK: Dec 2010

- **Gender Disparity in Primary and Secondary Education**

Graph 2 sows gender disparity, measured by the ratio of girls to boys enrolled in schools in different years, whether at the primary, secondary, or tertiary levels.

Gender Parity Index for Gross Enrolment Ratio in higher education in India increased from 0.54 in 1990-91 to 0.86 in 2010-11.



Graph.3 Labor force Participation

Source: World Development Indicators

Graph 3 represents gender gaps in 2006 were the widest in South Asia and the Middle East and North Africa. In all regions male labor participation rates decline between 1990 and 2006, to some extent because longer periods of education delayed entry into the labor market. In four of the six regions in the developing world, female labor participation rates declined in similar proportions, leaving gender gaps basically unchanged.

## v. PROMOTE GENDER EQUALITY AND EMPOWER WOMEN

### a. Equality through Entrepreneurship:

According to one global survey, more than 125 million women are operating new businesses where close to 98 million are responsible for running established businesses worldwide. Companies with a large chunk of women leaders are more productive and durable. This is because women entrepreneurs have the ability to see the world through different angles and can do things differently. Enhancement in productivity can be induced by ensuring women have equal or greater access to credit and productive resources;

### b. Empowering Women for veritable Solutions:

In the recent decades, following more women's access to education and health major progress has been witnessed. Giving equal opportunities to women can help to combat challenges at the global level in sectors like environment, social infrastructure and world economy.

**c. *Women and Leadership:***

It has been noticed that a woman has natural leadership traits within her. She is naturally hardworking, strong-willed and purpose driven bringing more productivity to her surroundings. According to a recent survey, women occupy as less as only 37% of management roles in organizations across the world. The world's largest democracy INDIA has only 61 women in Lok Sabha, out of a total of 543 members. This is a biased practice against gender equality hindering the progress of everyone.

**d. Freedom from violence against women and girls:**

This issue works to encourage legal reform, create safe spaces for women, provide health services for victims of violence, increase awareness of the problem, and prevent violence by addressing the root causes.

**e. Gender Equality in the Distribution of Capabilities:**

This area involves women’s access to education, healthcare, and opportunities such as land or work with equal pay. The report MDG 2013 reveals that women tend to hold less secure jobs than men in developing regions. The statistics for education reveal that in Northern Africa, sub-Saharan Africa and Western Asia, the gender disparity in education still remains high.

**f. Gender equality in decision-making power:**

This issue is about women holding positions of influence in public forums and government, but also in their own homes and families. However, women’s decision-making power at home remains significantly lower than men’s in many regions of the world. These types of decisions range from money-related decisions, to women’s ability to visit friends and family, to decisions about women’s own health.

## VI. CHALLENGES

Current crises are gendered , Financial crisis, Recessions, gendered job losses , Cuts in public expenditure, Environmental crisis, Climate change, War, terror, securitization ,Reversal of fall in violence against women, Male monoculture of decision-making , gendered democratic regulation , Avoidance and evasion of taxes, tax havens and secrecy jurisdictions, Gender-balance on financial and economic Boards, Gender budgeting to make visible gendering of deficit reduction strategies ,Poor and women disproportionately affected by rise in temperature and extreme weather events.

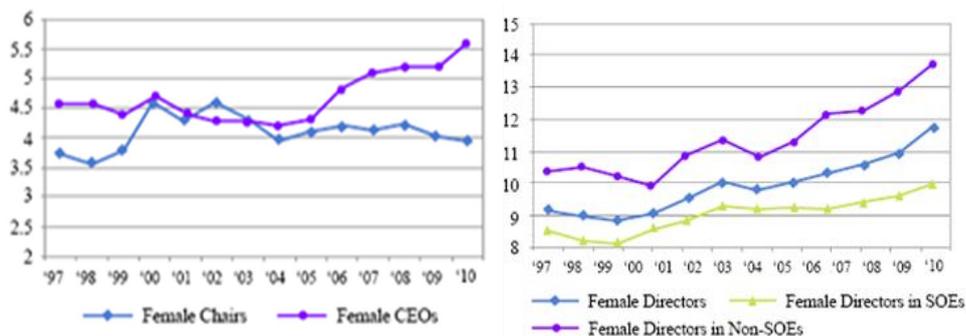
## VII. EFFECTS OF GENDER EQUALITY WORLDWIDE

Advantage of gender equality to society are Economic growth, Smart jobs, not only more low-skill jobs, democratic accountability, democracy rather than financial or carbon or military

interests, Environmental sustainability, Ending the spiral of violence, both gender based violence against women and other violence.

**Global momentum**

Some countries have attained good results by; incentivize women’s participation through financial inclusion, innovation, tax and budgeting reform. Women’s disproportionate exposure and vulnerability in the context of natural disasters has been well documented. Chinese women graduate from university at only a slightly lesser rate than their male counterparts, the number of successful and influential Chinese businesswomen is increasing, and the fact that their professions span a range of different industries is a good sign. Internationally renowned companies such as IBM and Starbucks have hired women for top-level positions to oversee their China divisions.



Graph.4 Proportion of female CEO, Board Chairs Graph. 5 Proportion of female director in China (1997-2010)

As indicated in the graphs 4 and graph 5, female participation in high level positions is trending upward.

**VIII. RESULTS**

Women have made great advances, but there is still a long way to go to achieve a world free from gender-based discrimination. Long-term stability and development can only be achieved if violence and discrimination against women are addressed. It has been observed that nations that have better gender equality stats have better examples of economic growth; Progress

will not be possible without transparency and accountability. So that every day is women's day and progress for Asia-Pacific's women and girls, is progress for us.

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## DELINEATION OF SOCIETY IN INDIAN WOMEN AUTOBIOGRAPHIES

**Ms. Viral Upadhyay**

Asst. Professor, Vivekanand College for BBA, VNSGU, Surat, Gujarat, India

**Abstract:** *It is a common psychological phenomenon that every individual is eager to know how the world looks from inside another person's experience, and when that desire is met by a convincing narrative, one finds it deeply satisfying. This satisfaction comes from being allowed inside the experience of another person who really lived and who tells about experiences which did in fact occur. This feeling of satisfaction and sometimes even of purgation makes the reading and the study of autobiographies very significant. An effective analysis of an autobiographical writing makes the reading more appealing by showing how a person has negotiated the problem of self-awareness and whether he/she has been able to break the internalized code a culture supplies about how life should be experienced. On the surface, a reader may think that he is just reading a gripping story, but what really grips him/her is the inner reflection on our own lives the autobiographer sets in motion.*

**Keywords:** culture, gender, feminism, margins, society

### I. INTRODUCTION

Every individual, at some stage of life, is fascinated by other people's lives, for life-histories have a wide appeal. Life stories of one or another kind have been made familiar to us right from our childhood through oral tradition of story-telling or we have read them somewhere or seen them being enacted on stage or screen. They have been there entertaining or admonishing us, encouraging and inspiring us too.

Today, life-histories have made their mark and have come to be identified as an important genre. They include all kinds of modes and media where the experiences, memories, opinions etc. of an individual have been voiced. They may be in the form of biographies,

autobiographies, memoirs, travelogues, essays, interviews given by an illiterate informant, the hagiography of a bhakti saint etc.

If an effort is made to trace the history of autobiography, it becomes evident that the first autobiographical work was written in Islamic society in the late 11<sup>th</sup> century, by Abdallah ibn Buluggin, last Zirid king of Granada. Zahir ud –Din Mohammad Babur, the founder of Mughal dynasty of South Asia kept a journal *Baburnama* (literally: "Book of Babur" or "Letters of Babur") which was written between 1493 and 1529. One of the first great autobiographies of the Renaissance is that of the sculptor and goldsmith Benvenuto Cellini (1500-1571) written between 1556 and 1558, and entitled by him simply *Vita* (Italian : Life). The earliest known autobiography in English is the early 15<sup>th</sup> century *Booke of Margery Kempe*, describing among other things her pilgrimage to the Holy Land and visit to Rome. The book remained in manuscript and was not published until 1936. Notable English autobiographies include those of Lord Herber Cherbury (1643, published 1764) and John Bunyan (*Grace Abounding to the Chief of Sinners*, 1666).

So far as autobiographies penned down by women in the West is concerned, critics observe that by the second half of the nineteenth century, women's access to education and the emergence of the women's professions provided a new social territory from which women could examine the meaning of their lives and comment upon their society. Many life-histories of women's struggle for education and successful battles with discrimination tell us of lives devoted to the quest for success as many educated women gained national stature and founded prestigious institutions and exercised considerable power. But, women are traditionally considered to be meek, submissive and docile, and therefore, when they decide to render their life-history on the pages of an autobiography, the elements of feminism also undoubtedly blend into the creative process.

There is a remarkable distinction between the autobiographical writings of a woman and a man. This is evident not only in India but round the world. A woman's autobiography generally deals with the various relationships like those with her parents, siblings and with her spouse,

children and other women of her family set up. Her identity is established only because of these relationships in her life. A man's autobiography is mainly concerned with his success story, achievements and the world of work. He rarely focuses on his family relationships. Thus, women's autobiographies deal mainly with the emotional turbulence of women and their relationships in the social set up.

## II. WOMEN AUTOBIOGRAPHIES : PAST AND PRESENT

Looking at the literary history, we realize that the study of autobiographies is comparatively a newer trend, though life-histories are as old as any other genres of literature. The first autobiography written by an Indian woman is considered to be an autobiography published in 1865, by a woman from a village called Ramdia in rural Bengal was a first for India in many ways. It was the first autobiography by an Indian on record. And that too by a woman. In a fiercely male controlled society, a belief was widely held and promoted that women by sex, are not capable of reading and writing. Rassundari Devi's biography was the first proof that women are capable of learning how to read and write. But, until the end of the nineteenth century and the beginning of the twentieth, women autobiographies lack an authoritative voice. They could speak only of family or religion. However, it was in the 20<sup>th</sup> century that women autobiographies became a regular feature in the literary scenario of the nation. The autobiographies from Sunity Devee's "The Autobiography of a Princess"(1921) to Padma Desai's "Breaking Out"(2012) exhibit the inner world of women with women's point of view. In the later part of twentieth century, we find autobiographers like Amrita Pritam, Kamla Das, Shobha De, Dilip Tiwana, Sharanjeet Shan and Mrinal Pande who are very frank in the expression of their innermost feelings. They have boldly expressed the social inhibitions and cultural taboos laid down by the society. Other women autobiographers like Vijayalaxmi Pandit, Krishna Hutheesing and Nayantara Sahgal have written their autobiographies basically about the Indian struggle for freedom. Hence, their autobiographies have political leanings too.

With the passing of time, along with the conventions and customs of the Indian society, the focus, the moods and the modes of expressions of the Indian women autobiographers also

changed. From the earlier themes of national and social relevance and the reticent mood of the writers, the genre has moved on to giving a voice to more private emotions and expressions of the innermost feelings and passions of the women. A few decades ago, the list of women autobiographers would remind us of the who's who list of political or social arena, but today even a woman-next-door, if willing, pens down her life-history if it contains something of interest and inspiration to the reading public.

### III. DEPICTION OF SOCIETY

Autobiographies of women are an effective source of examining the interrelationship of an individual and the society, how the gender of the writer affects her life and social status, to what extent the caste or the culture play a role in shaping the individual's life, whether the writer's experience of being physically disabled or marginalized, any different from her male counterpart.

The fulfillment of this objective can be achieved by adopting a research approach which focuses on finding out the answers to the following questions:

- What motivates the writers to pen down their autobiographies? Is it to reach the goal of self-realization or simply to share the kinds of experiences and the sorts of people they encountered in life?
- What kind of response the autobiographies elicit? Are they inspirational, throw light on the feminine sensibility; reveal an insight into the lives of the marginalized class they belong to?
- How do the writers tackle the delineation of their own lives? Are they able to maintain objectivity and express a neutral point of view?
- How effectively do the writers translate the chaotic ebb and flow of experience into a narrative form?

- What is the writer's response to her gender identity? What is her feminist stand?
- As women autobiographers, when and where these writers seem to have trouble with their narrative.
- What do they intend to establish through their works?

#### IV. SIGNIFICANCE OF STUDYING AN AUTOBIOGRAPHY

Today, autobiography is perhaps the only kind of writing which tackles such questions in language a non-expert can read with ease. The technical language of history, psychology, criticism, philosophy make the concepts explain even more complex and hence shut out a non-specialist from depending on these disciplines for the scrutiny of his or her own life.

Writing an autobiography is not an end in itself. But, they are of significant historical use. They are the printed material through which social reality can be examined. This aspect of historical understanding makes the study of autobiographies very significant.

An analysis of autobiographies imbues awareness about the problems of gender, disability, dalit sensibility and other societal issues that women in India face in their day-to-day existence. Autobiographies serve as a catalyst for the readers and prove inspirational in braving the challenges of their own lives.

India is generally perceived as essentially a society composed of castes, religious communities, kinship networks and regional assertiveness. It is also believed that as a result of this, a sense of selfhood and personal identity is muted and is lost in the larger social and cultural entities. A study of autobiographies enables us to understand precisely the complex forces at work in modern societies and to concentrate more accurately on the major themes that dominate the sub-continent – gender, modernity, nationalism, ethnicity, social change, religion, family and interrelationship between self and society.

#### V. CONCLUSION

Autobiographies reveal insights not just into the experiences and attitudes of the individuals concerned, but also of the society in general or of the specific social/cultural/regional/tribal group the writer belongs to. This helps a lot in understanding and analyzing groups that are in some way marginalized and hence not normally heard, such as women, dalits, disables etc. Today, in India, there can be observed a partial move away from the polished biographies and autobiographies of the 'great and famous' toward the rendering and analysis of more marginalized and subaltern sections of society.

The justification behind selecting and analyzing the autobiographies of women- whose culture has been termed as 'sub-culture' by some critics, and especially women who have been further marginalized either socially, physically, geographically or culturally- is that their lives are generally not accessible by other means and their individual voices which actually represent the plight of many other such marginalized groups are silenced by the more dominant forces at play. Critics even use the phrase 'double discrimination' for women of marginalized groups.

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## ROLE OF WOMEN WRITERS IN CHANGE OF SOCIETY

**Prof. Kiran Acharya, Prof. Shraddha Patel**

Assistant Professor, Computer Engineering, Alpha College of Engineering & Technology, Ahmadabad, India

Assistant Professor, Computer Engineering, Alpha College of Engineering & Technology, Ahmadabad, India

**Abstract:** Books help people to understand, inspire and influence, but sometimes it helps the people to discover themselves. When we talk about books we talk about writers. Women who create home when she imagine she create Fantasy, Drama, Suspense, Fiction and Romance. Women portray women in the most realistic way, if she is traditional does not mean she is mute and if she is modern does not mean she is available. Women writers break through the stereotype image of women and introduce the society the face of women who has the capability to create and the power to destroy. Hence give the society a thought which could tell women are not only the person they judge by clothes and actions she is much more than that.

**Keywords:** enhance, issues, impact, imagination, , literature, Oppressed, portray

### I. INTRODUCTION

According to me every women is a writer because whenever she gives birth to a person she writes a new story in the world. When the women take the opportunity to write down; they breakthrough the mindset of society. They highlight the pain of an oppressed woman; highlight the gender difference, political status of women and many more. The issues that are in front of everyone but society takes it lightly, they say this happens, they made it normal and regular. When all these issues are pen down with the insight of a woman, makes everyone to ponder upon the actual scenario. They make the people know it's not necessary what is normal for society is acceptable for women. The women writers who are making the society think on their action were not that privileged; Female writers had to go through many struggles to reach the current status of them in literature. This paper concludes the writings, the emotions and struggle of the women to change the point of view of society in which they live.

## II. THE CHANGE

### ***Struggle to Write:***

Women writes who has given world the greatest novels, beautiful short stories, poems and essays best ever of their times. This didn't come easy. Literature world was not going to accept that easy the work of female writers. Centuries of struggle are behind to make their work noticed and praised. They used male pen names to get their work published. Thanks to the progressive writings of female writers those never gave up on situations they struggled with the situations and society to make an impact.

### ***Form of Writing and Impact:***

Women has touched all the areas of writing and proved their excellence. But some of their work has not only surprised and enlighten the world but also shown them the need of change of perspective towards women.

### ***Biographies:***

Biographies and autobiographies are the picture of someone's life. This makes people to know about the person better. The dairy of a young girl is one of finest work of its time. With the life of Anne Frank you can assume the life of Jews at the time of Nazi's occupation of Netherlands. This book is published in more than 60 languages. This tells the story of a girl who want to live a normal life which she cannot and so many people could relate to that. Maya Angelou is one of the writers who wrote six autobiographies in an unstructured manner without censorship and pushed the boundaries for women writers to open up and write about what they feel.



*"How wonderful it is  
that nobody need wait  
a single moment  
before starting to  
improve the world."*

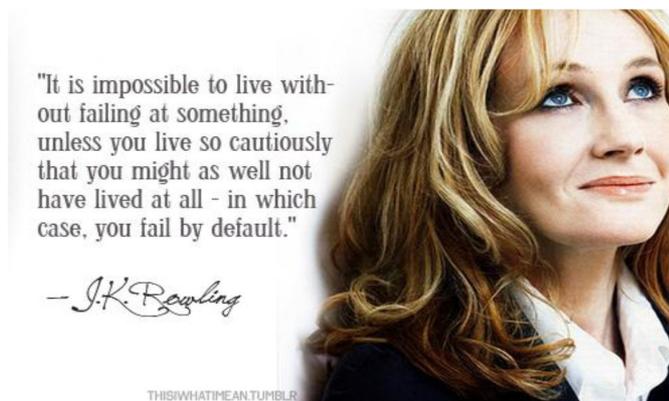
**ANNE FRANK**

**Figure 1: "Dairy of young girl!"**

**Source: <http://belikewaterproduction.com>**

***Novels:***

Novels are the best way to poetry imagination and experiences with the help of characters. Best work are done by Charlotte Bronte, she made an impact on society by showing the daily struggle of an oppressed women. Harriet Beecher Stowe wrote an anti slavery novel which opened many American hearts. J. K. Rolling wrote Harry Potter and gave new dimensions to fantasy she inspire women to work in struggle and be everything from nothing.

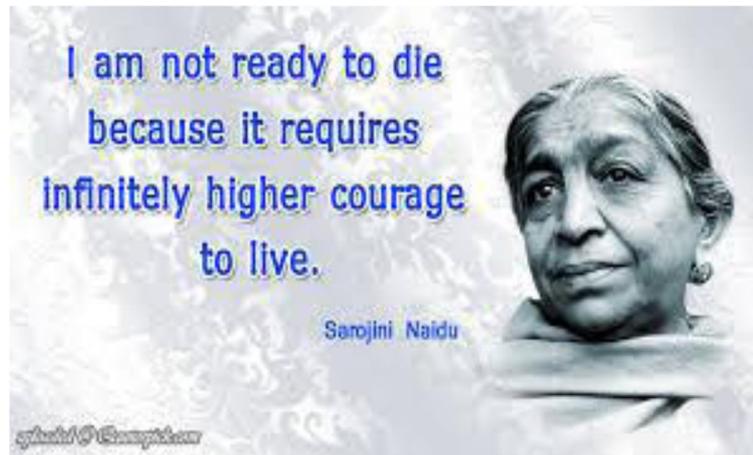


**Figure 2: J.K. Rolling**

**Source: <http://robindavisstudio.com>**

**Poems:**

Poetry is one of the most difficult art forms of writing. But when the Nightingale of India writes poems, works as the flame in the society to enhance the greed for freedom. When a girl with a traumatic life gives rhyme to the words she became the Nobel Prize winner Gabriela Mistral; who gives hope to the women get through situations in life and makes an impact on world.



**Figure 3 Sarojini Naidu**

**Source: [www.quotespick.com](http://www.quotespick.com)**

There is much more except this which the world has got from the female writers. When the women write the BLACK color words creates the rainbow of feelings, painting of emotions and impact of change. Whenever society became blind there are writers who open there eyes with the help of characters, story and criticism. They declare the need for change and the lead the path for free and independent women.

**III. CONCLUSION**

- After all that we could say that life of women is not been easier in the field of literature just like other fields. But women means power; Power to break all the barriers and illuminate the world.
- They have given them the real situation of women, how they feel, how they work, is she happy with what she has. They ask questions to the society and give more strength to the respect of women.
- In so many forms female writers has expressed so much about a women. They write with their experiences and wake up the society who sometimes neglect, ignore and objectify women. They write about each and every corner of her mind and heart and show the society that she is worth a life to be spent on.
- Female writers explain the actual women a mother, a daughter, a sister, a wife. The creation of god who is sustaining the world. She is to be loved and admired not to be judged and restricted.
- All at end female writers are women who empower the role of women in society.

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## INDIA IN 21<sup>ST</sup> CENTURY: EXPECTATIONS FROM WOMAN

**Dhanisha Kapadia**

Assistant Professor, EC Dept., SNPIT, Umrah, Bardoli, Gujarat, India

**Abstract:** 21st Century is an era of Science and technology. We have developed advanced missiles, nuclear power, machines and techniques. The role of women has also changed in the 21st century. They are no more restricted to cooking, washing clothes, doing household works and looking after their children and family. We are now a developing country in which women is self dependent, a good manager and is making a balance between her family responsibilities and outside world and has become an earning member of the family and a responsible citizen of the society. Women are managing complex interfaces between domestic and work culture. This is the very power of women in this 21st century.

**Keywords:** 21<sup>st</sup> century, India, society, women

### I. INTRODUCTION

The Indian society, in fact, exhibits considerable variations between regions, between classes, between rural and urban areas and finally, between different ethnic religious, and caste groups. Furthermore, the differences are also discernible with respect to the level of female literacy, sex ratio, age at marriage of girls, incidence of dissolution of marriage, household size, female workforce participation rate, marital practices, gender relations and authority structure within the family. Women are the new paradigms of today's culture beginning from home to working sector. Women are taking active participation in management, local governance and political fields. Women trend in working sector has changed with globalization. Women are the resource of our country in every field. In this era women have made comprehensive steps in educational attainment and workforce participation. The role of Indian women has ranged from that of a deity from pure to vulgar from being supreme to downtrodden and also innumerable manifestations of virtue or vice. Indian women have undergone drastic change.

Now this change is due to increase in globalization, impact of technology, impact of media and other cultures, impact of social, economic and political cross currents of the world, and unforeseen and unanticipated events across the world. The social cultural context of women growing up remained the same for thousands of years, political ideology and governance of a nation emerged from the 1940s in India, industrialization took roots and mass education for both women and men began. This is the century of telecom, IT and financial institutions. Women expertise in all the industries is beginning to emerge and women are emerging as a force to reckon it.

## **II. STATUS OF WOMEN IN 21<sup>ST</sup> CENTURY INDIA**

Throughout ages women in India have faced gruesome atrocities. One side of history shows the faith among the Indians about "Shakti" or the "Women Power" to be the strongest energy. The other side of history is coloured in black, grey shades of dowry, child marriage, sati and other related mal practices. Hinduism defines woman to be a man's half-batsman. It is clearly indicated and symbolized through "Shiv-Shakti" that a man is incomplete without a woman. But even in today's ultramodern India the situation remains the same as it was centuries ago. The face and style of women exploitation has changed from visible to invisible. However, the cruelty and extent is unchanged. In earlier times, where women were prohibited from pursuing education, today, educated women are exploited at home and at their workplaces. Modern educated women have become independent but their responsibilities have increased. A modern Indian woman has to provide income as well as has to perform household duties to support her family. During marriage a woman's family background and property still plays a major role for acquiring a good alliance.

So, the question remains whether have women really acquired independence through education or have become scapegoats to new kinds of exploitation. Education surely makes us aware of our rights but social conditioning makes us believe the unacceptable norms of the society to be our duties. A divorcee woman or a widow still finds it difficult to find a worthy

alliance. But it still works for a man under similar conditions. Even if the woman is the sole income provider of the household and the man has proven to be incompetent, she is expected to be a socially correct "good wife". The modern policy of countering population explosion and family planning has become an excuse for those who prefer sons over daughters. A wife is discarded; a daughter-in-law is abolished for not giving birth to a boy child, although it is scientifically proven, that it is the man who is the sole determinant of the sex of the child to be born.

While a male child is encouraged to pursue his desired professions under the pretext that he will take the household responsibility on growing up. Whether he really does or does not, yet he is prioritized for being the "heir" who will carry on the family surname. Even if it was KalpanaChawla and Indira Gandhi who actually proved to be the "heirs", it is beyond the understanding of the male dominated Indian society. A talented and intelligent woman faces mental abuse from her male seniors who consider her as to be a potential threat to their designation. Despite of talent and skills a woman employee gets less number of promotions and her wages are often lesser than her male colleagues. Child marriage and sati are still prevalent in states like Rajasthan. Denying a girl her right to live and to live happily are heinous crimes of the same nature. But sadly, even in the 21<sup>st</sup> century India, women struggle to find their right place. Dowry deaths have not become a talk of past nor has woman's secondary status elevated to equal.

### **III. WOMEN ENTREPRENEURSHIP IN 21<sup>ST</sup> CENTURY INDIA**

Women represent approximately half of the total world population as well as in India also. Women are the better half of the society. In our societies Indian women are treated as show pieces to be kept at home. But now they are also enjoying the impact of globalization not only on domestic but also on international sphere. Women come out of the four walls to contribute in all activities. Indian women are ready to take burden of work in house and as well as the work place. From many survey it is discovered that the female entrepreneurs from India are producing more

capitals than the other part of the world. Since mid 1991, a drastic change takes place in Indian Economy. India has great entrepreneurial potential. At the present era, women participation in financial activities is marked by a low work participation rate. India provides a good example of women entrepreneurship.

There are top most women entrepreneurs in different zone in our India. Some examples are Dr.KiranMazumdar-Shaw (Chairman & Managing Director of Biocon Ltd.), IndraNooyi (CFO, Pepsico), NeelamDhawan (Managing Director, Microsoft India), NainaLalKidwai (Group General Manager & Country Head–HSBC, India), Indu Jain (Chairperson (former), Times Group), Priya Paul (Chairperson of Park Hotels), Simone Tata (former Chairperson of LAKME, Chairperson of Trent Limited), MallikaSrinivasan (currently the Director of TAFE- Tractors and Farm Equipment), ChandaKochar (MD & CEO–ICICI Bank), SulajjaFirodiaMotwani (JMD–Kinetic Motors), EktaKapoor (JMD & Creative Director, Balaji Telefilms), Ritu Kumar (Fashion Designer), ShahnazHussain (CEO, Shahnaz Herbals Inc), Jyotinayak (President ShriMahilaGrihaUdyogLijjatPapad), Ravina Raj Kohli (Founder & Executive Director, JobCorp), Preetha Reddy (Managing Director of Apollo Hospitals), Keya Seth (Founder of Keya Seth's Aromatherapy) etc.

#### **IV. WOMEN IN INDIA FACING SOCIAL EXPECTATIONS**

Woman has to perform multiple roles be it familial or social irrespective of her career as working woman or anentrepreneur. In our society more importance is being given to male child than to female child. However the women oftoday will touch the magic of enlightening themselves. With this new beginning women will create a legacy and a heritageand pass it on to generation after generation. Women are experienced in managing one of the complex organizationsimaginable the household with its many human interfaces.Women have learnt

overtime negotiation and reconciliation and qualities of patience and understanding along with an inherent quality of emotional intelligence. All these transferable skills can be brought to bear upon the workplacemaking it richer from these experiences.

In Indian context attitude towards the women are still conquered by the tough resistance from the male ego and the problem of Indian women pertains to her key responsibility towards family. From the beginning till the enterprise function, women entrepreneurs come across a series of problems. In rural areas women are considered as helpers. In our India 60% of total women are illiterate. They are far behind in the field of education. Due to lack of appropriate education, women entrepreneurs are in dark about the rapidly growing new technology, new methods of production, marketing techniques, and other governmental policy.

Private industry was at first somewhat slow in recognizing the importance of this demographic and cultural shift. But in the past ten years, especially since 2003-2004, there has been a groundswell of corporate interest in diversity and gender-inclusion initiatives aimed at capitalizing more fully on the new female talent now available and eager for challenging work. "The realization has come that, in the global economy, winning in the "war for talent" is a major competitive factor, and that India's educated professional women are a significant asset that should no longer be undervalued and underutilized," writes Schomer. *Professional Women in India: Changing Social Expectations and Best Practices for Global Corporations* details the challenges now facing multinational corporations operating India as well as best practices for how employers can respond with the most effective initiatives, programs and policies to support the recruitment and success of the highly desirable talent pool that educated women in India represent.

#### **V. EXPECTATIONS FROM WOMEN**

Women have shifted traditional assumptions about their roles and capabilities. There has been a marked change and it has been for the better. Many of its benefits have yet to touch the

majority and all of us continue to experience various forms of gender discrimination. If laws designed to address the concerns of women are to have a dramatic and positive impact on women's lives, they must be sensitive to the social, economic, and political disempowerment of women throughout the world. The most important measure of their success should be the extent to which they enable women to interpret, apply and enforce laws of their own making, incorporating their own voices, values and concerns.

Although most women in India work and contribute to the economy in one form or another, the role of Indian women has undergone dramatic and drastic changes from era to era, while within the eras themselves there have existed simultaneous contradictions. This in itself has created problems for contemporary women in experiencing a continuity of their identity within the society. What a woman growing up in Indian society interjects is perhaps a collage and a flux of attitudes, perceptions, roles and locations of their identity. It seems to be difficult to take a logical look at all this. A new form and a new structure emerged. This took thousands of years and tears of millions of women who with courage moved the mountain of debris of beliefs and freed themselves from the chains and shackles of centuries.

In the next millennium Indian women would have to cross a major threshold and enter an unknown land. They will have to walk a path where none existed with a sense to discover. They will have to encounter and live with excitement and enthusiasm as well as threat, fears, anxieties and terror. It is the trust in the self of the resource to be generated of the courage to journey forth in a new land, to live through the terrains of uncharted land that the women of today will shape the new identity. They will discover the voice which has been silenced for centuries to sing the songs of life and living and to discover the joys of experiencing the beauty around. However, the women of today will touch the magic of enlivening themselves. The past, present and future will emerge to create that space where movement and stability where noise and silence, light and darkness and chaos and tranquillity lose their absolutism to create a new rhythm and unfolding.

## VI. CONCLUSION

- The awareness among the women about education must be increased so future of women entrepreneurs is light in India.
- It's difficult for a woman to start and run a business in India as there are lots of obstacles. But if they got their family support fully, the obstacles come down to half of it. And for the rest of half she can overcome easily.
- Women have shifted traditional assumptions about their roles and capabilities. There has been a marked change and it has been for the better. Many of its benefits have yet to touch the majority and all of us continue to experience various forms of gender discrimination.
- If laws designed to address the concerns of women are to have a dramatic and positive impact on women's lives, they must be sensitive to the social, economic, and political disempowerment of women throughout the world.
- The most important measure of their success should be the extent to which they enable woman to interpret, apply and enforce laws of their own making, incorporating their own voices, values and concerns.

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## ROLE OF WOMEN IN CONTINUING THE INDIAN HERITAGE

**Khushboo N. Prajapati**

Lecturer, Civil Engg. Dept., B.V.P.I.T.(D.S.)-Umrakh/Gtu, Bardoli/Surat,Gujarat,India

**Abstract:** *Women are central to the maintenance and vitality of cultural heritage and diversity world wide. this is visible in all aspects-Women's role in Hinduism,Women in Indian classical Dance and music,Women in Indian Art and craft. We know so many live examples of women in India who have solely contributed their life for the development of the country and represent Indian culture globally. The status of these women itself represents the Indian impression in the field of the heritage. The examples of strong Indian women in Odissi danceKathakali dance, LataMangeshker and M S Subhalakshmi in music, These forms of women in art and craft, devi represents of Hinduism combinely play an important role in Indian culture and heritage.*

**Keywords:** Art and crafts, Dance, Hinduism, Music

### I. INTRODUCTION

Women's roles in relation to Indian heritage are of particular significance, and encompass what may be described as fundamental domains and expressions of cultural heritage, which are very often central to maintaining cultural identity. In most cultures, women play the principle role in raising children, through which the intergenerational transmission and renewal of many forms of Indian heritage occurs. In maintaining and passing on Indian heritage to future generations, women also recreate and transform culture. Further to this, the role of women in maintaining Indian heritage is of vital significance in the safeguarding of cultural diversity. India is a land of diverse cultures. The variations in physical, climatic conditions and the extent of exposure to other cultures have greatly influenced the traditions and culture of the different regions.

### II. WOMEN IN INDIAN CLASSICAL DANCE AND MUSIC

Hindu Women as a Dancer: Hindu music and dance has always had a very strong connection with women. Devi Sarasvati is the patron deity of all art, music, literature, drama and dance and her blessings are invoked whenever artists commence their work or performance. Most of the classical dance forms of Hindus such as Balinese (in Indonesia), Kuchipudi, Odissi (Figure 1), Bharatnatyam, Kathak and Garba are dominated by women performers today. Even in dance forms where women do not participate, their status is quite exalted. For instance, Kathakali dance (Figure 2) of Kerala is traditionally performed by men who wear masks of different colors to denote different categories of persons. Interestingly, the masks for women as well as for all divine characters ( devas ) are painted white in order to indicate their holy, pure and exalted status. Many traditional folk dance forms such as Pandavani of Chhattisgarh are being promoted by women such as Teejanbai.



**Figure 1: Odissi Dancer**



**Figure 2 :Kathakali dance**



**Figure 3 : Melody Queen, LataMangeshkar**

Melody Queen, LataMangeshkar (Figure 3), a devoted Hindu lady, is considered one of the foremost women singers in Indian film industry. She is credited with singing hundreds of devotional Hindu songs in several Indian and non-Indian languages. She spends a considerable portion of her income on charitable causes such as repairs of temples and is presently engaged in the construction of a hospital in the memory of her father in the city of Pune.

M S Subhalakshmi (Figure 4) is likewise the greatest singer of the classical Hindu Carnatic Music style. For her soul stirring renderings of devotional songs from Hindu tradition, she has been honored by numerous prominent religious leaders. She played the role of Saint Meerabai in a celebrated Hindi movie on the life of the saint. A 'low-caste' Hindu, she has instituted scholarships for poor Brahmin boys engaged in the oral preservation of Vedic texts in

southern India. Performed hundreds of charity concerts for Hindu charitable schools and hospitals. She has sung at the UNO General Assembly. 'M.S.' (as she was popularly known), passed away in December 2004, but her voice lives on.....



**Figure 4 : Goddess own voice, M S Subhalakshmi**

### **III. WOMEN IN INDIAN ART AND CRAFT**

Most of the Art and Crafts forms of India such as Kolams, Designs/Patterns (Figure 5), Cambarumal Embroideries (Himachal Pradesh) (figure 6), Kashmiri Embroideries, Zari Embroideries (Agra), Phulkari (Punjab) (figure 7), Chicken Embroideries (Lucknow), Convent Embroideries (Kanyakumari) Toda Embroideries (Tamilnadu), Kasuti Embroideries (Karnataka), Kanta Embroideries (West Bangal), Painting, Kutch Embroideries (Gujarat) (Figure 9) are dominated by women performers today. It highlighted by below mentioned photos.



**Figure 5 :Kolams, TN**



**Figure 6 :Cambarumal Embroideries(Himachal Pradesh)**



**Figure 7 :Phulkari(Panjab)**



**Figure 8 :Convent Embroideries (Kanyakumari)**



**Figure 9 : Kutch Embroideries (Gujarat)**

#### IV. WOMEN'S ROLE IN HINDUISM

In Hinduism, a wife is considered to be "saha-dharma-charini" someone who has an equal share of the husband's duties. Just as in a fully functional society a man is considered to be incomplete without a woman and vice versa, the "divine" is also seen as a couple, husband and wife, working in unison to achieve a fully functional universe. In the Vedic thought process, the two were considered to be equally important and equally essential component of the universal whole. At a time when the position of women in the rest of world was restricted to being a mother, sister, wife or a slave, Hindus worshipped them as goddesses, honoured them as sages and saints, and respected them as rulers with brains as well as brawn.

Sarasvati, the goddess of knowledge, Gayatri, the goddess of the Vedas (Atharvaveda) **Lakshmi**, the goddess of wealth, The **Gayatri Mantra**, the holiest prayer of Hindus in the Vedas, is often represented symbolically as a Devi in classical Hinduism. **Radha and Rukmani**, **Shri Krishna** worshipped together with Radha or with Rukmani. In some Vaishnava sects, Radha is considered more important than Krishna. Independent Hindu spiritual texts with names such as 'Sitopanishad', 'Radhopnishad' and so on exist, which extol the greatness of the Devis in the divine pairs.

When God is worshipped as 'Divine Couple' by Hindus, the name of the feminine typically precedes that of masculine. E.g. 'Sita-Ram', 'Radhe-Shyam', 'Uma-Mahesh', 'Shree Vishnu'.

Hinduism is the ONLY major religion that worships God also as a woman. All other major faiths see God as a 'Fatherly' figure only. Even in male oriented traditions, Devi plays an important role.

Shakti, the Powerful Devi, Killer of Mahisasura, Durga, the beautiful Divine Mother Earth as the eternally patient mother goddess of all life forms, Kali / Durga, goddess of war,

Ganga and Yamuna as the main river goddesses, to name a few, were seen as essential members of the divine pantheon. Arundhati, Gargi were seen as great intellectuals. Sita-one of five saties, Mandodari, Kunti, Drupadi were great queens of ancient times. Saiyogita, Padmavati, Durgavati, Jijibai, Allhayabai Holkar are queens of pre-modern era.

Divine Word is considered a Devi. In later Hinduism, Saraswati is the patron deity of Vedas, music, arts and all learning. VacSukta (Rigveda) dealing with relation of Vedas is attributed to Rishika Vagambhrina. Vedic texts often referred to in feminine. E.g., Shrimati Rigveda Samhita

More beautiful than Aishwarya....:-CBS 60 minutes in Jan '05 features Ash, 'the most beautiful woman in the world' according to Julia Roberts. Ash surprises the interviewer and takes him to meet someone more beautiful, more glamorous than her! She takes him to a Ganesh Mandir, and prays. She starts each day with a prayer to Shri Ganesh.

Surrounded by the Bollywood glitter, why did Aishwarya still keep the flame of dharma alive? What did Hindu dharma offer to her? What is the status of women in Hindu Dharma?

#### **v. WOMEN AND THE DIVINE WORD (VEDAS)**

-Hindus have four revealed texts: Rigveda, Samaveda, Atharvaveda, Yajurveda. Of the 407 Sages of Rigveda, 21 are women. Many significant hymns are by women. Recitation of Atharvaveda starts with invocation to devi: "shannodevirbhishtiye..." Book XIV of this veda and sections in other Books also attributed to Women Sages ('Rishika'). Recitation of Samaveda often accompanied by playing of instruments by women. Several mantras from Yajurveda are specifically recited by women.

#### **VI. CONCLUSION**

In Hindu Dharma, Wisdom/Knowledge, Prosperity, Power etc., are represented symbolically by feminine Hindu deities. It is not surprising that words denoting the women Power have become a part of the Indian Heritage because **SHE** is involved in continuing the Indian Heritage with all her dedications

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## WOMEN IN INDIAN MYTHOLOGY

**Neepa R. Shah**

Lecturer, Civil Engineering Dept., B.V.P.I.T [D.S], Umrakh / , Bardoli/Surat, Gujarat, India

**Abstract:***The role of women in Indian Mythology is quite wide in spectrum. Indian mythology is divided in two parts vedic and puranic. This paper will cover the examples of Goddesses and women from Indian mythology and epic poetry to determine what these stories show us about women's roles in these cultures and how these characters compare to what is known of real women in each society This paper covers a five part series on the 'Panchkanyas' of the Indian epics, Ramayan and Mahabharat .taking as our starting point a Sanskrit verse in praise of these five women stories. In their stories in their choices and the consequences these led to, we find upheld a pattern of values quite other than is conventionally understood to be the case.*

**Keywords:** Mythology, Narratives, Panchkanya

### I. INTRODUCTION

'Myth' can be defined in two ways. First, it is a sacred idea that is inherited over generations. Second, it is absurd, irrational, and fantastic concepts about the world that appeal to unsophisticated minds. The two meanings are two sides of the same coin. Depending on one's point of view, a story, an image, or a custom can be sacred or stupid. If one believes that only rational ideas are real then sacred ideas are bound to be unreal, because the concept of sacredness—and, by extension, divinity—defies logic. The sacred comes from the realm of faith, not reason, and from mythos, not logos. No scientist can ever explain why a river is holy or a ritual hallowed. No mathematician can ever quantify the value of a chant or the power of a charm. To truly appreciate the magnificence of myth, the logical mind has to suspend its disbelief. The need to explain ideas and events through rationalization has to be abandoned.

There are fundamental differences between myth and science. Myth transmits a traditional culture-specific understanding of the world. Science seeks a universal understanding

of the world. Myth needs faith, not proof. Science needs proof, not faith. When scientific principles are used to unravel myth, when mythos is understood through logos, the enterprise is known as mythology. Mythology involves:

- Systematic compilation and classification of myth, and the comparison of one mythosphere (sacred ideas specific to one culture) with another
- Documentation and analysis of the myth's transformation over time and space to satisfy different cultural and historical needs (mythopoeia), and speculation on the timeless, universal mythmaking urge
- Interpretation of various expressions of myth (mythography) to discover what they are supposed to communicate and what makes them sacred

Myth is all about communication; it is a special kind of communication that establishes a relationship between the macrocosm (universe), mesocosm (society), and microcosm (humans). Communication is established through three avenues:

- Narratives
- Symbols
- Rituals

An expression of myth becomes sacred when it is of anonymous origin, a revelation or a communication from a nonhuman source. No one knows who first composed the story of Brahma, who drew the first swastika, who planned the first yagna, or Vedic fire sacrifice. This gives myth a sense of timelessness and transforms it into a natural phenomenon perceived by the wise, rather than an artificial construct of humans. Though a sacred idea may have evolved organically over years, satisfying different needs at different times and capturing within it various layers of meaning, the believer usually does not attribute historicity to any expression of myth. Historicity is often achieved by attributing the source of a scripture or ritual or symbol to God. In tantric scriptures one often finds a guru describing chants, charms, and rituals to his

disciple, insisting that he learned them from a line of teachers who learned them from Agastya, a legendary sage, who learned it from Nandi, a forest spirit, who in turn overheard a secret conversation between Shiva and Shakti (tantric visualizations of God and Goddess). Likewise devotees of the Koran insist that it is of nonhuman origin because it is a record of the words of Allah expressed to the prophet Muhammad through the angel Gabriel. Thus a scripture becomes a historical document of ahistorical truth, and hence sacred.

A sacred narrative needs to be distinguished from a parable (story with moral ending), a fable (story with animals that express human emotions), history (reportage of an actual event), or literature (an individual's fantasy that seeks to entertain or provoke thought). The sacred narrative reverberates with mythic power by attempting to answer the primordial and profound questions of life:

- How did the world come into being?
- How will it be destroyed?
- What is the role of humankind in this world?
- Why is there suffering in the world?
- What happens after death?

## **II. PANCHKANYA**

In Hindu mythology, among women from the Mahabharata and the Ramayan who are specially revered, are Draupadi, Tara, Ahalya, Mandodri and Sita. They are worshipped by Hindu as Divine women, noted for unwavering devotion to their husbands and for standing by them through all ups and downs in their lives, should be an inspiration to the succeeding generation. Among the feminine icons of Indian tradition, five epic characters stand out prominently. These are Sita, the heroine of the Ramayana and the wife of King Ram of Ayodhya; Draupadi, the heroine of the Mahabharata and the wife of the five Pandava princes; Mandodari, the wife of Ravana, King of Lanka; Ahliya, the wife of the Sage Gautama and Tara, the wife of Bali, the tyrant monkey king who usurped the kingdom of Kishkindha.

In fact, the five women have such a powerful hold over the hearts of millions of Indians that they are called the Panchkanyas (five women) whose very names ensure salvation and freedom from all evil. It is not uncommon for devout Hindus to recite their names each morning in a Sanskrit shloka to remind them of the power they symbolized because of their purity of character and spiritual strength.

#### ***A. Ahalya: Crime and Punishment***

It is the nobility of her character, her extraordinary beauty and the fact of her being chronologically the first kanya that places Ahalya at the head of the five virgin maidens. She had been true to her independent nature, fulfilling her womanhood in a manner that she found appropriate, though, finally, she is unable to assert herself. The name Ahalya itself has a double meaning: one who is flawless; it also means un-ploughed, that is, one who is a virgin.

Ahalya is the beautiful wife of a Sage Gautama, whom Indra, the chief of the gods, coveted. He cheated her by assuming the persona of her husband and seduced her. Angry beyond reason, Gautama cursed her and turned her into a rock. Upon hearing the truth, he pronounced that Rama, during his banishment in the forest, would touch her with his sacred feet and would bring her back to life. Ahalya, admired by women for her forbearance and ethereal nature is likened to the freshness and active nature of the wind. Though Ahalya's seduction was a fraud, she suffered for by being turned into a stone. This story too, applies to modern Indian women. Whoever, falters or is offended in the family – husband or children – she is held accountable and bears the brunt of the misdeeds.

#### ***B. Tara: Bold Statecraft***

Tara, wife of the monkey king Bali, was also a woman of great virtue. Bali was a tyrant who usurped his brother Sugriva's kingdom and abducted his wife Ruma. He died a valiant death at the hands of Rama and left Tara to live piously for the rest of her life. Tara is associated with space and has the quality of intelligence, compassion and large-heartedness. There are two other

Taras in mythology: Taramati, the wife of king Harishchandra and Tara or Rohini, the consort of the Moon god and mother of the planet Mercury or Budha. The theme of Panchkanyas may include any of these three women, all equally lustrous and virtuous. All the three Taras show that women were considered the 'property' of men in India for millenniums. They were kidnapped, punished, abandoned, left to live miserable lives as widows and even sold as slaves by powerful men. Things are not much different today. Women suffer the same humiliations even in modern India.

### ***C. Mandodari: The Frog Princess***

Mandodari, the wife of Ravana, is associated with the element of water, turbulent on the surface yet deep and silent in her spiritual quest. The beautiful Mandodari tolerated the misdeeds of Ravana till his death. Ravana, it is said, abused numerous women and kidnapped Vedavati, daughter of a sage, whom he wooed with vigor till she, in disgust killed herself, saying that she would be reborn as Sita, who would be the cause of his annihilation. Mandodari was a woman of character, virtue and relentless faith and tried her best to make Ravana mend his ways, though she was unsuccessful in the end. Mandodari's fate is shared by millions of women today. A staunchly male-oriented society overlooks the affairs and illicit liaisons of a husband and expects the wife to love and honour him despite his misdemeanors.

### ***D. Sita: The Daughter of Earth***

Janaka, the King of Mithila, as is well known, found Sita while his fields were being ploughed. She is the wonderful daughter of the earth, stable, forgiving, patient and pure. The story of her kidnapping by Ravana and her suffering at the hands of the people of Ayodhya is read every day in millions of homes. It continues to inspire devotion and compassion among all women. Briefly, Sita, the Princess of Mithila, was married to Ram, the Prince of Ayodhya. Soon after, she chose to follow her young husband into the forest, when he was banished for fourteen years by his stepmother. Ravana kidnapped her during this forest sojourn. A bloody war followed across the sea and she returned to Ayodhya with Rama for his coronation.

Ram banished the pregnant Sita once again to the forests on the banks of the Ganga. Here, she lived in the Ashram of Sage Valmiki, the author of the Ramayana, where she bore her twin sons Luv and Kush. When she was finally re-united with Ram, she chose rather to return to her mother, the earth, than go back with her husband as his empress. In this last defiant gesture, she showed her inner strength and rejected the continued injustice she had suffered all her life. Yet, Indian men are quick to say that she asked for all the suffering she was subjected to because she did not stay within the Lakshman Rekha drawn for her protection by Lakshmana, her devoted brother-in-law. She, they say, was punished by fate for overstepping the authority of the men who were her familial lords. Today's women are similarly expected to observe the unseen but clearly delineated Line of Control drawn for them by the men in her life. Her career, her social activities and her behavior must be governed by strong male-designated social and familial rules. If she disobeys these rules, trauma and abandonment become her certain fate.

***E. Draupadi: The Fire borne princess***

Draupadi was the copper-toned beauty born of fire. Fiery, gorgeous and strong-willed, Draupadi was born out of her father's prayer for revenge against his enemies. She personified this quality throughout her life. Her burning passion for revenge against the Kauravas, who disrobed her in a full assembly in the presence of her five husbands, caused the epic war between the Kauravas and the Pandavas in Kurukshetra. Draupadi's oath that she would tie her long tresses only with bloodstained hands is symbolic of her personality. Her anguish at being disrobed and humiliated in the Kaurava court led to her curse that a country where women are reduced to such ignominy, would never prosper. Even today, many Indians believe that women's anguish and their crimes against monumental injustice have left India with centuries of suffering, slavery and bloody conflicts. Draupadi's anguish and anger are a commonly used theme in many dance ballets, music renditions and poetic compositions in all Indian languages. Here too, orthodox Indians and researchers believe that Draupadi asked for the humiliation piled upon her because she not only rejected Duryodhana as a suitor but ridiculed him by calling him "the blind son of a blind father". Most Indian women would agree that like this passionate heroine of the

Mahabharat, millions of women are publicly humiliated and even raped as a punishment for challenging the male will or for 'talking back' at a man. Many men are known to use violence against wives merely because they 'back-answer' them!

### **III. CONCLUSION**

From the above discussion I conclude that, the Panchkanya theme has inspired Indian women for ages. They believe that even today, they have great affinity to each elemental woman by the way they look, feel or react to the world around them. Most Indian women believe that they tolerate and accept the worst kind of injustice like Sita and remain steadfast in their duty and devotion to their husbands and families. Like Draupadi, they also hide storms of anguish, anger and revenge in their hearts. Like Mandodari, they live a life of duality, with the turbulence of varied experiences on the surface and a deep, silent core in their souls, where wisdom originates. Like Mandodari, they have an inherent gift of distinguishing between right and wrong. Like Ahliya, they have a dormant power buried deep down in their psyches. They have the strength to move like the wind and the compassion to forgive wrongs done to them. Like Tara, they seek a special luster of their own. Every woman has to study the stories and personalities of the Panchkanyas and decide which element they empathize with.

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## WOMEN IN INDIAN HISTORY

Chaudhari Dharmishtha<sup>1</sup>, Shah Hirva<sup>2</sup>, Surati Jasmina<sup>3</sup>

Asst. Professor, Pharmacy, Vidyabharti Trust College of Pharmacy, Unmark (Bardoli), Gujarat, India <sup>1</sup>

Asst. Professor, Pharmacy, Vidyabharti Trust College Of Pharmacy, Unmark (Bardoli), Gujarat, India <sup>2</sup>

Asst. Professor, Pharmacy, Vidyabharti Trust College of Pharmacy, Umrakh (Bardoli), Gujarat, India <sup>3</sup>

**Abstract:** The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of hundreds and thousands of women of our country. For the period of freedom Struggle in the motherland, women were not staying at the back. The role of women in freedom struggle is extremely significant and they also participated in Indian struggle for Independence. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India's freedom struggle. **Rani of Jhansi Rani Lakshmi Bai** whose heroism was an outstanding example for all Independence! Behold, it is born! **Sarojani Naidu** was elected as a president of Indian National Congress. She campaigned for the Montague Chelmsford Reforms, the Khilafat issue, the draconian Rowlett Act and the Satyagraha. **Indira Gandhi** was a most remarkable woman in Modern India. She became a member of Indian National Congress in 1938. Soon after her return to India in March 1941, she plunged into political activity. **Mother Teresa** was the founder of the Order of the Missionaries of Charity, a Roman Catholic congregation of women dedicated to helping the poor. The first Indian woman who landed in space was **Kalpna Chawla**. **Vijay Lakshmi Pandit** India's first Prime Minister. She entered the Non Cooperation Movement to fight against the British rule. Vijay Lakshmi represented India in many of the Conferences abroad. **Kiran Bedi** is truly an icon of heroism. She was the first Indian woman to join the Indian Police Services. **Anandiben Mafatbhai Patel** is an Indian politician and the incumbent Chief Minister of Gujarat a western state of India. She is the first woman Chief Minister of the state.

**Keywords:** Freedom movement, Freedom struggle, heroism, bravery, sacrifice

## I. INTRODUCTION

The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. The history of Indian Struggle would be incomplete without mentioning the contributions of women. The list of great Women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one.

**Rani Lakshmi Bai:** Rani Lakshmi Bai of Jhansi whose heroism and superb leadership laid an outstanding example of real patriotism .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. Married to Gangadhar Rao head of the state of Jhansi. She was not allowed to adopt a successor after his death by the British, and Jhansi was annexed. With the outbreak of the Revolt she became determined to fight back. Considered by the British as the best and bravest military leader of rebels this sparkling essence of courage died a hero's death in the battlefield. The first name that comes to the mind is that of famous Rani Lakshmi Bai of Jhansi. Even her enemies admired her courage and daring .She fought valiantly and although beaten she refused to surrender and fell as a warrior should, fighting the enemy to the last. Her remarkable courage inspired many men and women, fighting the enemy to the last.

**Sarojini Naidu:** -Sarojini Naidu is known as "Cuckoo of India". She was a distinguished poet; renowned freedom fighter. Sarojini Naidu holds pride of place among women freedom fighters of India. She was responsible for awakening the women of India. She was first woman President of the Indian National Congress in 1925 at the Kanpur Session. In 1928, she came to the USA with the message of the nonviolence movement from Gandhiji.

**Indira Gandhi:**-Indira Gandhi was a most remarkable woman in Modern India. She became a member of Indian National Congress in 1938. Soon after her return to India in March 1941, she

plunged into political activity. Her public activity entered a new phase with India's Independence in 1947. She took over the responsibility of running the Prime Ministers House. The Congress, which had been her political home ever since her childhood, soon drew her into leading political roles, first as a member of the Congress Working Committee in 1955 and later as a member of the Central Parliamentary Board in 1958. In 1959, she was elected President of the Indian National Congress.

**Vijay Lakshmi Pandit:** Vijay Lakshmi Pandit is a daughter of Motilal Nehru, was the president of congress and sister of Jawaharlal Nehru, India's first Prime Minister. She attended numerous public lectures and challenged the British dominated delegate's rights to represent India therein. She was a great fighter and took parts in many of the freedom movement.

**Kiran Bedi:** Kiran Bedi (born 9 June 1949) is an Indian politician, social activist, former tennis player and a retired police officer. Bedi joined the Indian Police Service (IPS) in 1972, becoming its first woman officer. As a young woman, Bedi frequented the Service Club in Amritsar, where interaction with senior civil servants inspired her to take up a public service career. On 16 July 1972, Bedi started her police training at the National Academy of Administration in Mussoorie. She was the only woman in a batch of 80 men, and became the first woman IPS officer.

**Mother Teresa:** Mother Teresa (1910-1997) was a Roman Catholic nun, who devoted her life to serving the poor and destitute around the world. She spent many years in Calcutta, India where she founded the Missionaries of Charity, a religious congregation devoted to helping those in great need. In 1979, Mother Teresa was awarded the Nobel Peace Prize and has become a symbol of charitable selfless work. She was beatified in 2003, the first step on the path to sainthood, within the Catholic Church.

**Kalpana Chawla:** Kalpana Chawla (March 17, 1962 – February 1, 2003) was an Indian astronaut. She was the first Indian-American astronaut and the first Indian woman to

go into space. She first flew in 1997 on the Space Shuttle *Columbia*. She served on the shuttle as a mission specialist and the main person working the shuttle's robotic arms.

**Aanandiben Mafatbhai Patel** (born 21 November 1941) is an Indian politician and the incumbent Chief Minister of Gujarat, a western state of India. She is the first woman Chief Minister of the state.<sup>[2]</sup> She is a member of the Bharatiya Janata Party (BJP) since 1987. She was the Cabinet Minister of Road and Building, Revenue, Urban development and Urban Housing, Disaster Management and Capital Projects in the Government of Gujarat from 2007 to 2014.

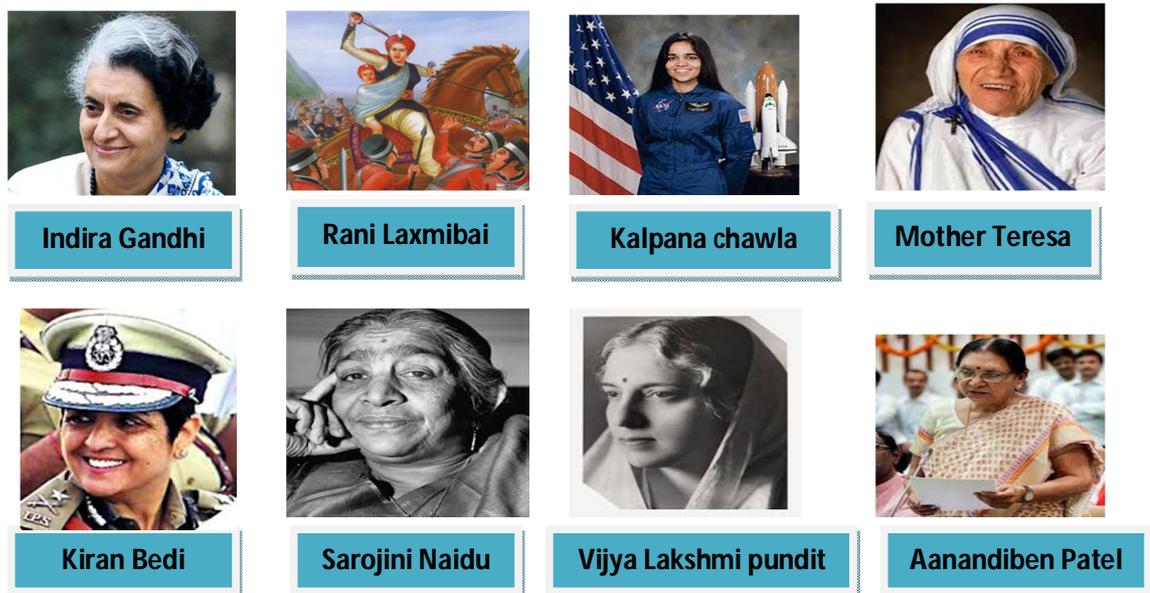


Figure 1: Women in Indian history

## II. CONCLUSIONS

After a century of revolutions, struggle, blood shedding, Satyagrahas and sacrifices, India finally achieved Independence on August 15, 1947. Perhaps for the first and the only time in world history, the power of a mighty global empire on which the sun never set, had been challenged and overcome by the moral might of a people armed only with peace, ideals and

courage. Women shouldered critical responsibilities in India's struggle for freedom. They held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. They bravely faced the baton of the police and went behind the iron bars. Hundreds and thousands of Indian women dedicated their lives for obtaining freedom of their lives for obtaining freedom of their motherland and only very few could include in this essay due to space restriction.

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## Five Elemental Women

Surati Jasmina S., Chaudhari Dharmishtha, Shah Hirva

Assistant professor, Pharmacy, Vidyabharti Trust College Of Pharmacy, Bardoli, Gujarat, India.

**Abstract:** *Indians believe that between the real and the divine worlds, there is a mid-level world of mythology. Here, mythical heroes and heroines play out stories of love, valour, courage and righteousness as well as revenge, hatred and mindless cruelty.*

*Five women from the epics – Ramayana and Mahabharata – have played such crucial roles in our tradition, that every Indian woman, even in this tech-savvy age, continues to be influenced by their life-graph.*

**Keywords:** Ahliya, Draupadi, Five Elemental Women, Indian mythology, Mandodari, Tara

### I. INTRODUCTION

This article projects five such legendary women including Sita, Draupadi, Mandodari, Ahliya, and Tara. All these women belong to the early Vedic times and still reserved for their extra-ordinary powers and roles. This article, Five Elemental Women, in addition to portraying the role of women in Indian mythology in general in the Preface, explains, in particular, the contributions of above mentioned women.

Are you an 'earth' woman? Do you feel an affinity to the element of 'fire' because of your passionate and temperamental nature? Do you flow serenely through life like 'water'? Is your spirit free and elusive like the 'wind'? Or do you dream of being light as air and vast like 'space'? As an Indian woman, it is likely that you have a little of all these elements in you and that you combine all qualities of the five elements. If this is so, you should not be surprised, for all Indian women carry the legacy of their icons, the most celebrated Panchkanyas of mythology.

As inheritors of the Panchkanya concept for centuries, Indian women are unique, to say the least. Like their icons, they have dual personalities. They are bound by the strictest norms of society on the one hand; yet on the other hand, they are left free to prolifically use the chinks in the armour of social and traditional laws made by a staunchly male-oriented pecking order. Within the scope of social boundaries, they can still express their personalities and design their own life-graphs. The female icons set up by Indian tradition for women to follow therefore are admirable and confusing at the same time.

Among the feminine icons of Indian tradition, five epic characters stand out prominently. These are Sita, the heroine of the Ramayana and the wife of King Ram of Ayodhya; Draupadi, the heroine of the Mahabharata and the wife of the five Pandava princes; Mandodari, the wife of Ravana, King of Lanka; Ahliya, the wife of the Sage Gautama and Tara, the wife of Bali, the tyrant monkey king who usurped the kingdom of Kishkindha.

Each of these women is described as extraordinarily beautiful and virtuous. As a matter of fact, tradition says that their character was so strong, that no calamity could diminish their spiritual power or their worshipful places in the hearts of generations of people the world over. In fact, the five women have such a powerful hold over the hearts of millions of Indians that they are called the Panchkanyas (five women) whose very names ensure salvation and freedom from all evil. It is not uncommon for devout Hindus to recite their names each morning in a Sanskrit Shloka to remind them of the power they symbolized because of their purity of character and spiritual strength.

Yet another interesting aspect of their life-graphs is that all of them are legendary beauties in their own right. Their luster and beauty caused kings, sages and sometimes even minor gods to kidnap them or covet them. Both the epics describe gigantic wars fought because the beauty of Sita and Draupadi, made evil men like Ravana and Duryodhana lust after them. It is perhaps fitting therefore, that considering their beauty, character and personality, Indian tradition links each one of them to an element.

In an uncanny way, the life-graph of each of these women is somehow replicated in the lives of millions of Indian women even today. Whatever suffering and traumas each of them went through during their lives, are repeated ad nauseam in the lives of millions of Indian women. It is clear that Indian society, at its deepest core, still thinks that man is born to rule and woman to be ruled!

Janaka, the King of Mithila, as is well known, found Sita while his fields were being ploughed. She is the wonderful daughter of the earth, stable, forgiving, patient and pure. The story of her kidnapping by Ravana and her suffering at the hands of the people of Ayodhya is read every day in millions of homes.

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**Figure 1: Sita wife of King Ram**

Alas, because of the suspicions of his subjects about her purity, Ram banished the pregnant Sita once again to the forests on the banks of the Ganga. Here, she lived in the Ashram of Sage Valmiki, the author of the Ramayana, where she bore her twin sons Luv and Kush. When she was finally re-united with Ram, she chose rather to return to her mother, the earth, than go back with her husband as his empress. In this last defiant gesture, she showed her inner strength and rejected the continued injustice she had suffered all her life. Yet, Indian men are quick to say that she asked for all the suffering she was subjected to because she did not stay within the Lakshman Rekha drawn for her protection by Lakshmana, her devoted brother-in-law. She, they say, was punished by fate for overstepping the authority of the men who were her familial lords.

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Her anguish at being disrobed and humiliated in the Kaurava court led to her curse that a country where women are reduced to such ignominy, would never prosper. Even today, many Indians believe that women's anguish and their cries against monumental injustice have left India with centuries of suffering, slavery and bloody conflicts. Draupadi's anguish and anger are a commonly used theme in many dance ballets, music renditions and poetic compositions in all Indian languages.



**Figure 2: Draupadi wife of the five Pandava**

Famous research scholars like Dr. Ananda Coomaraswamy and Dr. Irawati Karve, who believe that gentleness and vengeful anger are just two sides of Indian womanhood, have

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juxtaposed her character with that of Sita. Here, orthodox Indians and researchers believe that Draupadi asked for the humiliation piled upon her because she not only rejected Duryodhana as a suitor but ridiculed him by calling him "the blind son of a blind father". Most Indian women would agree that like this passionate heroine of the Mahabharat, millions of women are publicly humiliated and even raped as a punishment for challenging the male will or for 'talking back' at a man. Many men are known to use violence against wives merely because they 'back-answer' them!

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**Figure 3: Mandodari, the wife of Ravana**

Mandodari was a woman of character, virtue and relentless faith and tried her best to make Ravana mend his ways, though she was unsuccessful in the end. Mandodari's fate is shared by millions of women today. A staunchly male-oriented society overlooks the affairs and illicit liaisons of a husband and expects the wife to love and honour him despite his

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**Figure 4 Ahilya, wife of a Sage Gautama**

Tara, wife of the monkey king Bali, was also a woman of great virtue. Bali was a tyrant who usurped his brother Sugriva's kingdom and abducted his wife Ruma. He died a valiant death at the hands of Rama and left Tara to live piously for the rest of her life. Tara is associated with space and has the quality of intelligence, compassion and large-heartedness. There are two other Taras in mythology: Taramati, the wife of king Harishchandra and Tara or Rohini, the consort of the Moon god and mother of the planet Mercury or Buddha.



**Figure 5: Tara, wife of the monkey king Bali**

The theme of Panchkanyas may include any of these three women, all equally lustrous and virtuous. All the three Taras show that women were considered the 'property' of men in India for millenniums. They were kidnapped, punished, abandoned, left to live miserable lives as widows and even sold as slaves by powerful men. Things are not much different today. Women suffer the same humiliations even in modern India.

## II. CONCLUSION

In spite of this, the Panchkanya theme has inspired Indian women for ages. They believe that even today, they have great affinity to each elemental woman by the way they look, feel or react to the world around them. Most Indian women believe that they tolerate and accept the worst kind of injustice like Sita and remain steadfast in their duty and devotion to their husbands and families. Yet, surprisingly, like Draupadi, they also hide storms of anguish, anger and revenge in their hearts. They believe that the curse of a virtuous, strong woman can ruin the most powerful of men. Like Mandodari, they live a life of duality, with the turbulence of varied experiences on the surface and a deep, silent core in their souls, where wisdom originates. Like Mandodari, they have an inherent gift of distinguishing between right and wrong. In a crisis, they know how to insist on doing what they consider right. Like Ahliya, they have a dormant power buried deep down in their psyches. They have the strength to move like the wind and the compassion to forgive wrongs done to them. Like Tara, they seek a special luster of their own. They seek a sacred place - which is their right - in the vastness of space. From this niche, they spread their compassion and tenderness.

It is for every woman to study the life-graphs and personalities of the Panchkanyas and decide which element they empathize with. However, in truth, every Indian woman has shades all the Panchkanyas within her soul!

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## ૨૧મી સદીની ભારતીય નારી : ફિલ્મ 'કવીન' અને 'હાઈવે'નો આ સંદર્ભે અભ્યાસ

ડો. અનુરાધા નવિનચંદ્ર પટેલ

આર્ટ્સ, સાયન્સ એન્ડ આર. એ. પટેલ કોમર્સ કોલેજ, ભાદરણ, જિ. આણંદ

સારાંશ - ભારતીય સંદર્ભે જ ૨૧મી સદીની સ્ત્રીને અવલોકવાનો ઉપક્રમ છે. દરેક ક્ષેત્રમાં નારી એક અગ્રીગાથી ભૂમિકામાં દેખાઈ રહી છે. દેખાતા આ ચિત્ર કરતાં ફિલ્મ સામાજિક વાસ્તવની વધુ નજીક હોય છે. ફિલ્મ 'કવીન' અને 'હાઈવે'માં બે અલગ અલગ સામાજિક સ્તરમાંથી આવતી નારીની વાત છે. બંનેમાં સમાજ, પરિવારના દંભનો પર્દોફાસ કરતી અને પોતાના આત્મસમ્માન માટે સંઘર્ષ કરતી યુવતીઓની વાત છે, જે ૨૧મી સદીની નારી અને વિશેષ તો ભારતીય નારીનું પ્રતિનિધિત્વ કરે છે.

પૂર્વભૂમિકા - ૨૧મી સદીમાં આપણને સ્ત્રીના બહુઆયામી વ્યક્તિત્વનો પરિચય થઈ રહ્યો છે તેની પાશ્ચાત્યભૂમિમાં એ દિશામાં ગત સદી દરમિયાન થયેલા સંનિષ્ઠ પ્રયાસોને ગણાવી શકાય. આજે દરેક ક્ષેત્રમાં પોતાની પ્રતિભાના અજવાળા પાથરતી આ સ્ત્રીઓને સમગ્ર વિશ્વની સ્ત્રીઓની સંખ્યા સામે મૂકીએ તો તેનું પ્રમાણ કેટલું એ પ્રશ્ન પણ અહીં ઉપસ્થિત થાય છે. જે દેખાય છે અને જે છે એ બંને વચ્ચે આજે પણ એક મોટી ભેદરેખા પ્રવર્તે છે.

ફિલ્મ સામાજિક વાસ્તવને પ્રગટ કરતું એક પ્રબળ માધ્યમ છે. સ્ત્રીને કેન્દ્રમાં લઈને અનેક ફિલ્મો ભારતમાં પણ બની છે. વર્ષ ૨૦૧૪માં બે ફિલ્મો 'કવીન' (વિકાસ બહુલ) અને 'હાઈવે'(ઈમ્પ્રિયા અલી) મળે છે. નાધિકા પ્રધાન આ ફિલ્મોમાં આજની ભારતીય નારીની છબી ઉપસી છે. વિષય દૃષ્ટિએ સામ્ય-વૈષમ્ય ધરાવતી આ બંને ફિલ્મોમાં નારી વિશેના સામાજિક દૃષ્ટિકોણનું ચિત્ર મળે છે. બંને ફિલ્મોમાં નાધિકાઓનો સમાજ, પરિવાર સામેનો વિદ્રોહ અને તે માટેના નિમિત્તો દર્શાવાયા છે. આજના સામાજિક વાસ્તવની અત્યંત નજીકની આ ફિલ્મોમાં નાધિકાઓના સ્વાભિમાનનો મુદ્દો ઉપસાવવામાં આવ્યો છે. સાંપ્રત ભારતીય નારીની વાત તેમની ફિલ્મો દ્વારા જ ક્રમશઃ જોઈશું.

વિષય- વિષય દૃષ્ટિએ સમાનતાનું તત્વ અહીં એ છે કે બંને ફિલ્મોમાં નાધિકાઓનું સ્વતંત્ર ભ્રમણ છે. પરિવારમાંથી મળવો જોઈએ તે આત્મવિશ્વાસનું સિંચન તેમનામાં પ્રવાસ દરમિયાન થાય છે. અંતમાં બંને પોતાની પસંદગીનો જીવનનો રાહ સ્વીકારે છે. ફિલ્મોમાં આરંભથી અંત સુધીની તેમની મુસાફરીને સમાંતર સમાજના રૂઢિગત મનોવલણનો પણ પરિચય થાય છે.

ફિલ્મ 'કવીન'(કંગના રનોત)ની નાધિકા રાની પરંપરાગત પંજાબી પરિવારની યુવતી છે. માતાપિતાની જ ઈચ્છાને પ્રાધાન્ય આપતી રાનીના લગ્ન લંડન રીટર્ન યુવક સાથે નક્કી થયા છે. લગ્નના માત્ર બે દિવસ પહેલાં તેનો ભાવિ પતિ વિજય (રાજકુમાર રાવ) સ્ટેટસ મેચ ન થવાનું કારણ આપીને તેની સાથે લગ્ન કરવાનો ઈન્કાર કરી દે છે. આ આઘાતમાંથી બહાર આવવા માંગતી રાની પૂર્વઆયોજિત પ્રવાસમાં પેરિસ અને એમસ્ટરડેમ જાય છે. પરદેશમાં યુવક, યુવતીઓની સ્વતંત્ર જીવનશૈલીથી રૂઢિગત રાની અકળાય છે અને વિજયની યાદ પણ પીછે ઊડતી નથી. આ પરિસ્થિતિ વચ્ચે તેને કેટલાક સ્ત્રી અને પુરૂષ મિત્રોનો

સહવાસ સાંપડે છે અને રાની ન જોયેલું જગત અને જીવન જીવે છે. તેમની સામાજિક દખલગીરી વિનાની નિર્બંધ જીવનશૈલી થકી રાની જીવનના સત્યનો અહેસાસ કરે છે. આ અનુભવો રાનીમાં અપૂર્વ આત્મવિશ્વાસનું સિંચન કરે છે. રાનીમાં આવેલો બદલાવ જોતા વિજય પુનઃ રાની સાથે જ લગ્ન કરવા તૈયાર થાય છે. પણ યુરોપના પ્રવાસેથી પરત આવેલી રાની સૌ પ્રથમ વિજયના ઘરે જાય છે અને તેમના સંબંધો પર પૂર્ણવિરામ મૂકી દે છે. પોતાના અત્યાર સુધીના પારિવારિક જીવન દરમિયાન જે ન શીખી શકી તે આત્મ-સન્માન રાની અજાણી ધરતી પરના સાવ અજાણ્યા લોકો પાસેથી શીખે છે.

ફિલ્મ 'હાઈવે'ની નાવિકા વીરા(આલિયા ભટ્ટ) દિલ્હીમાં રહેતા, રાજકીય વગદાર ધનાઢય ઉદ્યોગપતિ મનીક ત્રિપાઠીની પુત્રી છે. વીરાના લગ્નના ચોવીસ કલાક પહેલાં કીમિનલ ફિસ્ટ્રેરિયન મહાવીર (રણદીપ હૂડા) પેટ્રોલ પંપ પરથી વીરાનું અપહરણ કરે છે. પોલીસથી બચવા મહાવીર વીરાને લઈને સતત અલગ અલગ સ્થાનો પર સંતાતો રહે છે. અપહૃત હોવા છતાં વીરાને આનંદિત છે કારણકે તે સૃષ્ટિની સુંદરતાને તે માણે છે. પરિવાર દરેક યુવતી માટે એક 'સેફ ઝોન' હોય છે, જ્યારે વીરા તો પારિવારિક અંકલ દ્વારા બાળપણથી જ યૌનશોષણથી પીડાયેલી છે. વીરા સેફ ઝોન ગણાતા પરિવાર કરતાં પણ સામાજિક રીતે અન સેફ ગણાતા લૂંટારા પાસે વધુ સલામતીનો અહેસાસ કરે છે. તેથી વીરા પરિવાર પાસે જવાને બદલે મહાવીરના શરણે જવાનું પસંદ કરે છે. મહાવીરના સાંનિધ્યમાં તે અહેસાસ કરે છે કે પરિવાર વગર પણ તે એકલી રહી શકે છે. વીરાના ભૂતકાળને જાણ્યા પછી મહાવીરનો જીવન વિશેનો દૃષ્ટિકોણ બદલાય છે. પોલીસથી તે બચી શકે તેમ નહોતો અને મૃત્યુ નિશ્ચિત હતું ત્યારે પણ મહાવીર વીરાની દરેક ઈચ્છાઓ પૂરી કરે છે. પોલીસ ગોળીબારમાં મહાવીર મૃત્યુ પામે છે. બધું જ પૂર્વવત બની જાય તેવા પ્રયાસ પરિવાર દ્વારા થઈ રહ્યો હોય છે ત્યારે સૌ કોઈની હાજરીમાં વીરા તેના અંકલના કરતૂતોને ઉઘાડા પાડે છે અને તે પરિવારથી દૂર એકલી સ્વમાનભરે રહે છે.

બંને ફિલ્મોમાં ભારતીય સમાજના મનોવલણ દર્શાવાયું છે. 'કવીન'માં રૂઢિગત પંજાબી પરિવારમાં દિકરીના જ ઉછેરમાં લેવાતી કાળજીનું પરિણામ ફિલ્મનાં પૂર્વોદ્યમાં દર્શાવાયું છે. તો બીજી બાજુ આજ પરિવારના પુરૂષવર્ગને દિકરીની ફિપ્પી ટાઈપની ફ્રેન્ડ ગમી જાય છે. પોતાની પુત્રી કરતાં તેને મળવા વધુ ઉત્સુક છે. આથી વિશેષ તો વર્ષોથી પેરિસમાં રહેતા હોવા છતાં પંજાબી પરિવારનું ન બદલાતું રૂઢિગત મનોવલણનો પણ પરાચય થાય છે. સ્ત્રી વિશેની આ વૃત્તિઓને સામાજિક કુંઠિતતા તરીકે જ ઓળખવી પડે. 'હાઈવે'માં ઘરબહાર દિકરીને તેની સલામતી માટે સચેત કરાય છે, પણ ઘરની જ વ્યક્તિ જ્યારે તેનું યૌન શોષણ કરે છે ત્યારે સમગ્ર ઘટના પર ઢાંકપિછોડો કરવામાં આવે તે પણ સામાજિક કુંઠિતતા નથી તો શું છે ?

પાત્રો - 'કવીન'માં પૂર્વ અને પશ્ચિમ બંને સોસાયટીના પાત્રો તેની સાંસ્કૃતિક ઝલક સાથે આવે છે. અહીં ફિલ્મની નાવિકા રાનીનું મનોવલણ તેના રૂઢિગત ઉછેર પર પ્રકાશ પાડે છે. રાની આથી જ સંપૂર્ણ ફેમીલી ડિપેન્ડન્ટ યુવતી છે. પરદેશનો તેનો પ્રવાસ અને અહીંની યુવા પેઢી સાથે બંધાતા નવીન સંબંધો રાનીમાં અપૂર્વ આત્મવિશ્વાસનું સિંચન કરે છે, જે રાનીને મુખર બનાવે છે. 'હાઈવે'માં પારિવારિક કથા છે, પણ આ પરિવાર તો ફિલ્મનાં અંતમાં જ આવે છે. આ આધુનિક પરિવારનું ખોજલાપણું તેમની નિર્વિચતામાં જોઈ

શકાય છે. ફિલ્મની નાયિકા વીરા કરતાં પણ અત્યંત પ્રભાવશાળી પાત્ર ટ્રકડ્રાઈવરનું છે. ફિલ્મનો વિષય નાયિકાકેન્દ્રિ હોવાથી અહીં તે વિશે વિચાર કરીશું. પારિવારિક વલણને કારણે વીરા પણ પોતાને થયેલા અન્યાય સામે અવાજ ઉઠાવવાની હિંમત ગુમાવી ચૂકેલી યુવતી છે. દરેક સાથે સભ્યતાપૂર્ણ વ્યવહાર જે તેના ઉછેરનું મહત્વનું પાસુ છે. એટલું જ નહીં જે અંકલ દ્વારા તે શોષિત છે તે અંકલ સાથે પણ તેને તો સદ્-વ્યવહાર જ કરવો પડે છે. વીરાનું અજ્ઞાત મન આ કુંઠિતતાથી પિડાય છે, પરિસ્થિતિનો વિદ્રોહ કરવાની હિંમતનો અભાવવાળી તે એક ફેમિલી ડિપેન્ડટ યુવતી છે. ટ્રકના ડ્રાઈવર દ્વારા અપહૃત વીરાની રક્ષણપાટ શરૂ થાય છે અને સૃષ્ટિની મનુષ્ય સમેત સમગ્રતયા સુંદરતાને તેમાણે છે. પરિવાર વિના એકલા રહેવાની પોતાની ઈચ્છાને પ્રાધાન્ય આપવાની તેનામાં હિંમત આવે છે. 'હાઈવે'માં વીરાની મુસાફરી ફેમિલી ડિપેન્ડટ યુવતીમાંથી સેલ્ફ ડિપેન્ડટ યુવતી બનવાની દિશામાં બની રહે છે. બંને ફિલ્મોમાં નાયિકાઓ મુસાફરી કરે છે જે તેમના સ્વાભિમાનના ઘડતર માટે આશીર્વાદરૂપ બને છે. બંને નાયિકાઓ સામાજિક ખોખલા સંબંધ ફગાવીને પોતિડી જિંદગીની શરૂઆત પોતાની મરજી મુજબ કરે છે.

**શૈલી** - ફિલ્મોની દૃશ્યાત્મકતામાં દિઝેશ્નકની સૂઝ જોવા મળે છે. રાની અને વીરા બંનેના કથનમાં તેમનું મનોવલણ અને તેમનો ભૂતકાળ ઉજાગર થયો છે. 'હાઈવે'માં અદ્ભૂત સિનેમેટોગ્રાફી છે. ભારતની વૈવિધ્ય-યુક્ત સુંદરતમ પ્રકૃતિના સમાંતરે સુંદર જીવનશૈલીનો ભામિક અહેસાસ કરાવતા પારિવારિક રુઝાતાને juxtapose દ્વારા દર્શાવીને આ વ્યવસ્થાનો પર્દોફાશ કર્યો છે. સંવાદ પણ અહીં પુરૂષપ્રધાન સમાજને દર્શાવતું માધ્યમ બન્યા છે. 'કવીન'માં વિજયના રાની સાથેના દુર્વ્યવહારમાં જે સ્પષ્ટ રીતે ઉપસે છે. તો 'હાઈવે'ના છેલ્લા પારિવારિક દૃશ્યમાં વીરાની મમ્મીનો તેને બીજી દિશામાં વાળવાનો થયેલો પ્રયત્ન અને તેના અંકલ સાથેના સંવાદ ફિલ્મનું મહત્વનું પાસુ બન્યું છે.

**શીર્ષક**- 'કવીન' અને 'હાઈવે' બંને ટાઈટલ અર્થપૂર્ણ સાબિત થાય છે. ભારતીય સમાજમાં 'રાની' શબ્દ દિકરીના લાડકોડયુક્ત ઉછેરના અર્થે દર્શાવે છે જ્યારે અંગ્રજી ભાષાનો 'કવીન' શબ્દ સત્તાના અર્થે સ્પષ્ટ કરે છે. ફિલ્મમાં નાયિકાની રાનીમાંથી 'કવીન' બનવા તરફની ગતિ નિરૂપાઈ છે.

'હાઈવે' એટલે મુખ્ય રસ્તો. ફિલ્મમાં ક્રીમિનલ ટ્રકડ્રાઈવર 'મહાવીર' તેના નામના અર્થને સાર્થક એ રીતે કરે છે કે વીરાને સાચા અર્થમાં 'વીર' બનાવે છે. મહાવીર સાથેની તેની મુસાફરીથી વીરા તેના જ જીવનના હાઈવેનો સાચો માર્ગ શોધી શકે છે. અને વીરા તેના નામ અર્થને સાર્થક કરે છે.

**નિષ્કર્ષ** - બંને ફિલ્મો સાંપ્રત ભારતીય નારીના સામાજિક યથાર્થને નિર્દેશિત કરે છે. વિવિધ ક્ષેત્રમાં સ્ત્રીએ પોતાની પ્રતિભાનો પરિચય કરાવ્યો છે તો પણ તેનું સરેરાશ પ્રમાણ તો ઘણું જ ઓછું છે. સ્ત્રી સદીને આપણે આધુનિકતાની સાપેક્ષે મૂકી દીધી છે. 'આધુનિકતા' એટલે સંપૂર્ણ સ્વતંત્રતા તેમ આપણે માનીએ છીએ. તેમ છતાં આપણે આપણી જાતને આધુનિક ન જ કહી શકીએ કેમકે આપણે આજે પણ આપણા રૂઢિવાદી વલણોમાંથી મુક્ત કરાવી શક્યા નથી. 'કવીન' અને 'હાઈવે'માં સામાજિક દંભ સામેનો વિદ્રોહ અને પસંદગીના જીવન તરફની નાયિકાઓની ગતિ છે. સામાજિક તેમજ પારિવારિક ચોકઠામાં ગોઠવાયેલી સામાન્ય પરિવારની બહુધા નારીના અવાજની બુલંદી કેટલી ? જોડે એ હકીકતનો સ્વીકાર કરવો જ પડે કે સ્ત્રીઓ પ્રત્યેના મનોવલણમાં નરમાશ તો આવી છે. પોતાની મરજીને પ્રાધાન્ય આપવા

મકકમ બનેલી સ્ત્રીઓ વિશેની ઘટનાઓ છૂટીછવાઈ બનતી જોવા મળે છે. તેમ છતાં વૈશ્વિકતાના માપદંડો સુધી પહોંચવા માટે પ્રબળ પુરુષાર્થ સ્ત્રીના આંગણે આવીને વાટ જોઈ રહ્યો છે.

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૧. 'ક્રીન' - દિગ્દર્શક: વિકાસ બહલ , પ્રોડ્યુસર :અનુરાગ કશ્યપ
૨. 'હાઈવે' - દિગ્દર્શક: ઈમિતયાઝ અલી , પ્રોડ્યુસર : સાજિદ નડિયાદવાલા
૩. લોકપ્રિય સિનેમા ઓર સામાજિક યથાર્થ - જવરીમલ્લ પારખ , પ્રથમ આવૃત્તિ ૨૦૦૧ અનામિકા પ્રકાસર્શ ,દિલ્હી
૪. આજકા સિનેમા - ડો. વિજય અગ્રવાલ , પ્રથમ આવૃત્તિ ૨૦૦૧ , નીલકંઠ પ્રકાશન, દિલ્હી

**ISSUE-5 HEALTH**

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI501	The role of NGOs in Realizing and Promoting reproductive rights in India	Prof. Nishu Dhingra, Prof. Yogesh C. Rotliwala	582
2	15WCI502	Women at work and health issues	Prof. Hiral M. Shah Prof. Khushboo R. Kayasth	590
3	15WCI503	Nutritional status of elderly tribal Women: Need to invest in improving quality of life of Women for healthy society	Dr. Hemangini Gandhi, Prof. Shraddha Sharma	596

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## THE ROLE OF NGOs IN REALIZING AND PROMOTING REPRODUCTIVE RIGHTS IN INDIA

Nishu Dhingra<sup>1</sup>, Yogesh C. Rotliwala<sup>2</sup>

Assistant Professor, Chemical Engineering Dept., S. N. P. Inst. of Tech. & Research Centre, Bardoli,  
Surat, Gujarat, India<sup>1</sup>

Head, Chemical Engineering Dept., S. N. P. Inst. of Tech. & Research Centre, Bardoli, Surat, Gujarat,  
India<sup>2</sup>

**Abstract:** *Women also known as female human have the equal right to the enjoyment of highest attainable standards of health. It includes their right to make decisions concerning reproduction free of discrimination, coercion and violence. Issues regarding the reproductive rights are vigorously contested, regardless of population's socioeconomic and cultural aspects. A series of human right treaties and international conference agreements have been counterfeited over several decades by government. Increasing influence by growing global movement for women's right have provided a legal foundation for ending gender based rights violations. Indian NGOs are working for the betterment of the socio-economic status of women and communities as it strives to build a cadre of young women who are capable enough and can oppose violence.*

**Keywords:** Reproductive Rights, NGO, Women

### I. INTRODUCTION

Geographically men and women share the same space but they live in different worlds. Over the years women face barriers and challenge to find an equal place in the existing male dominating society. Sprawling inequalities persist in their access to education, health care, physical and financial resources and opportunities in the political, economic, social and cultural spheres (Sayeda and Kosgi et al).

Women are different from men because they have the ability to give birth yet they are not given right over their own bodies. She can be forced to marry early or abort a female foetus or killed or even raped. The decisions related to her life and body are often taken by men and assumed that she will happily follow them (Sayeda). Many of them become victim of mortality death because of lack of facilities, unhealthy conditions, nutrition or sexually transmitted and reproductive tract infections.

India, as a signatory to the International Conference on Population and Development,

1994, has committed itself to ethical and professional standards in family planning services, including the right to personal reproductive autonomy and collective gender equality (ICPD, 94).

Indian policies and laws so far seem to reflect this understanding, at least on paper. The National Population Policy, 2000, affirms the right to voluntary and informed choice in matters related to contraception. (National Population Policy, 2000) The issue of right to reproductive health especially abortion, takes on special significance in the Indian context as various national and international stakeholders struggle to bring meaning to the important concepts of women empowerment, rights and choices as articulated in the Cairo Agenda at the 1994 International Conference on Population and Development (ICPD). (Reproductive Rights and Choice, 2001)

Indian NGOs play an important role in rural and urban areas. NGOs see their role as promoting certain values, and advancing what they see as broader community interests as public benefit organizations, rather than as mutual benefit organizations. NGOs are working for the betterment of the socio-economic status of women and communities as it strives to "build a cadre of young women who are capable, efficient and feminist in perspective and who can oppose violence and corruption with visions of an alternative" (NGOs, 2005).

The authors through this paper have tried to shadow the role of NGO's in examining how these NGO's are spreading awareness on reproductive rights of female in Indian society by citing examples of three NGOs viz. CHETNA, SNEHA and TARSHI, working primarily for female and their reproductive rights.

## II. REPRODUCTIVE RIGHTS

The reproductive rights were established as a subset of the human rights at the United Nations 1968 international conference on human rights (Freedman, Lynn, Isaacs). Parents have a basic human right to determine freely and responsibly the number and the spacing of their children (Freedman, Lynn, Isaacs and Final Act of Int. Conf on Human Rights, 1968). The WHO defines reproductive rights as follows:

*"Reproductive rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have information to do so and right to attain the highest standard of sexual and reproductive health. They also include the right of all to make decisions concerning*

*reproduction free of discrimination, coercion and violence.*" (Gender & Reproductive Rights, 2009)

Issues regarding the reproductive rights are vigorously contested, regardless of the population's socioeconomic level, religion or culture (Knudsen)

Reproductive rights include some or all of the following rights (Knudsen, Cook, Zavales, Gender & Reproductive Rights, 2009 and SVAM: Reproductive Rights)

1. Right to legal or safe abortion.
2. Right to control ones reproductive functions.
3. Right to access in order to make reproductive choices free of coercion, discrimination and violence.
4. Right to access education about contraception and sexually transmitted diseases and freedom from coerced sterilization and contraception.
5. Right to protect from gender based practices such as female genital cutting and male genital mutilation.

### III. GOVERNMENT POLICIES

India has always been struggling with its population concerns and hence its programs and policies have also reflected this. With a large and diverse population spread across villages with low incomes and expanding urban skylines, awareness on health issues for a large majority of people has been a major challenge. Women's health has been a neglected issue and reproductive rights were unheard of till off late. This is despite India being a signatory to various UN conventions and the Cairo program. Post independence various policies and programs have been formulated, but issues like high maternal mortality, malnutrition, female foeticide, contraception issues, and unavailability of health care for all were some of the major concerns for policy makers. The country has travelled from a clinical approach in the 50s to the *Reproductive and Child Health* (RCH) approach in the 90s. Some of the policies and programs that pertain to women's health are: *The Family Welfare Program*, *The National Population Policy*, *The National Health Policy*, *The National Rural Health Mission* (NRHM), *Janani Suraksha Yojana*, *Reproductive and Child Health Program RCH (I & II)*. Despite so many policies and plans there has not been much change in the status of women. (Nayreen, Gaur and Garg, Ramesh et al and Sayeda)

#### IV. **ROLE OF NGOs IN REINFORCING THE REPRODUCTIVE RIGHTS**

Three NGOs have been studied in depth, broadly on goals, working mechanism, area of working and impact.

##### A. **CHETNA (Centre for Health Education, Training and Nutrition Awareness)**

CHETNA, is a non-government support organization based in Ahmedabad, Gujarat. It was established in 1984, CHETNA addresses issues of women's health and development in different stages of their lives from a "Rights" perspective. (CHETNA, report 2013-2014)

CHETNA also does advocacy, development and dissemination of materials. CHETNA works primarily in Gujarat and Rajasthan States. CHETNA has been advocating for ensuring effective measures for delivery of entitlements to the rights holders and communicating with the communities so that they realize their entitlement. It has taken following initiatives in reinforcing reproductive rights.

**1. Saving Mother's Lives in Rajasthan: Birth-Preparedness and Complication Readiness (BPCR)** promotes active preparation and decision-making for births, including pregnancy/postpartum care by pregnant women and their families. Towards this goal, 'SUMA' (Surakshit Matrutava) *Rajasthan White Ribbon Alliance* for Safe Motherhood with partnership and support from the *White Ribbon Alliance India* and *The John D and Cathrine T and MacArthur Foundation*, implemented an Operation Research in 10 villages of Osian block of Jodhpur district in the State of Rajasthan during July 2010-August 2011. *Gramin Vikas Vigyan Samiti (GRAVIS)*, Jodhpur was the implementing partner.

**2. Women's Health & Rights Advocacy Partnership for South Asia- WHRAP-SA** is an eight year partnership between five national partner NGOs – Beyond Beijing Committee (Nepal), CHETNA (India), Naripokkho (Bangladesh), SAHAYOG (India), Shirkat Gah (Pakistan) and their affiliated community based organizations; ARROW (Asia Pacific Resource and Research Centre for Women) as a regional and the DFPA (the Danish Family Planning Association) as an international partner. The programme receives funding from Danish International Development Agency (DANIDA.)

CHETNA, as a WHRAP partner implements interventions in Gujarat and Rajasthan States and at the National level. The strategy is to inform women from the marginalized

communities about the maternal health entitlements and mobilize them to demand quality health services from the public health system; build capacities and mentor the *Village Health and Sanitation* committees to monitor and advocate for strengthening of health services at the local level, facilitate dialogues between the women/communities and the duty bearers to demand for quality maternal health services at the district, state and national levels and advocate with key stakeholders-health department, women and child department, elected representatives of the state assembly /parliament and print media at the district, state and national levels. (Baseline Study Report, Gujarat State, 2011 and Ramesh, Sunil and Somen, 2007)

### **B. SNEHA (Society for Nutrition, Education & Health Action)**

A secular, Mumbai based non-profit organization; SNEHA believes that investing in women's health is essential to building viable urban communities. SNEHA targets four large public health areas - *Maternal and Newborn Health, Child Health and Nutrition, Sexual and Reproductive Health and Prevention of Violence against Women and Children.*

Its approach is to improve urban health standards and at the community level to empower women and slum communities.

**1. Maternal & Newborn Health-** Their model aim is to impact maternal and new born health in the urban areas, and adopts this strategy at the system level and community level to improve the quality of care and to bring about behavior change in pregnant women with the use of targeted communication and engagement strategies. They work with the Municipal Corporation of Mumbai.

This system of referral, slips in the Municipal Corporation of Greater Mumbai public health system has become increasingly well adopted system by the doctors of partnering facilities, with the rate of fully documented referral cases has increased by 23 percentage points over the previous year (2011 : 34%, 2012 : 57%) thus helping better management of high risk cases.

**2. Sexual & Reproductive Health** comprises of *Adolescent Health and Empowerment and Family Planning.*

The goal is to empower young girls and boys (11-24 years) with the knowledge and capacity to make informed choices about their health and well being. They mainly focus on increasing health awareness and positive health behaviors through peer group learning sessions, life skills education and community engagement; enables economic empowerment through vocational training . Whereas in family planning move, their prime focus is on increasing the contraceptive prevalence rate for modern methods of family planning and reduce the unmet need for family planning by enabling the women to make informed choices about spacing and limiting their families.

### **C. TARSHI**

TARSHI (Talking about Reproductive and Sexual Health Issues) is a registered NGO based in New Delhi, India founded in 1996 and registered under the Societies Registration Act in 1997. TARSHI works towards expanding sexual and reproductive choices in people's lives in an effort to enable them to enjoy lives of dignity, freedom from fear, infection and reproductive and sexual health problems.

TARSHI conducts trainings, workshops and consultancies to make aspects of counseling skills, gender and sexuality more accessible to people, develops publications, engages in public education, runs an infoline giving topical and lucid information on sexual and reproductive health related issues, and support for advocacy initiatives related initiatives and activities.

They run an infoline (IVRS) which provides information (free of cost) in Hindi and English on a range of topics related to sexual and reproductive health. They also conduct tailor made trainings on request for schools (teachers and management), colleges and other non-governmental organizations on counseling skills, gender, sexuality, sexual and reproductive health and rights related issues.

They run an online eLearning course which is a virtual platform that takes a contemporary approach to sexuality related capacity building. The modules of the course take the participants from the fundamentals of gender and sexuality to more complex and challenging issues. They also participate in various public awareness and education initiatives through their online presence (Facebook, Twitter and eMagazine: In Plainspeak)

## **v. CONCLUSIONS**

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Today women play multiple roles, work and earn like men, support their parents and partner but still have to demand/beg for her basic rights. On one side we worship Goddesses and on the other side we even don't bother to maintain the dignity of a woman. The women are kept on equal platform with men but are treated differently. When the basic rights are curtailed and tailored then how we can think of giving reproductive rights in this biased, male dominating society. Reproductive rights, a subset of human rights are meant to protect, promote and empower women. The policy maker of our country should keep in mind that these laws and services should be accountable and in consonance of the poor and marginalized. They should be affordable and non-discriminatory so that women can live freely and safely.

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## WOMEN AT WORK AND HEALTH ISSUES

**Hiral M. Shah<sup>1</sup>, Khushboo R. Kayasth<sup>2</sup>**

Assistant Professor, MBA Department, SNPIT & RC-Umrakh

Assistant Professor, MBA Department, SNPIT & RC-Umrakh

**Abstract:** *In order to understand the health issues among women this survey has been carried out to study the topic of WOMEN AT WORK AND HEALTH ISSUES Bardoli region. It surveys 110 working women of Bardoli region and tries to understand the physical and mental health issues faced by working women like headache, stomach disorder, frustration, sleeplessness, BP, irritation, insomnia, depression, fatigue, negative thoughts etc. among this women. For better response the data was collected through a structured questionnaire focusing on various aspects of physical and mental health issues as above, the collected data have been analyzed by using frequency analysis, chi-square test, t-test, factor analysis and conclusion have been drawn.*

**Keywords:** Mental Health, Physical Health, Women & Work

### I. INTRODUCTION

A woman who works for wage or a woman who earns a salary, wages, or other income through regular employment, outside the home is called a working woman. Health issues can be of two type, 1. Physical health is critical for overall well-being and is the most visible of the various dimensions of health, some of the most obvious and serious signs are headache, stomach disorders, frustration, sleeplessness, diabetes, blood pressure, heart disorder, etc. 2. Mental health is a person's condition with regard to their psychological and emotional well-being, some of the most obvious and serious signs are irritation, insomnia, depression, fatigue, negative thoughts etc.

### II. LITERATURE REVIEW

The study of Mr. G.Shiva Assistant Professor Department of Commerce Rathinam College of Arts and Science Coimbatore Tamil Nadu INDIA ((Nov. - Dec. 2013) "A Study on Work Family Balance and Challenges Faced By Working Women" the finding shows that

long-term exposure of workers to excessive work hours and high levels of work-to-family interference elevates their risk of mental and physical health problems. Moreover, it is clear from the research that solutions to these potential problems must address workload and job demands, employee choice and flexibility in work hours and arrangements, organizational cultures, and the behaviors' of managers at all levels. From this research it is understand that women faced several challenges to balance work and family. Both private and public sector has to reframe the policies in order to balance family and life.

### ***Objectives of the Study***

- To study about health issues faced by working women
- To know psychological aspects of working women
- To suggest action steps for overcoming the health issues

### ***Methodology***

The study is an analytical one, based on collection of data from both primary and secondary sources. Primary data was collected from a well-structured questionnaire, secondary data was obtained from various books, journals, etc. a sample size of 110 respondents was considered for the present study, the data collection was done by convenience sampling method, and we have used frequency analysis, t-test, cross tab & chi square test and factor analysis.

## **III. DATA ANALYSIS**

Chi-Square Test (Association between of Respondent's Age and Health)

**H<sub>0</sub>:** There is no significant association between two variables

**H<sub>1</sub>:** There is significant association between two variables

**TABLE 1: CASE PROCESSING SUMMARY**

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Age *	110	100.0%	0	0.0%	110	100.0%
Health						

**TABLE 2:AGE \* HEALTH CROSS TABULATION**

	Health			Total
	Yes	No	Don't know	
20-30	41	11	3	55
31-40	33	5	1	39
41-50	10	4	1	15
>51	1	0	0	1
Total	85	20	5	110

**TABLE 3:CHI-SQUARE TESTS**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.733 <sup>a</sup>	6	.841
Likelihood Ratio	2.990	6	.810
Linear-by-Linear Association	.023	1	.880
N of Valid Cases	110		

From the above table, we find that there is no significant association between Age and health. One sample t- test (Comparison between Calculated Mean and Hypothesized Mean)

**H<sub>0</sub>:** There is no significant difference between calculated mean (2.92) and hypothesized mean (3). In other words, we hypothesize that the respondents are good at their health.

**H<sub>1</sub>:** There is significant difference between calculated mean (2.92) and hypothesized mean (3). In other words, we hypothesize that the respondents are not good at their health.

**TABLE 4:ONE-SAMPLE STATISTICS**

	N	Mean	Std. Deviation	Std. Error Mean
Health Measurement	110	2.92	.890	.085

**TABLE 5:ONE-SAMPLE TEST**

	Test Value = 3					
	t	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Health Measurement	-.965	109	.337	-.082	-.25	.09

Here the test is performed at 95% significance level and the t-value comes out as 0.337, which is greater than 0.05, it means that the null hypothesis H<sub>0</sub> is accepted and the alternative hypothesis H<sub>1</sub> is rejected.

*Factor Analysis (Use to reduce no of variables)*

Below table contains the rotated factor loadings (factor pattern matrix), which represent both how the variables are weighed for each factor but also the correlation between the variables and the factor. This makes the output easier to read by removing the clutter of low correlations that are probably not meaningful anyway.

**TABEL 6:KMO AND BARTLETT'S TEST**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.546
Bartlett's Test of Sphericity	Approx. Chi-Square	19.103
	df	21
	Sig.	.000

**TABLE 7:ROTATED COMPONENT MATRIX<sup>A</sup>**

	Component		
	1	2	3
Time	.082	.483	-.539
Junk food	-.133	.711	-.212
Lack of family support	.653	.005	.296
Surrounding environment	-.017	.064	.782
Depression	-.580	.055	.224
Over work burden	.700	.012	-.050
Workplace environment	-.061	-.721	-.239

TABLE 8: COMPONENT TRANSFORMATION MATRIX

Component	1	2	3
1	-.277	.787	-.552
2	.961	.209	-.184
3	.029	.581	.813

**Findings**

- 28.18% of women visits general physician more than a year.
- 60.5% of working women under the age group of 20-30 years.
- 36.3% of women monthly incomes are between 10000-20000.
- 70% of working women are married.
- 42% of working women faced headache as health issue.
- Majority responsible factors for health issues faced by working women are time, junk food, lack of family support, surrounding environment, over work burden and work place environment.
- 84% of working women are not psychologically disturbed.
- 69% of women says that sometime unhealthy mental state affect their work/family/other relations.
- Majority of women improves their health by walking in fresh air, healthy eating, exercise, yoga.

**IV. CONCLUSION**

From the findings of the survey we conclude that majority of women are considered healthy. Majority of working women faced headache as health issue. Responsible factors for health issues faced by working women are time, junk food, lack of family support, surrounding environment, over work burden and work place environment. Women prefer to do yoga, walking in fresh air, and healthy eating to overcome above health issues. From the research study we suggest that organization should arrange some workshop, seminars and training to overcome various health issues faced by working women.

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3. Mr. G.Shiva Assistant Professor Department of Commerce Rathinam college of Arts and science Coimbatore Tamil Nadu India((Nov. - Dec. 2013)

## **NUTRITIONAL STATUS OF ELDERLY TRIBAL WOMEN: NEED TO INVEST IN IMPROVING QUALITY OF LIFE OF WOMEN FOR HEALTHY SOCIETY**

**Hemangini Gandhi, Shraddha Sharma**

Assistant Professor, Post graduate student Department of Foods and Nutrition, M S University of Baroda,  
Vadodara

**Abstract:** *Women and children in the country amounts to 70% of India's population. They contribute to the present and the future of India's development. The NFHS III data shows that our women suffer from dual burden of malnutrition- very high burden of nutritional deficiency and the increased proportion of overweight and obesity. This is a dual burden of malnutrition; with nearly half being either too thin or over weight Sixty percent of women do not consume fruits even once.*

*The absence of gender-specific health services, poor health due to child bearing, less nutrition and their priority role as the providers of care for the young and the elderly combined with economic deprivation throughout their lives, often make the female elderly face a greater risk of ill-health in later life. Considering the demographic, cultural and income differences between genders, ageing means more challenges for women than for men.*

*In view of above, the present study was planned with a broad objective to assess the nutritional status in terms of bone health and anthropometric measurements of tribal women of Godhra, Gujarat. The study was approved by the Department Medical Ethics Committee (No.F.C.Sc/FND/109). The study was conducted on the tribal elderly residing in Chhariya and Rinchiya village of Godhra block.. Total 93 elderly females were identified. Socio-demographic profile and anthropometric indices were done on all the enrolled subjects (n=93). Biochemical estimations like serum calcium, Vitamin D and Haemoglobin and clinical examination with respect to bone mineral density was carried on sub-samples.*

*Results revealed that Proportion of chronic energy deficient elderly was 64.5%. Seven point five percentages of elderly were overweight/obese. Bone Mineral Density measurement suggested that 46.6% female had osteopenia while similar proportion was found for*

osteoporosis indicating poor bone health status. Prevalence of anemia from mild to severe category in female elderly was 95.7%. 90% of the subjects fell under the insufficiency category.

**Key words:** bone health Elderly Women, Dual burden of malnutrition, , quality of life

## I. INTRODUCTION

### Ageing

Ageing can be defined as a state of mind, which does not always keep pace with our chronological age. As we age, our bodies change in many ways that affect the function of both individual cells and organ systems. These changes occur little by little and progress inevitably over time.

### Health and Nutritional Status of Elderly

Old age is associated with ill health, physical and sensory impairment, heightened sensitivity and increased susceptibility to the diseases. Ageing is a series of parallel process related to one another. There are certain changes in the nutritional status of the body and dietary intake with age. Elderly become vulnerable to malnutrition owing to inappropriate dietary intake, poor economic status and social deprivation. Both underweight and overweight constitute adult malnutrition. So there is a need to study the proportion of both underweight and overweight to assess the malnutrition caused due to both excess and less fat in the body.

The ten most common diseases are: hypertension, cataract, osteoarthritis, chronic obstructive pulmonary disease, ischemic heart disease, diabetes, benign prostatic hypertrophy, dyspepsia, constipation and depression. Study done on the tribal elderly by **Arlappa et al (2006)** stated that the tribal elderly are subsisting on inadequate diets, which are reflected in the poor intakes of all the nutrients and higher prevalence of under nutrition. Significantly higher proportions of tribal elderly are undernourished compared with their rural counterparts.

## **Female Elderly**

Gender-related differences show that women worldwide typically live longer than men, leading to a process called the 'feminisation of later life'. Traditional gender roles stressing the woman's place within the home with little decision-making power, lack of opportunities for education and earning a living may affect their social and economic status. The absence of gender-specific health services, poor health due to child bearing, less nutrition and their priority role as the providers of care for the young and the elderly combined with economic deprivation throughout their lives, often make the female elderly face a greater risk of ill-health in later life. Women, who constitute nearly half the human resources of a country, are a supremely valuable asset in the development of a nation. There has been a definite impact of the combined efforts of Government, voluntary organizations, international and bilateral organizations and a change in the situation is visible. There is, however, still a long way to go.

## **Ensuring Quality of Life**

The theme of World Health Day 2012, (7 April 2012), was decided to devote to "**Ageing and Health**" by World Health Organization. The World Health Organization has embarked on promoting healthy ageing in South East Asia with multi prolonged approach. Everyone agrees that good health adds year to life. Help age International asserts that active and healthy ageing is an achievable goal and one which requires intervention for different aspect of elderly.

From the secondary data source it was evident in Gujarat that the data on, bone health status and its risk factors among tribal elderly are scanty. Despite the predominance of women among the elderly, there is not much focus on elderly women and gender has not yet been adequately incorporated into theories of ageing. In view of above, the present study was planned with a broad objective to assess the nutritional status in terms of bone health and anthropometric measurements of tribal women of Godhra, Gujarat.

**The specific objectives were:**

- To collect the socio economic profile of tribal female elderly of Godhra district.
- To assess the nutritional status using anthropometric measurements and. Bone Mineral Density (BMD).
- To carry out biochemical estimations like vitamin D, Calcium, Hemoglobin.

## II. METHODOLOGY

The study was conducted on the tribal elderly residing in Chhariya and Rinchiya village of Godhra block which is one of the nine blocks of Godhra district. Total 93 elderly females were identified with the help of anganwadi workers, staff of primary health centre, through door to door survey, the list of elderly voters provided from election office of Godhra district and government scheme cards were also used to locate the subjects. Written consent of all the subjects were taken in order to enroll them for the research. The study was approved by the Department Medical Ethics Committee (No.F.C.Sc/FND/109)

Socio-demographic profile and anthropometric indices were done on all the enrolled subjects (n=93). Biochemical estimations like serum calcium, Vitamin D and Haemoglobin and clinical examination with respect to bone mineral density was carried on sub-samples.

**Socio-Demographic Profile:** Information on the socio-demographic profile of the subjects was collected using a pre-tested structured questionnaire.

### **Anthropometric Measurements**

Height and weight which are most common parameters for assessing the nutritional status of an individual were recorded using standard methods. Waist circumference and hip circumference were measured (n=93).The waist to hip ratio was calculated by dividing the waist circumference by the hip circumference.BMI was calculated by the formula - $BMI = \text{Weight (in kg) / Height (mt)}^2$

### **Bone Mineral Density**

Achilles express machine based on ultra sound method was used in the field area to examine BMD among female elderly (n=58). WHO Osteoporosis Classification was used to assess the bone health status of the elderly females.

### **Biochemical Assessment**

Blood hemoglobin was measured using the cyanmet hemoglobin method on the sub samples.( n=20). Calcium Estimation was carried out on sub samples (n= 20 elderly).using Photometry.Vitamin D Estimation was carried out on sub samples (n= 20 elderly) using Chemiluminescence Immunoassay

### **Statistical Analysis**

The data collected, checked and cleaned was entered in PC and was analyzed using Microsoft Excel/ SPSS.Frequency distribution and percentage was calculated for all parameters that were expressed in rank order fashion. Means and standard deviations were calculated for all parameters that were expressed numerically.

## **III. RESULTS**

The study was conducted on 93 elderly residing in the Charriya and Rinchia village of Godhra district.

### **Age distribution of the enrolled elderly**

Elderly were categorized as younger elderly (60-69 yrs) and older elderly (70-85). Fifty five percentages of females were in the younger elderly group. The age range of the female elderly was 60- 85 years. Mean age was 66.6 years.

### **Socio demographic profile of elderly**

Majority of the females belonged to Schedule tribe "Rathva, Bhil and Nayaka". About 46.2% female elderly were widows. With respect to education it was found that majority of females (97.8%) were illiterate.

Farming was the common occupation found among the younger elderly as compared to old elderly. Two third of elderly (67.4%) were living in kutchha house. About 57% of the subjects had per capita income in the range of Rs 200-500.

### **Anthropometric Measurements**

Mean weight; height, waist and hip circumference of elderly were 38.8 kg, 146.7cm, 67.6 cm and 80.5 cm of tribal elderly respectively. Only 28% elderly had normal BMI as per Asia Pacific classification. Proportion of chronic energy deficient elderly was 64.5%. Seven point five percentages of elderly were overweight/obese.

### **Bone Mineral Density**

Bone Mineral Density was conducted on 58 subjects residing in Charriya and Rinchia village of Godhra district to assess their bone health. . Bone Mineral Density measurement suggested that 46.6% female had osteopenia while similar proportion was found for osteoporosis in female elderly indicating poor bone health status.

### **Biochemical parameters for nutritional status**

Biochemical estimation for **Hemoglobin levels** showed that mean Hb was 9.6 gm/dl. Prevalence of anemia from mild to severe category in female elderly was 95.7%.

Serum calcium level was measured on subsamples of elderly to assess the relation of the same for bone health of the elderly. Serum calcium level was measured by photometry technology.

It was found that the serum calcium levels ranged from 9.4 to 9.5. Normal serum calcium level was found to be in 95% of the elderly. Only 5 % elderly were having low calcium level. Serum vitamin D levels were measured on sub sample of 20 elderly. The serum vitamin D level was measured by CLIA (Chemiluminescence Immunoassay) technology. Mean serum vitamin D levels ranged from 16.4 ng/ml to 19.8 ng/ml. 90% of the subjects fell under the insufficiency category of serum vitamin D.

#### IV. CONCLUSIONS

- There is a need to involve all stakeholders to undertake consistent steps to promote nutrition and health as a public health measure for females. Such a coordinated effort should involve relevant agencies like the Government, Industry, Research Institutions and Family Welfare Organizations to improve quality of life of women for healthy society.
- The key issue is preventing and reducing maternal and child under nutrition as early as possible, across the life cycle- especially in utero and the first two years of life, in adolescent girls and women to develop healthy pillars for healthy society.

**ISSUE-6 FEMINISM**

SR. NO	PAPER ID	TITLE	AUTHORS	PAGE NO.
1	15WCI601	Portia- a sketch of a leader?	Dr. Anuradha Pandit	604
2	15WCI602	Eco-feminism: recognition of self existent in Othhappu: the scent of the other side by Sarah	Prof. Anjali Daudbhai Parmar, Prof. Arpita Daudbhai Parmar	609
3	15WCI603	Agricultural issues and eco-feminism	Prof. Rutal Mahajan	616
4	15WCI604	Feminist movements at global level	Prof. Sneha Patel Prof. Pranita R. Dhote Prof. Dhanisha N. Kapadia	623
5	15WCI605	Eco-feminism: women and life on earth	Prof. Hirva Shah Prof. Shah Bhavna Prof. Chaudhari D.	627

## PORTIA- A SKETCH OF A LEADER?

Anuradha Pandit

Assistant Professor, Institute of Management, Nirma University, Ahmedabad, Gujarat, India<sup>1</sup>

**Abstract:** *Literature offers us precious few examples of women leaders. Some of these leaders exhibit open displays of leadership owing to their respective situations. However we also come across some women leaders in Literature who are passive yet exhibit great potential to be frontrunners. This paper aims at examining William Shakespeare's Portia as an example of female leadership exhibited during the times of Elizabethan England, and attempts to examine whether such kinds of leadership is possible in the Indian social scenario. The paper examines Portia's survival strategies, as used in her times and draws parallels with the societal conditions of eighteenth century India, to judge whether a woman like Portia would be able to survive in Indian conditions. The paper takes into consideration another female protagonist, Rabindranath Tagore's Chitrangada, and compares the leadership qualities of both women in their respective social contexts, in order to build a framework of the women's survival strategies.*

**Keywords:** passive leadership, survival strategies, manipulate, cross-dressing.

### I. INTRODUCTION

Portia, from William Shakespeare's Merchant of Venice, is probably the most loved characters from Elizabethan drama. She has been lovingly and painstakingly created by Shakespeare and projected as an answer to the patriarchal society of Elizabethan England; much like a potter moulds his clay giving it shape and functionality. As a woman living in a male domineered society, ironically governed by a woman, Portia was subjected to dominance in several instances. Shakespeare, however, had been a little sympathetic in her portrayal. While she was still governed by societal restrictions, even from the grave (in the form of paternal dominance) she exhibited courageous displays of her intelligence and manipulated situations to her benefit. In contrast to Portia, Tagore's Chitrangada has been presented as a princess, the sole heir to her father's kingdom. She has absolute power over her land and her people, who look up to her as their protector. Tagore has added another shade to her personality- she does not mind cross dressing as a male to exert her dominance. The deliberate suppression of her femininity is shown almost as a strategy for wielding power. There is no overt expression of male dominance for Chitrangada, except for her

father's insistence that all her sons would be the future heirs of Manipur and would therefore not be allowed to leave the state, and the fact that Chitrangada has to don the male garb several times during the play, on demands of the State.

Now the question lies- who among these women yields greater leadership power? Will such a woman like Portia be able to survive in Indian society? Before we even try to answer this- the preceding question is- do such women exist in reality? And if they do- under what conditions and using what survival strategies?

### ***Portia's stand***

William Shakespeare wrote his plays during times which were very different from today, both in terms of the eco-political atmosphere as well as the social climate. Shakespeare's society predominantly recognized the male as superior, with a woman's role being restricted to the 'weaker sex'. Liberties, if given to women, were solely at the discretion of men. Pinciss and Lockyer point out, in their 'State of Matrimony' (1989) that a woman in Elizabethan England was considered 'a weak creature' having 'vain phantasies and opinions'- someone to be subjugated. Shakespeare introduces us to this concept through Katherine in the *Taming of the Shrew* (1590). In the play we find Petruchio wielding absolute power over his wife, marrying her against her will and by repeated denials and suppression of her will, almost forcing her to submission. Portia, on the other hand, has been portrayed as more independent, capable of wielding control over her disposition and even manipulating situations to her benefit. The play *Merchant of Venice* (1596) gives ample evidence of her independence where she controls the conditions set around her marriage, ultimately leading to her choice of husband. Compared to Katherine, Portia wields a greater degree of independence, in terms of controlling power. Katherine's independence is only restricted to the power of her tongue. Portia has been given a higher social stand compared to her husband and a higher intellect. Though she is initially introduced as a 'lottery prize' (Maynard) William Shakespeare has allowed Portia the determination to take charge of situations (even in the guise of a man) and grow according to its demands. Portia, unlike Katherine, demands Bassanio get married to her before leaving to save his friend Antonio. Even though she is limited by her boundaries, yet Portia manages to manipulate. She has no qualms about dressing up as a doctor, (something unheard of in Elizabethan England) and venture out of her house (to Venice, along with Nerrisa, also in incognito). She challenges the intellectual

and judgmental ability of the men around her and displays rare presence of mind and wit to save Antonio in the courtroom. Finally by demanding the marriage ring from Bassanio, Portia wields ultimate control over marital privileges allowed by a wife.

Many critics have claimed that Portia's character to have been modeled on Queen Elizabeth I, the reigning monarch of the times. The daughter of Henry VIII, Queen Elizabeth I was a remarkable woman. She received one of the finest educations of her time, from the best available tutors and could write and speak in Latin and Greek, translating verses and using her rhetorical skills to maneuver tidings in her kingdom. With such a patron monarch to please, no wonder it could have considerably influenced the portrayal of Portia as a strong, intelligent and intellectually independent woman of her age. And much like her patron monarch, Portia too exhibited traits of leadership in her own domain. In fact, far from being part of a 'weak sex' Portia has been portrayed as a strong willed woman, capable of taking her own decisions, almost a challenge to the male dominated society of her times.

### ***Tagore's Chitrangada***

Rabindranath Tagore adopts the story of Chitrangada from the Mahabharata. The original story has Chitrangada, the princess of Manipur, as one of Arjuna's wives. Arjuna, during his travels across India, comes to the mystic land of Manipur where he meets Chitrangada and falls in love with her. They get married respecting the matrilineal customs of Manipur which insist on all sons of Chitrangada become future heirs of the State and therefore do not leave their native land.

Tagore's Chitrangada impresses Arjuna initially with her martial skills, leading him to believe that she is a man. Meanwhile, Chitrangada, unable to suppress her feminine desire of seeking love, uses her boon from Kamdev, the God of Love, to transform into a beautiful woman to win Arjuna's affection. However deep down, she wishes that Arjuna loves her, for her real self. The political situations in her country demand Chitrangada don her martial image once again, which incidentally manages to impress Arjuna. Misunderstandings resolved, Arjuna recognises the real self of Chitrangada, and the play ends on a happy note.

### ***Leadership***

Portia and Chitrangada, both ladies wield power in their own way, Portia by subtly manipulating situations to her favour using her superior wit, and Chitrangada, by resorting to

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divine intervention. Both women willingly cross-dress, one to gain access in a male dominated society, and the other, bowing to the demands of state and mind. Socio-economic situations of both characters are similar- both lives being extensively governed by societal norms and pressures.

William Shakespeare composed *The Merchant of Venice* in the 16<sup>th</sup> Century. Rabindranath Tagore remodeled a story from the Mahabharata and published his play in 1892. Though both plays have vastly different settings of time, place and inspiration, a preliminary comparison between them, shows that not much change in the social position of women. Even after a gap of almost two centuries, the social status of women does not show a significant change. The struggles of desires over demands still continue, and to survive under these conditions, both women are shown to wield power within their control to manipulate things to their favour. Both characters display transactional leadership qualities (Bass, 1985); Portia, through her negotiations with her suitors, Bassanio and Shylock, during the courtroom scene; and Chitrangada, with Kamdev and Arjuna himself.

## II. CONCLUSION

- Even with the passage of time and socio-economic changes, women still hold the position of strugglers in society.
- The world is probably waiting for more examples of women leaders to change the rarity complex about them, and identify women's leadership as an acceptable norm.
- Further research needs to be conducted on the social makeup which moulds or restricts women leaders from flourishing.

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## **ECOFEMINISM: RECOGNITION OF SELF EXISTENT IN OTHHAPPU: THE SCENT OF THE OTHER SIDE BY SARAH JOSEPH**

**Anjali Daudbhai Parmar<sup>1</sup>, ArpitaDaudbhaiParmar<sup>2</sup>**

**Asst. Prof. B.H. Gardi Engineering college, Rajkot, Gujarat, India**  
**Asst. Prof. Anand Institute of Business studies, Anand, Gujarat, India**

*Abstract: International women's Day: A call for Empowerment, held annually on March 8, and celebrates the achievements of women across the world. This day is dedicated to the many acts of determination and courage where women have taken a stand for themselves and others. The women of today need to seek the power within them. The present paper is an attempt to emphasize on the recognition of self existent, quest for identity, and struggle for survival of women in Otthappu: The Scent of the other side. Ecofeminism as an ideology and movement finds that the oppression of women is interlinked to the oppression of nature with the same masculine centered attitudes and practices concerning to the patriarchal society. Ecofeminism has its roots in literature also.*

*As Carolyn Merchant points out, "We make by act trees and flowers to come earlier or later than their seasons, and to come up and bear more speedily than their natural course they do. We make them by act greater, much more than their nature, and their fruit greater and sweeter and of differing taste, smell, color and figure from their nature."*

*This transformation of nature occurred due to the exploitation of growing capitalism and materialism. Thus nature came to be seen as more like a woman to be raped and even the violation of nature is linked with the violation of women. The protagonist of Sarah Joseph's novel rightly gives the answer of Ayn Rand's the question, isn't who is going to let me; its' who is going to stop me by their revolutionary steps through out the novel.*

*I also argue that women in the fiction written by Indian women writers have ambivalent attitude towards nature as I found in Margalitha, the protagonist in this novel. This paper will also examine the cultural and spiritual ecofeminism as ecofeminism is an ideology for the recognition of women, for the preservation of nature and for the sustenance of life on earth.*

## I. INTRODUCTION

Ecofeminism grew out of radical, or cultural, feminism rather than from liberal feminism or socialist feminism identifying the dynamics largely fear and resentment behind the dominance of male over female. Ecofeminism is both an ideology and a movement aimed at the welfare of women and nature. It argues that there are important connection between the domination and oppression of women and domination and exploitation of nature by capitalist-patriarchal attitudes and practices. Today our situation as a human being on this planet are as following: the beautiful system of our planet is being violated, polluted, degraded and resulting in damaged yet very less people showing their concerns towards the GAIA-That is The Earth and conscious about the crisis like in our own country.Ecofeminism grows from the idea that woman's ethics are closer to nature than man's and revaluefeminine traits.

As **Carolyn Merchant** points out, "We make by act trees and flowers to come earlier or later than their seasons, and to come up and bear more speedily than their natural course they do. We make them by act greater, much more than their nature, and their fruit greater and sweeter and of differing taste, smell, color and figure from their nature" (Shivavandana, *Staying Alive: Women, ecology and survival in Indai* , New Delhi,1988, p17)

This transformation of nature occurred due to the exploitation of growing capitalism and materialism. our farms are losing four billion tons of topsoil a year; the groundwater and soil are being poisoned by pesticide run-off and toxic dumping, the groundwater table itself, accumulated over thousands of years, is only to serve the profits of agribusiness and developers; even the nuclear power industry has generated much more than enough plutonium to poison every creature and ecosystem on Earth and has no idea how to store it safely; we're losing 200.000-300.000 acres of wetland habitat every year. Gradually men were separated from nature by development and have continued to widen the gap through further development.Thus nature came to be seen as more like a woman to be raped and even the violation of nature is linked with the violation of women.

As a result, Men devalued nature and the natural. While on the other hand, Women were also devalued and the patriarchal society took hold, devaluing and exploiting the earth and women. The earth must be valued because people are dependent upon it for life. All life on earth is linked together; therefore, exploiting one life hurts all the others. Women are hurt

most by the exploitation of the earth because they are the most vulnerable in patriarchal society. The main focus is on women who are more at risk because they suffer double oppression of poverty, race, education, or nation. As we are shaped by the language, symbols, rituals, "myths," and behaviour patterns of our cultural tradition. So culture is both the problem and the solution, both our curse and our hope. The Patriarchal society, in which the male definition of reality is normative and in which fear of women and nature set the stage for biocide, must be named as the problem. As a radical/cultural movement, it uncovers the deep structures and motivations that guide and stimulate all forms of domination. These women are seen as the most vulnerable of the vulnerable and it is these women who are being victimized more and more by Western development. Westernization actually decreases the quality of life for women in developing countries. Traditional agricultural methods are abandoned, and natural resources are taken or destroyed. Men must move to the cities to obtain jobs, but it is the women who are now left alone to work longer and harder to acquire less food and needs for their children. The focus of Ecofeminism is not on saving trees, animals, or soil because it is sacred, but rather because it is necessary for the survival of people. In this paper, I focus on the fundamental issue of the impact of Social, Political, Economic and Psychological on women and environment, in an eco-feminist perspective. It also brings out and analyses the novel *Othappu: The Scent of the other side* with the light of this. The late 20<sup>th</sup> century has identified Ecofeminism as a movement that speaks for women, environment, and all marginalized group. According to Vandana Shiva and Maria, Ecofeminism is about the similarity of society's relationship with nature and woman. Ecological destruction and industrial catastrophes constitutes a direct threat to everyday life. They also talked about the rising of women everywhere and protect life from the capitalist patriarchal world system.

Sarah Joseph, an eminent writer and social activist, in her author's note, talks about her teenage longing to be one with Christ. And the way to be with Him was to become a nun. But Sarah Joseph did not get the call from God. Instead she chooses to become writer but never abandoned Christ. *Othappu* is her search for Christ. It is both the quest for spirituality build on norms of social, economic and gender justice. There are three major wings of ecofeminism which are prime importance in defining the connection of woman and nature that are Cultural, Spiritual and Social Ecofeminism emphasises on the natural connection between woman and nature and supports the concept of **"Mother Earth" and "Femininity of Nature"**.

## II. SARAH JOSEPH'S NOVEL OTTHAPPU: THE SCENT OF THE OTHER SIDE

Othappu, the book with a blemished female face and yellow round patch, originally written in the tongue of Kerala, Malayalam and translated to English by ValsonThampu and is the third in a trilogy of novels- the other two being AlahayudePennamakkal (1999) which won a Central Sahitya Akademi Award, and Matathi (2001)- and Othappu(2003),a winner of two state level awards, andrecently won the Cross World prize, describes the aftermath of the nun Margalitha's departure from the convent and dealing with the other side Christianfaith. It raises the issues like the freedom of the individual or the lack of it, spirituality, family, self consciousness, religious society.

This novel opens with sister Margalitha's agony, who runs away from the convent in search of God. She chooses to walk out by managing to open the door of the convent and walked down the steps like the wind that never returns. And Fransis Roy Karikaran says, "the wind blows this way and goes. The same wind blew yesterday. After wandering about it will return as the wind of tomorrow"( Ibid)

Entering a convent to become a nun and leaving a convent to re-enter the world as a defrocked nun are both difficult decision. Freedom and Choice are the most basic factors of human condition. The structural and ideological circumstances limit the total freedom and absolute choice of human. This is so with women. Those who risk their lives in this case are called feminists which we can found in our protagonist Margalitha. Sarah Joseph says as a feminist:

"I am proud that I am born a woman. I feel fortunate to be living in an age that harkens to the promising voice of women. As I am not male writer,I have no compulsions to reproduce the values of the ruling class. The culture of the dominant class is against woman, just as it is against those low of caste[.....] my duty is to write fearlessly about women- woman who denied self determining rights over their own bodies by oppressive gender regime."

She thought, wrote and worked intensely for women's liberation, mobilizing women's movements to resist suppression and denial of dignity. She has an abiding faith in the

potential of women. Except her, there is no other writer in Malayalam who has shown such courage in word and deed, combining the power of creativity and the adventure of activism.

The Malayalam word Othappuis a case in point. It means faltering, and thereby causing others to falter or 'stumble', that is cause someone to loose faith and turn to evil ways. The fear of causing 'Othappu' is to enforce nervous conformity in others with motive of controlling people. According to Sarah Joseph the closest equivalent is 'scandal'. But the word 'scandal' approximate to Othappu only in a limited, lexical sense. By the close reading of this book, I argue that translating Othappu as a scandal would be unfair to the spirit of the text. So the translator has given the title 'The scent of the other side' which is not literal but imaginative and thematic and appropriate.

Lokame Yatra (farewell, O world), an autobiographical poem by sister Mary Benigna is a very powerful and poignant poem on the theme of leaving a life of worldly attachments and joining cloister. It is focusing on the pangs of the separation from home and its familiar world of private joys which is sublimated into accepting a lofty plane of spiritual communion with Divine Love from where 'There is no return.' Sarah also writes about the return of such anon, the scandalous nature of which act has not diminished in intensity. It would be incorrect to describe story of this novel as that of guilt ridden priest and a fallen nun. Her narrative style zigzags between sublime heights of poetry and serious conceptual musings. The protagonists are interwoven between the strands of celebration and sentiments.

The protagonists Margalitha belonging to opposite backgrounds having entirely different expectations and notions regarding religious vocation for which she decided to become a nun, and responded in opposite ways till the ends to situations which came to her path. Her entries into and exits from the religious calling are based on opposing causes. In both the cases Margalitha and Karrikaran, escape from the religious vocation though their specifics are different. Firstly, they choose the religious vocation from entirely different family backgrounds. There are also opposing worlds in the novel like the affluent home of the Margalitha and poor house of Karrikaran; the Church and Priestly Inhabitants under Vicar Danial Achen and Pattippunyalachan's hut-open to the woods. Even in the novel, Margalitha's character itself contains two binaries; a calling of a nun and the call for her womanhood.

The young Karrikaran in the quest of peace who grew up in poverty and social neglect, enters in the world of peace, love and service, he is a slum dog millionaire. He found comfort in the practices of the Church. It opens up a new world of possibilities. Paradoxically, it was a far greater renouncement for him to give up the priesthood, betraying his parents and siblings and family than it was to embrace it. And yet he is totally helpless. He has his doubts and challenges, but his response is totally selfish. He seeks peace for himself. On the one hand he knows that he is attracted to Margalitha; on the other, he recognizes that the Church discriminates between its followers on the basis of their caste, community, and financial position and he is disgusted with this practice of the church. He tries to join Margalitha on her path and for a while, they live as a couple, outside all the conventions. But he is too weak that he leaves her as soon as he realizes that she is pregnant with his child.

On the other hand, Margalitha, the only daughter of a catholic family who sacrificed an affluent home, enlightened father, wealth, charm- everything to join the religious order because she wanted to shift from being served to serving others. "For days and nights, every moment, I considered and reconsidered. I reasoned with Jesus. He tells me not to come to Him in grab and prayers of hypocrisy or to choke my soul."

She could not justify to herself, the prospect of remaining confined to the nun. The same courage of conviction that inspires her decision to part with worldly life- "I want to join Convent" rings in her voice as she asks the ration dealer's wife for help to earn living: May I sweep the ration shop?' Her self reliance and courage is also shown when she refuses her mothers' gift of her share of the family property. In search of God, first she leaves an affluent family to take the vows of chastity, poverty and obedience. At the convent she experienced humility, meekness and obedience only as mere words, nothing more. She breaks no vows that she has taken until she leaves. When she returns to her family, her mother, brothers and sisters in-law are so horrified at the dishonor she has brought upon the family that as a result she is thrown into virtual dungeon for three days. The family does not so any concern for her, so she leaves the home and goes from one refuge to another, from the home of Kasseessans, a Syrian Christian couple; to the jungle to meet father Augustine who is a social reformer and Christian free thinker. Meanwhile, she has already been given an orphan child to take care. She undergoes mental and physical pain, but she truly transcended the concerns of the world and reached that state, when she can forgive all and accept all in a blend of selfless love

and compassion- the orphan child of an unknown street woman and her unborn child, whose father-Karrikaran has fled from her as escapist. As she started believing in the Gospel words: "Man shall not live by bread alone" Luke 4:4(New Testament)

Do not worry about the food and drink you need in order to stay alive, or about cloths for your body... Mathew 6: 25-34(New Testament)

### III. CONCLUSION

- By the end of this novel, Margalitha is alone with the little orphan Nanu and her unborn baby, but she has discovered her mission which will spread a new Gospel- the Gospel of Faith in the savior of the poor and the wretched.
- Margalitha is an othappu, or we can say an offence to all the patriarchal institutions- family, church, law, and even educational pedagogy. In Indian history, we have female forces of liberation as a part of Bhakti Movement such as Mirabai, Akkamahadevi, Janabai and so on. In Othappu, Margalitha's personal escapism, inherent in such liberation stories as she takes up the mission of service- the service of humanity through a maternity and motherhood that can mother the children of the earth, born and unborn.

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## AGRICULTURAL ISSUES AND ECO-FEMINISM

**Rutal Mahajan<sup>1</sup>**

Assistant Professor, Computer Engineering Dept., SNPIT&RC, Umrakh, Gujarat, India

**Abstract:** *India has a predominantly agrarian economy. 70% of her population is rural; of those households, 60% engage in agriculture as their main source of income. It has always been India's most important economic sector. In this important agricultural sector woman plays a vital role, because it is largely a household enterprise. 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 per cent of women. Almost 50 percent of rural female workers are classified as agricultural laborers and 37% as cultivators. About 70 percent of farm work was performed by women. It is observed that women play a significant and crucial role in agricultural development and allied fields including, main crop production, live-stock production, horticulture, post-harvesting operations, agro/social forestry, fishing etc.; it is a fact long taken for granted but ignored since ages. There are certain issues faced by women involved in agriculture. In this paper an attempt has been made (i) To study the role of women in agriculture and (ii) To study the issues faced by women and its possible solutions (e.g. gender discrimination in land, labor and wage market etc)*

**Keywords:** Agricultural Issues, Eco-Feminism, Farm Women, Technological solutions.

### I. INTRODUCTION: AGRICULTURE & WOMEN

Woman is the backbone of agricultural workforce but worldwide her hard work has mostly been unpaid. She does the most tedious and back-breaking tasks in agriculture, animal husbandry and homes. Therefore, without intellectual and physical participation of woman, it may not be possible to popularize alternative system of land management to shifting cultivation and promote the care of soil and health of economic plants and animals. It is a fact that the women of rural areas contribute to agricultural work in addition to their domestic work. Presently, they constitute one-third of the agricultural labor force and about 48 per cent of self-employed farmers. Furthermore, management and involvement of Indian women in farming enterprise has been on rise recent years especially in better endowed rural regions.

They have conventionally been both experts and producers of food from seed to kitchen. There are certain issues with women working in agriculture which is discussed in following section II. To resolve such issues and women rights some movements and efforts are started which were collectively known as feminism. Eco-feminism grows from the idea that a woman's ethics are closer to nature than a man's and it revalues feminine traits, which is described in Section III.

## **II. AGRICULTURAL ISSUES FACED BY WOMEN**

Women world-wide, are often the first ones to notice environmental degradation. Women are the first ones to notice when the water they cook with and bathe the children in, smells peculiar: they are the first to know when the supply of water starts to dry up. Women are the first to know when the children come home with stories of mysterious barrels dumped in the creek: they are the first to know when children develop mysterious ailments.

Many environmental critiques have shown that how control over and exploitation of nature is linked to control over and exploitation of human beings. High technology agriculture and forestry in the third world, which is ecologically destructive, also strengthens control of elites and structural social inequality, increasing for example control over the economy, especially at the expense of women. They become a privilege for those who can afford to pay for them. All those who are without market power (especially the poor, women and children) become the losers and the issue of human justice and destruction of nature converge.

Some of such problems and needs of women working in agriculture are described here.

1. Agriculture in India accounts for 37% of India's GNP and according to the National Sample Survey organization data, employs 70% of the working population and about 84% of all economically active women. However, some argue that 84% is an underestimate. In reality there are few women in rural areas who are not 'farmers' in some way, but are working on the family farm, working as wage labor, or working as share croppers.
2. In most of South Asia, the majority of poor women depend on agriculture for their livelihood (even more than men), who have broader opportunities. In rural India in 1993-94, 86% of women workers were in agriculture, compared with 74% of men.

3. A disproportionate number of those still dependent on land are women in India. 58% of all male workers but 78% of all female workers, and 86% of all rural female workers, are in agriculture. The irony however is that they do not have control over agriculture.
4. De-facto female headed households range from 20 to 35% of the rural households (widows, deserted women as well as women who manage farming when their men migrate).
5. 66% of all women agricultural laborers are "Dalits" earning Rs 8 to Rs 25/- per day.

The problems of women in agriculture resemble the same 'progressive set of problems'. The problems relate to land ownership, security of tenure, land quality issues in cases where land ownership is assured, and finally, land management issues in terms of agriculture and the support systems it requires. Any changes in land ownership and agricultural patterns affect women far more than men (positive or negative), given the existing gender roles that women are expected to fulfill, mainly related to management of the household in their reproductive roles - fuel wood collection, fodder collection, livestock tending in general, food security needs and so on. Their dependence on agriculture, on common lands, on forests and water is that much more high and acute.

***F. Land ownership issue:***

Access to and control over land resources is the first issue related to women in agriculture. Connected with this are various other issues like availability of credit – formal or informal, power to make decisions (regarding cropping, markets), access to formal extension support systems and so on. Although women do the majority of work in agriculture at the global level, elder men, for the most part, still own the land, control women's labor, and make agricultural decisions in patriarchal social systems. Further connected with this is the fact that women are often not considered as farmers who also need training support, capacity building with regard to information and technology, extension advice and so on. Women's land rights are closely connected to right to livelihood, right to food, and their reproductive rights and so on as empirical studies have shown. It is well known that land-based activities usually generate more income and carry less risk than non-land based activities that women are often encouraged to take up even in rural areas by many 'development schemes'. Even for off-farm activities to succeed, a little land was found to be beneficial. "In all states of India,

rural households with land were able to earn substantially more from off-farm activities than the landless households

***G. Security of Tenure issue:***

Prevention of land alienation and the ability to hold on to land depends on a variety of issues including legal frameworks protecting such tenures as well as institutional, technological and policy frameworks that support such security (by ensuring productivity of land in a sustained manner). Even in watershed development programs which seek to increase the productivity of lands amongst other things, women have been marginalized stemming from the earlier deficiency in land ownership itself. Agricultural transformation directly affects security of tenure of land. It has been found that shifts from food crops to cash crops tend to marginalize women further. In the case of the Nair community in Kerala, the commercialization of agriculture and the subsequent demand for land is supposed to have eroded women's traditional land rights. It is also known that where women own land, they own more marginal land and therefore, may need separate kind of investments.

***H. Ergonomic issue of farm women due to lack of women friendly tools and technology:***

A considerable number of adverse health conditions, including musculoskeletal disorders are linked to agricultural work. Much of agricultural equipment aimed at men with the assumption that they will somehow automatically benefit women though ergonomically characteristics of women are different than men workers. The application of ergonomics in designing and improving work stations has the potential to reduce musculoskeletal disorders associated with strenuous agricultural tasks.

***I. Financial support and agricultural services :***

Poor women are less able to purchase technology to adapt to climate change due to limited access to credit and agricultural services and technology. Another issue is of technologies like pesticides and the health impacts that it causes for women. Women are known to be more vulnerable to the adverse impacts of pesticides than men. However, little or no attention is paid to the issue while pesticide use goes on unabated in the country. Food security of the families is affected directly and indirectly.

### III. ECO-FEMINISM

Movements all over the world that are dedicated to the continuation of life on earth, like the "Chipko" movement in India as shown in fig.1., Anti-Militarist movement in Europe and the US, movement against dumping of hazardous wastes in the US, and Green Belt movement in Kenya, are all labeled as "eco-feminist" movements. In Sweden, feminists prepare jam from berries sprayed with herbicides and offer a taste to members of parliament: they refuse. In Canada, they take to the streets to obtain signatures opposing uranium processing near their towns. In the United States, housewives organize local support to clean up hazardous waste sites. All these actions are examples of a worldwide movement, increasingly known as "eco-feminism," dedicated to the continuation of life on earth. These movements attempt to demonstrate the "resistance politics" working at the micro-levels of power and point to the connections between women and nature. Although the roots of eco-feminism can be located in the work of women gardeners, outdoor enthusiasts, environmental writers, botanists, scientists, animal welfare activists, and abolitionists over the past two centuries, eco-feminism's first articulation in the 1980s was shaped by the convergence of the peace, antinuclear, and feminist movements.



Fighting for a cause...the Chipko movement

**Figure 1: Chipko movement**



**Figure 2 : Green belt movement**

Women's participation in movements in India goes well into India's past. In the first phase of their movement in pre-independence era, women were mainly involved with National liberation struggle. Women's organization focused on constitutional equality and amendment of Hindu laws. After the independence in the mid 1960s and early 1970s, Indian

women were actively participated in Naxalbari movement and some regional tribal revolts against the lopsided development policies of the state. Issue of environment and ecology entered the mainstream discourse on development and social movements after the conference on Environment and Development. The Indian environmental movement also represents a wide spectrum of social conflicts on dwindling natural resources. Chipko Andolan , Narmada Bachao Andolan, opposition of Tihari, Koelkaro and Subarnrekha Dams, Chilka lake and Coastal people movements and Singur movement are considers as ecological movement. It mainly concerned with the activity that impoverish local communities, dislocations, depletion of fish and destruction of forest.

#### **IV. CONCLUSION**

- The women's role in movements has given agency and empowerment to them. From supportive role they accepted active role and became partners in the movement, were involved in the decision making process and gave direction to the movement. Though eco-feminism has not yet developed into an independent social movement in India but in light of above observation we can see it happening in grassroots level through women empowerment.
- It also proves symbiotic relationship between eco-feminism and women empowerment

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## FEMINIST MOVEMENTS AT GLOBAL LEVEL

**Sneha G. Patel<sup>1</sup>, Pranita R. Dhote<sup>2</sup>, Dhanisha N. Kapadia<sup>3</sup>**

Assistant Professor, E & C Engg., SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

Assistant Professor, E & C Engg., SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

Assistant Professor, E & C Engg., SNPIT & RC, GTU, Umrakh, Bardoli, Gujarat, India

**Abstract:** *Feminism describes a culture in which women, because they are women, are treated differently than men in that difference of treatment, women are at a disadvantage; feminism assumes that such treatment is cultural and thus possible to change and not simply "The way the world is and must be"; feminism looks to a different culture as possible, and values moving towards that culture. Feminism consists of activism, individually and in groups, to make personal and social change towards that more desirable culture.*

**Keywords:** Feminist movement, Independence, Violence, Women's empowerment

### I. HISTORY

India is a vast and complex capitalist country having the largest liberal democracy in the world with a population of over 1 billion, India is not easy to assess. Viewed through a western perspective it can often seem an impenetrable place. Often we see the Indian woman cast as a victim of patriarchal and religious control. In order to evaluate the condition of women in India today it is necessary to first look at some of the fundamental changes that occurred through the 19th and 20th centuries; in particular the nationalist and independence movement. These movements and the changes they brought about in India fondly altered women's standing in society [5].

### II. INTRODUCTION

Women's movements are among the most global of modern social movements. From nineteenth-century Canadian women's suffrage campaigns to recent direct actions for sustainable development in India, wherever women's movements have been established, national organizations and local grassroots groups have worked together for the interests of women and girls. Varied understandings of women's interests arise from differences in

gender, race, class, cultural, religion, and sexuality, as well as from global divisions of wealth and power.

The goals and structures of women's movements reflect the commonalities as well as the differences among women. For example, feminist movements tend to be associated with the aspirations, and the opportunities, of middle-class women. Feminist movements include women's rights movements focusing on the goals of equal rights under the law and equal access to education, careers, and political power; women's liberation movements that challenge cultural patterns of male domination in the family and personal life through strategies that raise the consciousness of women of their own oppression, often within the context of women-only groups; Black feminist movements that address racism along with sexism; and socialist feminist movements that see women's empowerment as tied to the role of government, labor and civil society in securing the entitlements of all citizens to equity and social security [6]. The activists in feminine movements tend to be working-class women organizing to address problems of poverty and sexism and their devastating effects on the health and welfare of their families.

Violence against women strikes countless women in epidemic proportions across the globe. At present, it is treated as the most pervasive violation of human rights and a serious impediment for development.

### **III. MEANING OF FEMINISM**

Feminism is defined as a diverse variety of beliefs, ideas, movements, and agendas for action. Feminism consists of ideas and beliefs about what culture is like for women just because they are women, compared to what the world is like for men just because they are men. In ethical terms, this form or aspect of feminism is descriptive. The assumption in feminism is that women are not treated equally to men, and that women are disadvantaged in comparison to men.

Nowadays violence against women is recognized as a significant global problem, and people are more aware of the frequency and consequences of various types of violence, such as domestic violence, rape, harassment at work, sexual abuse etc. The Indian government attempts to stop violence against women have included the development of political networks at local, national and global levels [1]. There has been a globalization of demands to restrict

men's violence against women by the use of legal regulation and to provide resources to women who have suffered from violence.

Movements to protect women from men's violence and sexual assault were found at the end of the 19th century under the banner of 'Global Feminism', which provides links to women activists at both national and international levels. Women have not been passive within these ever-changing social and political contexts. All over the world women have been campaigning for women's rights and social justice for decades, and have joined movements as a vehicle for achieving their goals [2].

#### **IV. INDIAN FEMINIST MOVEMENT: CURRENT ISSUES AND DEBATES**

Due to feminism and the influence it was beginning to have on women's attitudes, especially within the family, counter-movements against feminist ideas began to be initiated by sections of traditional society.[7] The individual support work that women's centers did involved them with people's lives in a more intimate way.

The emergence of "Feminism" has been a powerful challenge to the prevailing power structures and gender equations at the level of the family, the economy and the polity. The term "feminism" evokes many positive associations and connotations when used in the Western context. This revolutionary movement played a vital role in liberating and recycling the status of women which improve women's own awareness and their struggles against power structures which excluded them from equal participation in many aspects of the economic, social and political life of their society. [3]

Women's movement is not only restricted to campaigns and agitations, the feminists are actively involved in running shelters for battered wives and women who are victims of violence and also provide counseling and legal aid. They help in forming self-help groups to make women economically self-reliant. They conduct training workshops on various issues. The success of the women's movement has not been in terms of the laws passed or the number of women appointed to office but in the fact that it has brought a new consciousness on the entire question of women in the Indian society [4]. Still a large majority of Indian women live below the poverty line leading miserable lives. Despite the long history of women's struggle, Indian women are one of the most backward today in terms of literacy, maternal mortality, longevity, employment and sex ratio.

The women's movement in India goes back to more than a hundred years but its composition, its agenda, its form and style, its outreach, its inclusiveness have been changing over the years. The National Alliance of Women is a national network of women. It is an umbrella organization and affiliation or membership is open to all progressive minded women's groups and institutes, non- governmental organizations, women workers, women's unions, individuals and other who share the principals, objectives and values of NAWO.

## V. CONCLUSION

Feminism had branched into a series of activities, from the production of literature to slum improvement work, employment-generation schemes, health education and trade unions. Feminists were more fragmented than ever before in post independence period because they couldn't see a common enemy nor even attempted to identify the enemy in general terms.

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## ECOFEMINISM: WOMEN AND LIFE ON EARTH

Shah H.<sup>1</sup>, Shah B<sup>2</sup>, Chaudhari D.<sup>3</sup>

Assistant Professor, Vidyabharti Trust College of Pharmacy, Umrahk, Bardoli, Gujarat, India<sup>1,3</sup>

Professor, Department of Chemistry. Veer Narmad South Gujarat University, Surat, Gujarat. India.<sup>2</sup>

**Abstract:** *Feminism can be defined as the thought and movement toward the political, economic and social equality of women and men. Ecology is the study of the relationship between human groups and their physical and social environments. It involves educating women about the environment in relation to their homes or homemaking while focusing on monitoring the quality of their water, air and nutrition. Ecofeminism is about connectedness and wholeness of theory and practice. Ecofeminism brings together elements of the feminist and green movements, while at the same time offering a challenge to both. It takes from the green movement a concern about the impact of human activities on the non-human world and from feminism the view of humanity as gendered in ways that subordinate, exploit and oppress women. This review expresses the fundamentals of ecofeminist thought, revisits three defining movements in ecofeminist history and see where ecofeminism is today.*

**Keywords:** Chipko Movement, Ecofeminism, Environment, Green Belt Movement

### XVIII. INTRODUCTION

The past few decades have witnessed an enormous interest in both the women's movement and the ecology (environmental) movement. Many feminists have argued that the goals of these two movements are mutually reinforcing; ultimately they involve the development of world views and practices that are not based on male-biased models of domination.<sup>1</sup> Ecofeminism, a 'new term for an ancient wisdom' grew out of various social movements - the feminist, peace and ecology movements - in the late 1970s and early 1980s. Though the term was first used by Francoise D'Eaubonne it became popular only in the context of numerous protests and activities against environmental destruction, sparked-off initially by recurring ecological disasters. The combination of the "eco" and the "feminist" ultimately prevents it from becoming another reductionist theory of oppression. Elements of the feminist movement, the peace movement and the environmentalist and green movements can be seen in ecofeminism. It emerged in the mid-1970s alongside second-wave feminism and the green movement.

Ecofeminism was originally associated with the view that women and nature are connected in morally significant ways because both are identified with femininity (or traits labeled "feminine"). Ecofeminists therefore took women and nature to be connected because, as providers of life, sustenance, and creativity, they are similarly important and valuable, and their strengths are similarly controlled or violated by men (or "patriarchy").<sup>2</sup>



Figure 1: Indian ecofeminist Dr. Vandana Shiva

#### XIX. ECOFEMINISM FUNDAMENTALS

An Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women. In ecofeminist literature, ecofeminism is often described as the belief that environmentalism and feminism are intrinsically connected. Throughout many cultures, women have historically held the role of primary food, fuel and water gatherer for their families and communities. Because of this, they have also had a major interest in trying to prevent or undo the effects of deforestation, desertification and water pollution. Some ecofeminist writers unabashedly believe such oppression is patriarchal while others choose to imply that it is. Either way, the link being made between women and nature is evident. But while some ecofeminists view the link between woman and nature as empowering, others believe it's imposed by patriarchy and is degrading.

Ecofeminist literature asserts that the notion of power must be restructured. Collaborative relationships should be nurtured instead of a power dynamic.<sup>1</sup> Underlying much of the activism is the aim of creating an interconnected community, absent of

patriarchal or other forms of hierarchy. An ultimate goal might be described as a reality where all life commands its own essential value. No matter the differing approaches or schools of thought, one thing is certain -- ecofeminism is a global, multi-issued movement with an ever-growing community of activists and theorists. Ecofeminism begins with awareness of the beauty (or "moral value") of the natural world, and the human tendency toward compassion and caring. From this awareness, ecofeminism aims not only to understand and criticize oppressive divisions, but also to revive, craft, and draw attention to alternatives. The real power and promise of ecofeminism therefore lies not in its critique, but in what it discloses about the possibilities within, beneath, and beyond domination.<sup>3</sup>

## XX. ECOFEMINIST HISTORY

1. Late 19th and Early 20th Centuries: Ecofeminism was coined as a term in the 1970s. Beginning in the late 19th century women worked in efforts to protect wildlife, food, air and water. Susan A. Mann an eco-feminist and professor of sociological and feminist theory consider the roles women played in these activisms to be the starter for ecofeminism in later centuries. Mann associates the beginning of ecofeminism not with feminists but with women of different race and class backgrounds who made connections among gender, race, class and environmental issues.<sup>1</sup>
2. 1980s & 1990s: After the beginning of the environmental movement in the early 1970s intersections among feminists and other social justice movements emerged. The feminists that took interests in these movements explored how oppressions were linked through gender, race, class and ecology, as well as species and ideas of nationhood. These feminists developed texts, such as *Women and Nature* (Susan Griffin 1978), *The Death of Nature* (Carolyn Merchant 1980) and *Gyn/Ecology* (Mary Daly 1978). These texts helped to propel the association between domination by man on women and the domination of culture on nature. Eventually, challenging ideas of environmental classism and racism, resisting toxic dumping and other threats to the impoverished. However, in the 1990s the advancing theories in ecofeminism began to be seen as essentialist. Through analysis done by post structural and third wave feminists it was argued that ecofeminism equated women with nature. The essentialist argument views Eco feminists as goddess worshippers, who are anti-intellectual.<sup>1</sup>

3. 1990s – Present: Ecofeminisms in the 1990s dealt with a lot of criticism. The patriarchal dominance continued to grow. Feminist thoughts surrounding ecofeminism grew in some areas as it was criticized, vegetarian ecofeminism contributed intersectional analysis, and ecofeminism that analyzed animal rights, labor rights and activism as they could draw lines among oppressed groups. However, the inclusion of non-human animals also became to be viewed as essentialist. Ecofeminism as it propelled into the 21st century became aware of the criticisms and ecofeminism with a materialist lens began doing research and renaming the topic, i.e. queer ecologies, global feminist environmental justice and gender and the environment.<sup>1</sup>

## XXI. ECOFEMINIST MOVEMENTS

Dr. Wangari Muta Maathai is arguably best recognized for her development of the Green Belt Movement. She was the first African woman and the first environmentalist to win the Nobel Peace Prize (2004). She was also the first woman in East and Central Africa to earn a doctorate degree [source: NobelPrize.org].<sup>4</sup>

The Green Belt Movement started as a local community tree planting effort. The group of women addressed the lack of local water, the effects of soil erosion and the rising challenges caused by their area's deforestation. As with the women in India, the women of the Green Belt Movement recognized that by protecting and replenishing their natural environment, they were also laying the groundwork toward equitable economic development. While serving on the National Council of Women in 1976, Maathai introduced her idea to plant trees to conserve the local environment and improve the community's quality of life. As interest widened, Maathai developed her local tree planting effort into a grassroots organization that spread to other African countries and eventually became the Green Belt Movement. Maathai has helped women plant more than 30 million trees on their communities' farms and school grounds. Upon receiving the Nobel Prize, Maathai said that the movement was about "inspiring people to take charge of their environment, the system that governed them, their lives and their future" [source: The Green Belt Movement].<sup>4</sup>

In 1974, a group of about thirty women in the Himalayas of Northern India united to save more than 10,000 square miles of forest watershed. Deforestation in the Himalayan

forests had caused landslides, flooding and major soil erosion and had forced women villagers to hike further up the mountains to gather fuel. Now known as the Chipko Movement, Hindi for "to cling," the name reflected the protesters' practice of throwing their arms around the trunks of trees marked for chopping and refusing to move. This practice and term later became popular in other areas of the world and was popularly called "tree-hugging." Only a few years later, an ecofeminist movement in Kenya also embraced the importance of trees. Vandana Shiva was a participant in the Chipko movement during the 1970s and is considered to be one of the foremost ecofeminists today. Shiva was trained as a physicist, but began her work as an environmentalist and ecofeminist activist while participating in Chipko. In 1988, Shiva's book, "Staying Alive: Women, Ecology and Development," grounded her in the ecofeminist canon. It also opened discussion of the environmental struggles of women in Third World nations.<sup>2</sup>

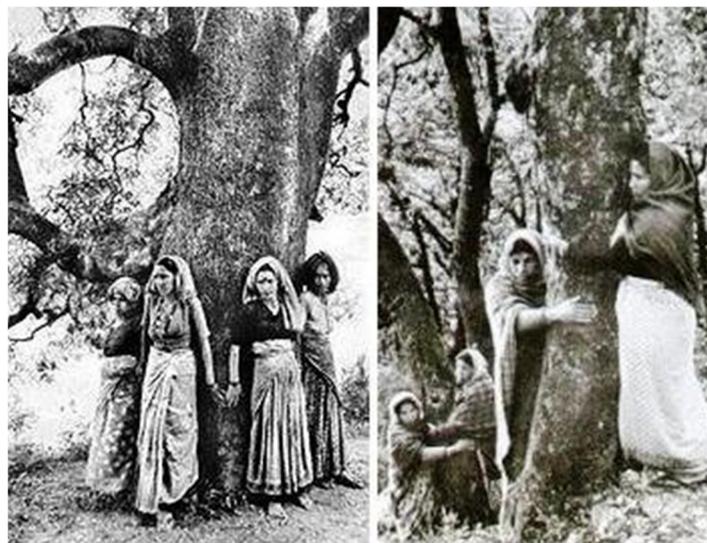


Figure 2: Chipko Movement

Shiva has formed organizations that directly counter environmental and ecological threats in India. She leads the Research Foundation for Science, Technology and Ecology (RFSTE) -- through which she began a research initiative on ecological sustainability called Navdanya, meaning nine crops. In a letter posted on her Navdanya Web site, Shiva wrote, "For me, ecology and feminism have been inseparable" [source: Navdanya].<sup>2</sup>

Roughly during the same time that the Green Belt Movement was taking off, the Love Canal disaster in upstate New York was gaining attention. Love Canal, a neighborhood situated in Niagara Falls, was built on land adjacent to a chemical landfill site. In 1978,

twenty-some years after the neighborhood had been built, chemical waste started to leak through the soil and pool up in lawns and streets across the neighborhood. A number of families reported unexplained chronic illnesses that later were linked to the chemical waste. President Jimmy Carter eventually declared a state of emergency and hundreds of Love Canal families were relocated and reimbursed for their homes by the government. Love Canal homemaker Lois Gibbs became concerned for her children when they began exhibiting chronic, unexplained illnesses. Gibbs became an activist in 1978 and started working on behalf of her neighborhood in an effort to investigate the area's health concerns. Gibbs helped form the neighborhood's homeowner's association and filed reports with Niagara Falls' city officials, complaining of odd odors and the appearance of unidentifiable substances. However, city officials were slow to respond. As the investigation continued, dozens of residents came forward, attesting to unexplained illnesses, miscarriages and birth defects. Through the residents' research and activism, they eventually discovered that their neighborhood rested on tons of chemical waste. Based on her experience and desire to help others, Gibbs went on to establish the Center for Health, Environment and Justice.<sup>3</sup>

## XXII. CONCLUSION

- Elements of the feminist movement, the peace movement and the environmentalist and green movements can be seen in ecofeminism.
- Women participated in the environmental movements, specifically preservation and conservation much earlier than this.
- Feminist activism of the 1980s linked ideas of ecology and the environment.
- The Green Belt and Chipko Movements and Love Canal all have one thing in common -- the leadership and activism of strong and persistent women.

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**S. N. PATEL INSTITUTE OF TECHNOLOGY & RESEARCH CENTRE**  
(A Vidyabharti Trust Institution)

Vidyabharti Campus, At & Po Umrakh, Ta: Bardoli, Dist.: Surat,  
Gujarat, India, Pin: 394345

Ph.: +91-2622-224581, 220581, Fax: +91-2622-225458

Web site: [www.snpitrc.ac.in](http://www.snpitrc.ac.in)

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