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Editorial

To cite some lines of Tolstoy's one of master pieces, 'Anna Karenina', "All happy families resemble one another, each unhappy family is unhappy in its own way". Unless men and women walk in equal footing the society will be out of track leading to chaos in the family and society. That is why it is said men and women are just like two sides of a coin. When issues like 'divorce', 'Talak' come to view we feel ashamed of ourselves being the civilised people of the twenty first century. Any sort of discrimination, torture and humiliation to women can be called a disgrace to the whole women community. It is disheartening to state that, now we find incidents of humiliation and torture to women in every moment. Government have taken varied steps to stop any sort of humiliation and torture to women but it has not been uprooted so far. At present a good number of women by virtue of their merit and calibre have proved their contribution in various fields. If we come forward to help them, then society must progress to the expected level.

Two important points to empower women in rural area include provision of education at least up to secondary / higher secondary level along with uplift of their economic standard. The new initiative taken by the government of India is "Digi Gaon Initiative for empowering common man to provide telemedicine, education and skills through digital technology which add to empowerment of both rural and urban people having coverage of women and men". It needs to be availed of by the women through training facilities. Rural India lacks basic services and infrastructure required for accessing quality education and minimum health care services in which the rural people lag behind the urban. It is the first and foremost duty of the Government to have a survey with focus on women in rural areas to address their problems on priority basis. The journal, Mahila Pratishtha contains article with focus on women empowerment in respect of their education, skill development, financial uplift and many other allied topics.

This journal Mahila Pratishtha ("Women's Dignity") is an eye opener for the people to think about women and fight for the prevailing malady. All the selected topics are incorporated in this Journal considering the strength of the topics. The articles published in present issue disclosed that many women are struggling for their respective and quality of life. We have taken a small attempt to bring the journal to lime light which will go a long way for the cause of women victimized every moment. We expect that the contributors, members of the editorial board and the benefactors will support for the sustainability of the journal. In this occasion I thank all the editorial committee members, printer for their continuous help and encouragement to bring out this issue successfully.

Dr. Mutluri Abraham
Editor!!

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Role of Self-Help Groups for Women Empowerment in India

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ABSTRACT

India is a country which attained independence in 1947. After Independence there were several issues for discussion. Many difficulties like-increasing Poverty, Corruption, Domestic violence against women, Lack of transparency in political system, Economic problem, Low demand-supply problem, Lack of knowledge and resources have been facing by the people of the country. At that time women empowerment was a global issue for special concern. No country can develop if half of its population is severely disadvantaged because women are also being considered as equal partners in the development process of a country. In India women constitute 48.25% of the country's population as per census 2011. Indian government started many schemes/plans/policies and programmes for the empowerment of women. Self- Help Groups are one of the major policies for the development of women in India. SHGs continually making efforts to become women independent and empower. The paper is based on Secondary data which is taken from the Status of Microfinance Reports by NABARD, many articles from journal and edited books etc. The paper will discuss about the progress of total Savings linked SHGs and their savings amounts as well as WSHGs during the past three years.

Keywords: Self-Help Groups, Women Empowerment, Savings linked SHGs

Introduction

In India the need for gender equality and women empowerment has been highlighted in various constitutional provisions, legal laws and conventions. In India women works are negated and unpaid. Their contribution in economy is less or nothing. Women are also an equal part of the country so there is a need to become them empowerment. The government has taken necessary initiatives to make rural women independent. The government should start

many policies/programmes to make the women economically, politically and socially empowerment. Self- Help Groups are also an initiative for women empowerment. The concept of Self Help Groups serves to underline the principle “for the people, by the people and of the people”. The Self Help Groups is the brain child of Grameen Bank of Bangladesh, which was founded by Prof. Mohammed Yunus of Chittagong University in the year 1975. **S. Thangamani.** In India SHGs were started by NABARD in 1992. SHGs are the small homogeneous groups of 10-20 people which came together to solve their common people through mutual help. They collect small savings among group members, according to their savings they get loans from the banks and start new business.

The empowerment of women through Self Help Groups (SHGs) would lead to benefits not only to the individual women, but also for the family and community as a whole through collective action for development.

Women participation in Self Help Groups have obviously created tremendous impact upon the life pattern and style of poor women and have empowered them at various levels not only as individuals but also as members of the family members of the community and the society as whole. **Kappa Kondal**

SHG is defined as a voluntary group valuing personal interactions and mutual aid as a means of altering or ameliorating the problems perceived as alterable, pressing and personal by most of its participants.² These groups are voluntary associations of people formed to attain certain collective goals that could be economic, social or both. The origin of SHGs is from the Grameen Bank of Bangladesh, which was founded by Mohammed Yunus. SHGs were started and formed in 1975. In India NABARD had initiated in 1986-87. But the real effort was taken after 1991-92 from the linkage of SHGs with the banks. **Jatin Pandey**

Self-help groups play a major role in poverty alleviation in rural India. A growing number of poor people in various parts of India are members of SHGs and actively engage in savings and credit (S/C), as well as in other activities. The S/C focus in SHG is the most prominent element and offers a chance to create some control over capital. The SHG system has proven to be very relevant and effective in offering women the possibility to break gradually away from exploitation and isolation. **Durgarani, M.**

Self help groups (SHGs) are the most recent development for them which could enable them to come forward and make them self dependent and self employed. **Jain, D.**

Objectives

These objectives of this paper are

1. To analyze the Progress of Saving linked SHGs and their savings amount.
2. To analyze the Progress of Saving linked Women SHGs and their savings amount.
3. To examine the Progress of Loan disbursed SHGs and their loan disbursed amount.
4. To examine the Progress of Loan disbursed WSHGs and their loan disbursed amount.
5. To discuss the Pattern of Loan Outstanding SHGs and their loan outstanding amount.
6. To discuss the Pattern of Loan Outstanding WSHGs and their loan outstanding amount.

Research Methodology

This paper is based on secondary data. The data have been taken from the Status of Microfinance Report by NABARD, from the year of 2014-15 to 2016-17. Review of literature has been taken from many articles, journals and chapter in books.

Table 1
Progress of SHGs Savings with Banks under SHG-Bank Linkage
Programme during Past Three Years. (2014-15 to 2016-17) (No. of SHGs
in Lakh, Amount in Crore)

Years	Total No. of SHGs with Savings Linked	Savings Amount of Total SHGs	Out of total Women SHGs (WSHGs) with Savings Linked	Savings Amount of Women SHGs (WSHGs)
2014-15	76.97	11059.84	66.51	9264.33
2015-16	79.03	13691.39	67.63	12035.78
2016-17	85.77	16114.23	73.22	14283.42

Source: Status of Microfinance Report by NABARD (2014-15 to 2016-17)

Table – 1 discuss about the progress of Total SHGs Saving with Banks and their savings amount as well as WSHGs under SHG- Bank Linkage Programme during past three years. SHG Bank Linkage programme has been started from 1992 and now it became a large community based microfinance initiative in India. In 2014-15 total 76.97 lakh SHGs were saving linked which increased with 85.77 lakh in 2016-17. There was a net addition of 8.8 lakh and 11.34% in number of savings linked SHGs during 2016-17. In 2014-15 total SHGs have 11 crore savings amount which increased by 16 crore in 2016-17. Total savings amount was rise up with 5 crore or 45.67% during 2016-17.

According to NABARD Report 2016-17 Priority states indicating the urge for connecting the poor households in less development states with the development process which increase the number of SHG with saving linked and their savings amount.

On another side 66.51 lakh WSHGs were savings linked out of total 76.97 lakh SHGs in 2014-15, which cope up with 73.22 lakh WSHGs out of total 85.77 lakh SHGs during 2016-17. There was an addition of 6.7 lakh (10.08%) in number of savings linked WSHGs during 2016-17. In 2014-15 savings amount for WSHGs was 9 crore out of total 11 crore for total SHGs. The savings amount of WSHGs were increased with 14 crore out of total 16 crore of total SHGs during 2016-17. A net addition was 5 crore (54.17%) during 2016-17. Coordinated efforts by NABARD and NRLM to enhance the coverage of eligible WSHGs under NRLM has resulted a net addition in number of WSHGs savings linked and their Savings amount. **(Status of Microfinance Report 2016-17)**

Table 2
Progress of Loan disbursed to SHGs under SHG-Bank Linkage
Programme during Past Three Years. (2014-15 to 2016-17) (No. of SHGs
in Lakh, Amount in Crore)

Years	Total No. of SHGs with Loan Disbursed	Loan Disbursed Amount of Total SHGs	Out of total Women SHGs (WSHGs) with Loan Disbursed	Loan Disbursed Amount of Women SHGs (WSHGs)
2014-15	16.26	27582.31	14.48	24419.75
2015-16	18.32	37286.90	16.29	34411.42
2016-17	18.98	38781.16	17.16	36103.13

Source: Status of Microfinance Report by NABARD (2014-15 to 2016-17)

Table -2 explained the number of total SHG with loan disbursed and loan disbursed amount as well as WSHGs during past three years under SHG-Bank Linkage Programme. In 2014-15 about 16.26 lakh SHGs have loan disbursed with 27 crore disbursed amount which increased with 18.98 lakh loan disbursed SHGs to 38 crore disbursed amount during 2016-17. Total addition was 2.72 lakh (16.72%) and 11 crore amount (40.6%) in number of total loan disbursed SHGs and loan disbursed amount respectively. Promotion of livelihoods and poverty alleviation programmer was the major reason behind the positive growth in number of loan disbursed SHGs as well as their loan disbursed amount during 2016-17. **(Status of Microfinance Report 2016-17)**

In 2014-15 24 crore loan amount was disbursed to 14 lakh WSHGs while 36 crore loan amount was disbursed to 17 lakh WSHGs during 2016-17. There was a net addition of 2.68 lakh SHGs (18.50%) in number of loan disbursed

women SHGs and 12 crore increase (47.84%) in loan disbursed amount to WSHGs. SHG-Bank Linkage programme is a strong intervention in economic enablement and financial inclusion for this purpose there will be an increase in amount of credit disbursed during 2016-17 (**Status of Microfinance Report 2016-17**).

Table 3
Progress in Loan outstanding against SHGs under SHG-Bank Linkage Programme during Past Three Years. (2014-15 to 2016-17) (No. of SHGs in Lakh, Amount in Crore)

Years	Total No. of SHGs with Loan Outstanding	Loan Outstanding Amount of Total SHGs	Out of total Women SHGs (WSHGs) with Loan Outstanding	Loan Outstanding Amount of Women SHGs (WSHGs)
2014-15	44.68	51545.46	38.58	45901.95
2015-16	46.73	57119.23	40.36	51428.91
2016-17	48.48	61581.30	42.84	56444.24

Source: Status of Microfinance Report by NABARD (2014-15 to 2016-17)

Table- 3 indicates the number of total SHGs with loan outstanding and their loan outstanding amount as well as for WSHGs during past three years. Table 3 clearly shows that in 2014-15 about 44.68 lakh total SHGs have 51 crore outstanding loan amount which increased by 48.48 lakh in total number of loan outstanding SHGs and 61 crore in their loan outstanding amount during 2016-17. There was a net increase of 3.8 lakh about 8.5% and 1 crore which was 19.46% in number of loan outstanding total SHGs and amount of loan outstanding of total SHGs respectively. An increase in average loan outstanding was the main cause behind the increasing number of loan outstanding SHGs as well as loan outstanding amount. (**Status of Microfinance Report 2016-17**)

Table -3 also discuss about the position of loan disbursed amount of WSHGs during 2014-15 to 2016-17. In 2014-15 about 38.8 lakh WSHGs have 4 crore loan outstanding amount out of total 44 lakh SHGs and 51 crore total loan outstanding amount while it increase with 42 lakh WSHGs to 56 crore loan outstanding amount out of total 48 lakh SHGs and 61 crore total loan disbursed amount during 2016-17. Total 4 lakh (11.04%) rise in number of loan outstanding WSHGs and 11 crore (22.46%) in amount of loan outstanding for WSHGs during 2016-17. High outstanding joined with low disbursement implies a situation where repayment rate is low and many of the WSHG are not eligible for subsequent does of loans because of overdue loans.

Findings: On the basis of the table these are some major findings of this paper:

1. There was a growth of 11.34% in number of savings linked SHGs during 2014-15 to 2016-17.
2. An increase of 45.67% was held in total savings amount of total SHGs during 2014-15 to 2016-17.
3. Connecting the poor households in less development states with the development process by NABARD was the major reason behind the positive growth of savings linked SHGs.
4. Growth rate for savings linked WSHGs was 10.08% during 2014-15 to 2016-17.
5. Progress in amount of savings linked WHGs was 54.17% during 2014-15 to 2016-17.
6. Coordinated efforts by NABARD and NRLM to enhance the coverage of eligible WSHG has resulted a positive growth in number of WSHGs savings linked and their Savings amount.
7. The growth rate of total number of loan disbursed SHGs and their loan disbursed amount were 16.72% and 40.6% respectively during 2014-15 to 2016-17.
8. Promotion of livelihoods and poverty alleviation programmer was the major reason behind this positive growth in number of loan disbursed SHGs as well as their loan disbursed amount.
9. There was a growth of 18.50% and 47.84% in number of loan disbursed women SHGs and number of loan disbursed amount to women SHGs respectively during 2014-15 to 2016-17.
10. An increase in amount of credit disbursed to WSHGs through NABARD is the main cause behind this phenomenal growth rate during 2016-17.
11. Progress of 8.5% and 19.46% was held in number of loan outstanding total SHGs and amount of loan outstanding of total SHGs respectively during past three years.
12. An increase in average loan outstanding was the main cause behind the increasing number of loan outstanding SHGs as well as loan outstanding amount.
13. Growth rate for number of loan outstanding WSHGs was 11.04% and 22.46% for amount of loan outstanding for WSHGs during 2014-15 to 2016-17.
14. Low repayment rate and overdue loans were the reason behind this growth.

Conclusion

SHGs are the pilot step to enabling small loans or micro credit for rural women. SHGs not only provide credit or loan to women but also enhance their quality of work, judgment, living standard, decision making power and inbuilt self confidence, freedom, self-believe, and entrepreneurship quality which make them economically, socially, and politically empowerment. Basically

rural women have no access of market and business SHGs provide them market and skill development training programmes to start their own business, so they become economically independent. Active participation of WHGs in Savings and loan disbursed amount clearly indicate the economic sustainability of women.

Suggestions

Following suggestions are recommended based on the study:

- ✓ SHGs should teach women to balance work and family.
- ✓ More training programme should be started in various states in India.
- ✓ The group should maintain proper accounts records, savings records and loan register.
- ✓ The rural people, especially the women community should be educated about the various financial services and products offered by various financial institutions and banks.
- ✓ The awareness schemes or advertisement programs should be enhanced, especially in the regional languages.

Limitations

The paper is fully based on secondary data. Only past three years 2014-15, 2015-16, and 2016-17 were considered for the study.

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Do Women Really Need Reservation?

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ABSTRACT

Since Independence, there has been a skewed gender ratio in State and Union Politics. We have only 61 women MPs in Parliament (Lok Sabha) which comprises 12% to the total strength. Yet, we are much behind from nations like Iraq, China and even many African nations like Rwanda and Tunisia. Interestingly, these nations are far better than us in the UNDP inequality index too. This is because, Indian society is a largely male dominated system and therefore females are adversely affected, suppressed on all the fronts, limited exposure to public life is permitted, restricted to household based tasks and thereby put at the receiving ends. History is witness to men denying women the so-called equality. Our religions, our organisations and all countries have deprived women of their due. Women are suppressed and ill-treated. They are seen only as objects of lust. Even the so-called lucky elite urban women too feel they are discriminated against men since they are not allowed to play a significant role in their offices or in public affairs. Despite this, there were a few females such as Pandita Ramabai, Tarabai Shinde, Savitribai Phule, Anandibai Joshi and Durgabai Deshmukh, who were at the forefront of reformist movements in the country and fought for the rights of women. Their explicit performance will always be remembered by every woman and can be looked up to as role models.

Keywords: Human Rights, Women Rights, development, empowerment

Introduction

Women's Reservation Bill or The Constitution (108th Amendment) Bill, is a pending bill in India which proposes to amend the Constitution of India to reserve 33 per cent of all seats in the Lower house of Parliament of India, the Lok Sabha, and in all state legislative assemblies for women. The seats to be reserved in rotation will be determined by draw of lots in such a way that a

seat shall be reserved only once in three consecutive general elections. The parliamentary reservation will certainly have an impact on most women in the country. This particular piece of legislation will set in motion a major part of women's mobilization. It is a critical step forward not just for women but for Indian Society and economy in general. Women's significant representation in the Parliament and State Governments would increase the likelihood of more gender-sensitive legislation as well as the culture of the house. Such a bill would certainly help the majority of women. Empowered individual women would be permitted to speak up, would also be heard and taken seriously across the political spectrum. This will have an overall effect. Therefore, the landmark Women's Reservation Bill, which is passed in the Rajya Sabha on 9th march 2010 and awaiting clearance from Parliament, would undoubtedly make following major differences to the prevailing conditions of women in India:

1. A woman constitutes a crucial segment of the human resources in a community. Unfortunately, despite their numerical strength, the role of women has been grossly underplayed. It is an established fact that Indian women, in spite of the constitutional and legal safeguards, are still in the process of struggling for equality of status and equality of participation in the development process. So it would bring women a step closer to parity with men.
2. The suppression of women is not only based on biological differences but also the ever existent male dominance has added to the disadvantage of women. The relationship between men and women was 'grounded on force'. So it would permit women freedom based on existing constitutional rights.
3. Women not only continue to remain economically dependent on men, but also have a little say in the distribution of benefits of the system in the society. The situation of women as it exists is one of low status, powerless, endangered by development, suppressed by poverty and oppressed by patriarchy. So it would ensure women's rights and dignity on the basis of real-life conditions.
4. The women have always played a passive role in the family hierarchy. Furthermore, the existence of certain socio-economic constraints like poverty, unemployment, exploitation and social taboos prevent women from participating in the political life. So it would enhance women's participation in the decision making process.
5. This bill would improve the participation of women in the parliamentary affairs of the country and this in turn would have a positive impact on the

decision making of the system. Since women had a marginal role in the policy making programs of the country, thus many weaknesses of the system would be eliminated. Issues directly related to the women can now gain more importance and could be dealt more effectively by them. So it would assist in maintaining "status of women".

6. It would pave the way for a gender just society.
7. It would create special opportunities for women to participate in the representative structure of local governments, as well.
8. It would provide an access to confidently enter the corridors of power and shoulder new responsibilities.
9. It would set in motion a major part of women's mobilization.
10. It is bound to re-define political equations.
11. Women in positions of power can inspire more women to place themselves in influential and decision-making roles.

With the adequate representation of women in Parliament and State Govt., by virtue of the Women's Reservation Bill, it is expected to provide an increased participation of women in politics and society. Due to female foeticide and issues related to women's health, sex ratio in India is alarming at 1.06 males per female. It is expected the Bill will change the society to give equal status to women. There is every possibility that, once they are empowered, they would streamline the government procedures. They will take the default government staff to the task and would make them to function efficiently.

Obviously, no sooner the government machinery runs in perfect order than the benefits which are meant for the general public, would automatically be delivered to the concerned, very easily and uninterruptedly. Women are supposedly more resistant to corruption, so this bill might prove to be a factor restraining the growth of corruption. The poor would not be required to visit Government Offices, every now and then. But, on the contrary, the Government would go to their door steps and would enlighten them about the benefits and schemes which Govt. wishes to avail of to them. Women's active participation in politics will have rippling effects in the social arena as well, changing gender dynamics for the better. Every issue, whether developmental, social or economic, will be seen from the gender perspective. Moreover, it will mean that there will be stringent action by the state against discrimination and violence against women. As far as 'health care of women' is concerned, there is a substantial negligence. The women in the elected legislative bodies will be

able to direct greater attention to this issue. They would also arrange to provide accessible, affordable and accountable quality health services to all sections of society.

Irrespective of whether the Bill comes into effect or not, the fact is that women are as ever underrepresented in the election fray and in party structures. Very little has changed at any level since Independence. The candidates fielded by the various political parties are still dominantly male: women account for only five to ten per cent of all candidates across parties and regions. This is the same broad pattern that has been observed in virtually all the general elections in the country. In most parties, the women members are by and large thin on the ground if not invisible in the actual decision-making bodies and rarely influence the more significant party policies. Most often, indeed, they are relegated to the 'women's wing' of the party, and made to concentrate on what are seen as specifically 'women's issues' such as dowry and rape cases, and occasionally on more general concerns like price rise which are seen to affect housewives. Only in the All India Anna Dravida Munnetra Kazhagam (AIADMK) there has been a conscious move to bring many more women into decision-making levels and posts within the party.

Of course, one myth that is easily exploded by the role played by such women leaders is that political leadership by women is dramatically different from that by men. Indeed, the truth is that most of our women political leaders are no better or worse than men. What all this suggests, therefore, is that the political empowerment of women not only still has a long way to go, but it also may not have all that much to do with the periodic carnivals of Indian electoral democracy. This is not to say that the electoral representation of women is unimportant, but rather that it needs to be both deeper and wider than its current manifestation in the form of the prominence of a few conspicuous women leaders.

Constitutional Amendments in the Bill

In **article 239A** of the constitution in clause (2) in sub-clause (b), for the words “scheduled castes”, the words “the scheduled castes and the women shall be substituted. After **article 330** of the constitution, the following article shall be inserted namely “330A (1) seats shall be reserved for women in the house of the people.

(2) As nearly as may be, one – thirds of the total number of seats reserved under clause (2) of article 330 shall be reserved for women belonging to the scheduled caste or scheduled tribes, as the case may be.

In **article 331** of the constitution, the following proviso shall be inserted at the end, namely- “provided that where such nominations are made, in relation to every block comprising of three general elections to the house, one seat shall be reserved for nomination of a woman of anglo-indian community to every house constituted after two general elections and no seat shall be reserved for the women of that community in the house constituted after the third general elections.

In **article 333** of the constitution, the following proviso shall be inserted at the end, namely: “Provided that where such nomination is made, in relation to every block comprising of three general elections to the assembly, the seat in the assembly constituted after the first general elections shall be reserved for nomination of a woman of anglo-indian community and no seat shall be reserved for women of that community in the assembly constituted after the second and third general elections.

After **article 334** of the constitution, the following article shall be inserted, namely: “334A – notwithstanding anything in the foregoing provisions of this part or part VIII, the provisions of the constitution relating to the reservation of seats for women in the house of the people, the legislative assembly of a state.

Women Representation in Lok Sabha: Comparative Study

The bill seeks to empower women and reduce gender inequality. To eliminate gender discrimination and promote female empowerment, women’s decision making capacity must be enhanced within the household, the workplace and the political sphere. For the very purpose of increasing participation of women in Indian parliament and moving them closer to the decision-making process the bill is introduced. Reservation of seats is a basic, consistent and logical step towards both women’s emancipation and inclusive development – particularly for a government which promised that the “equal access to participation and decision making of women in the social, political and economic life of the nation” would be at the heart of its agenda (**National Policy for the Empowerment of Women, 2001, goals and objectives, 1.11(iii)**). It is undoubtedly true that the representation of women in Indian Lok Sabha has been critically low: this can be proved by looking at the no. of women MPs in all the past Lok Sabha sessions, which are hereunder-

Women representation in Lok Sabha

Lok Sabha	No. of women members	As seen from the data above the representation of women in the parliament is not satisfactory. The bill seeks to reserve for women 181 of the 543 seats in the Lok Sabha and 1,370 out of a total of 4,109 seats in the 28 State Assemblies. There is huge debate regarding the bill and whether it should be implemented or not, but before making a judgment as to whether the bill would actually lead to women empowerment or would just prove to be another one of government's failed attempt to empower women.
1 st Lok Sabha	23	
2 nd Lok Sabha	24	
3 rd Lok Sabha	37	
4 th Lok Sabha	32	
5 th Lok Sabha	26	
6 th Lok Sabha	28	
7 th Lok Sabha	32	
8 th Lok Sabha	46	
9 th Lok Sabha	28	
10 th Lok Sabha	39	
11 th Lok Sabha	40	
12 th Lok Sabha	44	
13 th Lok Sabha	49	
14 th Lok Sabha	45	
15 th Lok Sabha	59	
16 th Lok Sabha	61	

Journey of the Women Reservation Bill

YEAR	MAJOR EVENT
1974	The issue of women's representation in Parliament first raised in a report submitted to the Ministry of Education and Social Welfare by a Committee on Status of Women in India.
1996	Introduction of bill for the 1 st time – the Deve Gowda government introduces the women's reservation bill as 81 st constitutional amendment bill.
1998	re- introduction of the bill – the bill is re-introduced in the 12 th Lok Sabha as 84 th constitutional amendment bill by National Democratic Alliance (NDA) government headed by Atal Bihari Vajpayee
1999	The NDA government re – introduces the bill in the 13 th Lok Sabha.
2002	The bill is introduced in the parliament but fails to sail through.
2003	The bill introduced twice in parliament.
2004	The United Progressive Alliance (UPA) government includes it in the common minimum programme.
2005	BJP announced complete support for the Bill.
2008	The government tables it in the Rajya Sabha so that the legislation does not lapse.
2009	The Parliamentary Standing Committee on Law and Justice, and Personnel recommended passage of the Bill in Dec 2009
2010	The bill was cleared by the Union Cabinet on Feb. 25, 2010. MARCH 9, 2010- The upper house of the Indian Parliament, the Rajya Sabha, passed the bill.

Till date, the Lok Sabha has not voted on the Bill. If the Bill were to be approved by the Lok Sabha It would then have to be passed by half of India's state legislatures and signed by the President.

Conclusion

Quota doesn't mean that women are a weaker section. It is not charity also. In fact, it is the first step the government can logically take to make women come forward and unleash their creative and unifying power for the good of the country. Once women use their power, the society and generations to come are empowered. As a beginning, 33 percent or such a limited percentage or reservation for women in Parliament or in any job is okay. The reservation will definitely give the society a chance to feel the difference women can make. The percentage should gradually be raised till women get the majority. Only then, the country and each of its citizens will benefit from the power of women. So reservation is only a means to break men's mind-set, not an end. One thing which still remains to be seen is what would happen when the bill is taken to the Lok Sabha. Struggle of the 19 years has crossed to women success; but the question still hangs, "**will the bill ever become a law?**" The women reservation bill can be seen as a Long Delayed and a Much Needed Step which would prove to be a milestone towards the empowerment of women and their participation in the parliament, into the decision-making process where it counts. Although the bill seems to be a good venture for the future but certain questions still remain unanswered. How far will women's reservation empower women and the society? Is being a woman enough to "represent" women? In the absence of meaningful inner – party democracy and electoral reforms, is the bill just going to window-dress the republic? Is it fair to expect everything from a Bill that merely seeks to let in more women? Why do women need reservation? Is it a means to give them equality with men?

Last but not the least, there is a need for a law that would recognize men and women as equal. In short, once the women have adequate representation in the power. They will get a better position in society. What else do we need?

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Role of Kasturba Gandhi Balika Vidyalya in Achieving Uee: A Case Study

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ABSTRACT

Women empowerment is very crucial for the welfare a country. It is a process in which they challenge the existing norms and traditions to promote their wellbeing in a healthy manner. To brooder the outlook and lifestyle of woman, education plays a vital constructive role. Education builds their capability to face the complexity of the society in a better way. So emphasis has been given to provide equal opportunity to women at par with men. As a result Govt. has setup KASTURABA GANDHI BALIKA VIDYALAS (KGBVs) which provide residential facilities for never enrolled and drop out girls believing to SC, ST, OBC and Minority Community in educationally challenged area.

The researchers interested to conduct a study to examine and assess the functioning of KGBV scheme in Odisha and to know whether. It helps in reaching the goal of UEE, for the socio-culturally diverse girl children. This paper is a case study of KGBV, Dangapal in Dhenkanal district of Odisha. It focuses on the infrastructural facilities, its functioning pertaining to academic and administrative aspects and its impact on achieving the goal of UEE in respect of socially disadvantages girls. The researchers collected different information and data. The study reveals that the KGBV performs a greater role in promoting enrolment, retention and quality education of the girls of weaker sections. The researchers suggest that establishing KGBV is the right approach of the Govt. to encourage rural, tribal and neglected girls towards their education and more KGBV should be established in remote areas for the education deprived girls.

Keywords: KGBV, UEE, Quality education, socially disadvantaged, Access, Retention.

Introduction

Women are the backbone of the society and the country. For the growth and development of any country woman resource contribute a lot. So they must be empowered for which education is a must for them education help them aware of their rights and responsibilities and make them capable to face the complex society better. Government is providing a lot of grants and support through different scheme for the education and upliftment of the girls specially the socially disadvantages once. To achieve higher net enrolment ratio (NER), low dropout rates and increased literacy rate for girls several programmes such as SSA, national programmes for education of girls (NPE GEL) and KGBV were initiated at national level ours being a developing country, struggles with challenge in its elementary education and strives to achieve 100% enrolment, 100% retention and quality education with respect of girls.

The girls of rural, tribal, socio-economically backward and minorities constitute the social disadvantaged group for whom elementary education is badly needed. But if we turned up the pages of history we find a grim picture of girl's education.

The progress of education with reference to literacy rates of male and female is shown in table-01.

Table-01
Literacy Rates of India in Percentage

Year	Female	Male	Total Population
1951	08.35	27.38	18.57
1961	15.43	40.52	28.14
1971	22.09	46.15	34.45
1981	29.82	56.47	43.53
1991	39.31	64.19	52.28
2001	53.74	75.34	64.86
2011	64.67	80.96	72.92

The table clearly states that there has been a widening gap between the literacy rates males and females since independence.

Education of Tribal Children

The literacy rate of tribal population is as compared to rest of the country is much lower as seen in the following table.

Table-02
Comparison of tribal literacy rate with that of India

Year	Tribal Population in %	Total Population of India in %
1961	8.5	28.1
1981	16.3	43.5
2001	47.1	64.8
2011	58.9	72.9

So now it is high time to think of the education of girls especially the tribal girls. The Kothari Commission (1964-66) also focused a flood of light on girls' education and recommended for the opening of girls school and school where girls can avail of co-education. The 1968 NPE dealt with equalisation of educational opportunity for all section of society including girls, minorities, disadvantages classes, tribal people and in rural areas. The NPE 1986 and Pot1992 laid special emphasis on the removal of disparities and equalisation of educational opportunity to specific disadvantages target groups including removal of women's illiteracy education of SCs and STs, minorities, the disable and adult education programme.

Rationale

The year 2001 was declared as the "Year of women Empowerment". Consequent upon, emphasis was given to provide equal opportunities to women at par with men. Hence different schemes were planned and initiated to execute at government level especially in regard to education, attempts were made to reduce disparities between boys and girls in respect of access, retention and achievement in elementary education .As a result government has KGBV established in remote areas for the education of the deprived girls. The present study basically concerned to observe and study the structure, plan, functioning and impact if KGBV on enrolment & reducing dropout rate and imparting quality education of the under privileged and neglected girl children of the society .So the researchers take up the study "Role of KGBV in Achieving UEE: A Case Study"

Objective of the study

The present study aims at:

1. Examining the structure, plan and functioning of KGBV with regard to the elementary education of socially disadvantaged girls.
2. Studying the role and impact of KGBV in achieving the girls of UEE for those deprived girls.

Research Questions

The study answers the following questions:

1. Whether the KGBV provides better infrastructural facilities for the schooling of underprivileged girls?
2. Do the Gross Enrolment Ratio (GER) and Net Enrolment Ratio (NER) of the socially disadvantaged girls have enhanced?
3. Whether their dropout rate has decreased?
4. Does the KGBV is self-sufficient to impart quality education to them?

Methodology

The methodology of the study includes sample, design, tools used, procedure of data collection and analysis.

Sample

The present study has undertaken at KGBV Dangapal in Kankadahad Block of Dhenkanal District Odisha. The study includes Head teacher, 3 teacher, warden, 15 girls of class-VI and their parents, CRCC and 2 PRI members as sample.

Design

Survey-cum-case-study design is adopted in the present study.

Tools

The following tools were used in the study.

- i. Data Collection Format.
- ii. Questionnaire for the teacher/CRCC.
- iii. Classroom observation schedule.
- iv. Interview schedule for the girls.
- v. Interview schedule for the parents / PRI members.

Procedure of Data Collection

The researchers visited the KGBV and have interaction with head teacher, teacher, warden, girls of class-vi, their parents, PRI members the local CRCC. They observed one class each of 03 teachers and the activities of the girls after school hour. They collected different data on the structure, functioning of KGBV and marks of class-vi girls in 03 consecution Formative Assessment taking the help of use Data collection format.

Data Analysis Procedure

After collecting data from different primary and secondary sources the researchers compiled classified and put them in tables. Then different

statistical measures like percentage, mean, were computed and data were analysed.

Data Analysis and Interpretation

The computation of different statistical measures, analysis and interpretation of data were made as below.

Table-03
Roll Strength of KGBV

Class	SC	ST	OBC/SCEBC	MINORITY	TOTAL
VI	4	24	14	-	42
VII	2	9	5	-	16
VII	3	27	11	01	42
TOTAL	9	60	30	01	100

Table-04
Staff in Position in KGBV

Sl. No.	Category of Staff	Numbers
01	Warden	01
02	Teacher	03
03	Accountant	01
04	Watchman-cum Sweeper	01
05	Attendant	01
06	Cook	03
	Total	10

The above table- 03 & 04 say the roll strength and staff in position of the KGBV. All the 100 boarders are reading in Dangapal UP School which is Govt. School. The 03 contractual teacher appointed in KGBV look after the study of the boarders during their study hour in the hostel. All the staffs of KGBV are ladies. During interaction which the Head master and Warden the following information were stated by them.

- The Headmaster of UP school is the head of KGBV.
- The KGBV has a separate Saving Bank Account.
- The Headmaster and SMC President of the UP school are the joint signatories of the Account.
- For the hostel the Headmaster doing the marketing from the local market.
- The boarder play ring ball, skipping, badminton, carom etc.
- Some girls do gardening and craftworks.
- Health checkup is done once in every 2 week by the local doctor from Birasal PHC.

- Guardians of the boarders are contacted twice in a month.
- There was no dropout from the hostel since its establishment (april-2007).

Table-05
Time Table of Daily Activities of Boarders

Sl. No.	Time	Activities
01	05:00 am	Leaving bed
02	05:30 am	Yoga
03	06:15 am	Morning Prayer
04	06:30 am	Breakfast
05	07:00 am-09:00 am	Self study
06	09:30 am	Lunch
07	10:10 am	Mass prayer in the school
08	01:30 pm	Mid-day meal
09	04:10 pm	Closing prayer in the school
10	04:45 pm	Tiffin in the hostel
11	05:00 pm-06:00 pm	Playing how/Gardening
12	06:15 pm	Evening Prayer
13	07:00 pm-09:00 pm	Study-how in the hostel
14	09:15 pm	Dinner
15	10:00 pm	Bed time

The above table reflect the timing of the daily activities of the boarders. The boarders devoted 04 hours daily for self study other than school hour. They perform other co-curricular activities such as yoga, play, gardening, craftworks also.

Table-06
Physical facilities in KGBV

Sl. No.	Physical Facilities	Numbers
01	Dormitory/Hall	06
02	Toilet	08
03	Multipurpose Hall	01
04	Flower/ Kitchen Garden	01
05	Tube well connected with motor	01
06	Boundary wall (cemented)	Yes
07	Cot	100
08	Mosquito net	100
09	Bed sheets	100
10	Blanket	100
11	Library books	700
12	Play materials(ring ball, skipping rope, badminton racket) etc.	Available

The above tables reflect the physical facilities available in the KGBV Hostel. There is a provision of cot, mosquito net, bed sheet, blanket for every girl. There is no playground, dining hall and multi tap system in the hostel.

Table-07
Performance of Class-VI Girls in 03 consecutive Test

Sl. No.	Score	Grade	Entry level test		1 st Bimonthly test		2 nd Bimonthly Test	
			No. of Students	Percentage	No. of Students	Percentage	No. of Students	Percentage
01	25-30	A	-	0%	02	4.7%	05	11.9%
02	19-24	B	01	2.3%	05	11.9%	13	30.9%
03	13-18	C	7	16.7%	19	45.3%	17	40.5%
04	7-12	D	11	26.35	10	23.8%	07	16.7%
05	00-06	E	23	54.7%	06	14.3%	-	05
	Total		42	100%	42	100%	42	100%

The above table states that performance of class-vi girls of KGBV in 3 consecutive tests. It conducts an entry level test for the new entrants. The entry level performance of the class-vi girls during 2016-17 was very miserable. There were 54.7% girls in the lowest grade E securing less than 20% marks. No students have achieved grade-A. But in the subsequent bimonthly test their performances have been bettered and have placed in higher grades. This shows an increasing nature in their achievement of the girls which was the impact of KGBV scheme.

Table-08
Response of teachers/CRCC/Warden

Sl. No.	Responses	N	Number of Responded	% of Response
01	The girls obey the roles and regulations of KGBV	05	05	100%
02	They participate actively in the learning activities	05	04	80%
03	They took part in co-curricular activities and show their excellence.	05	04	80%
04	They developed fellow feeling, co-operation and leadership quality.	05	05	100%
05	They do Class work and home work regularly	05	03	60%
06	Their achievement each improving	05	04	80%

The responses of the teacher, CRCC and Warden are recorded in the above table. Almost all of them opined positively in the responses.

Table-09
Views of the Parents/PRI Members on the functioning of KGBV

Sl.no	Views	N	No. of Respondents	% of Response
01	Girl's performance is enhanced	15	12	80%
02	Provision of better fooding and hygienic condition	15	12	80%
03	They got live skill education	15	09	60%
04	Teachers and staffs are affectionate and mother like	15	10	67%
05	Socialisation of girl's took place	15	11	73%
06	KGBV impart value and peace education better	15	09	60%

The above table states the functioning of the KGBV as viewed by parents/PRI members. Majority of them are satisfied with the knowledge, skill and values imparted by the KGBV. The performances of their daughters in different areas have been improving day by day.

Findings

1. The physical infrastructural facilities and learning environment of KGBV are up to standard.
2. There is no dining hall, playground and learning and enough for gardening.
3. The rural socially disadvantaged community informed and our government scheme and policies for development of girls' education.
4. The performance of the girl in cognitive, psychomotor and affective areas is bettered.
5. The parents/PRI members have a positive link towards the functioning of the KGBV.
6. Parents have developed a positive attitude towards the education of their daughters.
7. The rural and backward people became aware and conscious of women empowerment and education of the girls.

Suggestion

1. Each and every under privileged parents should aware of the scheme KGBV.
2. Life skill development training should be imparted to the girls.
3. Every parents of the underdeveloped area should be motivated to enrol their in KGBV.
4. More co-curricular activities for the girls must be arranged in the KGBV.

5. Teachers should be trained on content ,pedagogy ,CCE,NCF,RTE& life skills.
6. There must be enough space for gardening, playing & mass dining.

Conclusion

Creation of schooling facility through KGBV is the right approach of the government .The scheme provides the rural pourer and socio-culturally disadvantaged girls access to education. The fundamental aim of resuming the KGBV is illiteracy alleviation to achieve women empowerment. Hence more KGBVs should be established in remote tribal areas.

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Discontents of Development: Locating Gender in Displacement Discourse

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ABSTRACT

Development and displacement are two sides of the same coin. Displacement is a conscious/ deliberate act of the very project of development itself. It is often argued that the cost of development is usually paid by the 'majority of common' whereas the fruit of development is consumed by the 'minority of uncommon'. The effects of displacement are not gender-neutral in nature. Even if the entire community suffers from the loss of 'endowments of nature', women suffer more than men (Ahmad and Lahiri-Dutt 2006). In fact, out of several individuals or communities that are affected by the development projects; the category of women are often considered as the worst affected by the process of displacement project especially the category of women who are basically from the poorer households and amongst the dalits and adivasis. Within this context of development projects and development-directed displacement project, the current paper critically argues about the development project and its consequent project of displacement with specific reference to the category of gender. The paper makes a critical analysis of the category of gender within the discourse of development and displacement.

Keywords: Development, Displacement, Gender

Introduction

Interlinking Development, Discontents and Gender

From time to time, several development projects have been introduced at multiple levels in line with the core objective of economic development. It could be argued that ever since the decolonized India has embarked upon the path of 'development projects', there started a series of infrastructure projects, be it basic and heavy industries, dam projects, power projects and projects relating to modernization and extension of railway. According to Parasuraman (1996), these development projects 'have the potential to facilitate generation

of employment opportunities, formation of new skills, increases in income and consumption levels and improvement of infrastructure facilities. They can also contribute to modifications in cultural patterns and changes in old social values and traditional organizations'. These development projects tend to symbolize national progress and prosperity.

In fact, the development projects have begun to redefine the whole discourse of 'underdevelopment and development'. Development projects, which are captivated for the purpose of 'development of underdevelopment', have however been very consciously cultivating 'underdevelopment of development (projects)'. In other words, development is a double-edged enterprise. It may mean prosperity for some; on the contrary, it may imply underdevelopment for others. As it is often argued, these development projects have been systematically creating underdevelopment for the marginalized communities especially the tribal communities (Nayak 2004). The fundamental offshoot of the development projects is the 'project of displacement'. Displacement is associated with the process of 'planned development' initiated by the nation-states. Medha Patkar, a well-known social activist in India comments (2006):

Displacement is not just an issue but also a phenomenon devastating the lives of millions every year. Not just individuals but communities with very rich natural resources, cultural heritage and integrity are confronted by displacement through projects that are 'planned' and executed by the State.

Displacement is a conscious/ deliberate act of the very project of development itself. It is often told, the cost of the development is usually paid by the 'majority of common' whereas the fruits of development is consumed by the 'minority of uncommon'. According to Bagaram Tulpule (1996):

The social consequences of this so-called development are no less grave. Vast segments of our population have been entirely left out of this development. Worse still, hundreds of millions of the poorest and most downtrodden of our citizens are being forced to pay the cost of this development through ejection from their homes and lands, deprivation of the resources of their livelihood such as land, water, jungles, fisheries, etc. spreading unemployment among organized industries and marginalization of small artisans and craftsmen...Hundreds of thousands of villages continue to go without safe drinking water and their number rises every year while tens of billions of

rupees are spent on mega-projects of dams and irrigation. At the other end, a small segment of the society which is the main beneficiary of this development amasses vast wealth and political power and indulges in obscene conspicuous consumption.

The effects of displacement are not gender-neutral in nature. Even if the entire community suffers from the loss of 'endowments of nature', women suffer more than men (Ahmad and Lahiri-Dutt 2006). In fact, out of several individuals or communities that are affected by the development projects; the category of women are often considered as the worst affected by the process of displacement project especially the category of women who are basically from the poorer households and amongst the dalits and adivasis. Within this context of development projects and development-directed displacement project, the paper critically argues the development of the project of development and its consequent project of displacement. The paper also makes a critical analysis of the category of gender within the discourse of development and displacement.

Gender and Displacement: Conditions, Consequences and Concerns

Gender is considered to be a category that determines the social, cultural and economic relations and the dynamics between women and men in different arenas, from the household, the community to the state and multilateral agencies (Jackson and Pearson 1998). In addition, gender is also important since it impinges upon roles, responsibilities, resources and rights between men and women in the society. That apart, it also plays a significant role in the process of allocation, distribution, utilization and control of resources that are embedded in the very ideology and practice of the society (Mehta 2009). Lyla Meta (2009) argues:

I argue that male and gender biases negatively affect displaced women in two ways: first, the widespread nature of the male biases in Indian society helps perpetuate gender inequality in terms of unequal resource allocation and distribution, and also legitimises the silencing of women's interests; second, biases within state institutions, structures and policies help perpetuate these societal inequalities.

There is a growing literature on development-directed displacement (DDD) that accounts for the decline in standard of living resulting in heightened impoverishment (Cernea 1997, 1998, 2000; McDowell 1997; Mathur and

Marsden 1998; WCD 2000) of the displaced people irrespective of social categories; the category of gender is not an exception. Displacement is a deliberate process that comes in disguise as a route to impoverishment (Ramanathan 1996). It could be asserted that DDD renders the poor poorer, tends to intensify pauperization; and hence, there is no escape from poverty.

Although knowledge about the overall impact of displacement has expanded in last couple of decades, the gendered dimensions of displacement have yet to have wider currency. Displacement carries differential implications for men and women. Michael Cernea argues that displaced people confront eight main risks of impoverishment: landlessness, joblessness, homelessness, marginalization, morbidity, food insecurity, loss of access to common property assets and social disarticulation (Cernea 1997 and 2000). Nesar Ahmad and Kuntala Lahiri-Dutt (2006) in general analyze six major indicators while discussing about the consequences of development-directed displacement: homelessness, loss of livelihood, marginalization and food insecurity, ill health, psychological stress, and social and cultural disintegration. The paper makes a modest effort to critically analyze the special consequences of development-directed displacement through the prism of gender and classifies the discussion into four major sections: impact on socio-cultural aspects, impact on economic aspects, impact on environmental aspects and impact on health.

The socio-cultural impact of displacement on women is very significant. The displaced people are primarily forced to leave their native home i.e. original location and are again compelled to opt for another location which is quite alien to them. While shifting from the original location (i.e. internal) to the alien location (i.e. external), the displaced people undergo a phase of psychological shock and mental trauma. That apart, DDD tends to affect the nature of the prevailing socio-cultural institutions in the original set up. Institutional practices vary from community to community. The community level institutions (for example, family or kinship systems) get severely affected. While focussing on the dynamics of displacement and socio-cultural institutions, Michael M Cernea (2000) argues:

It disperses and fragments communities, dismantles patterns of social organization and inter personal tie; kinship groups become scattered as well. Life-sustaining informal networks of reciprocal help, local voluntary associations, and self-organized mutual service are disrupted. This is a net loss of valuable 'social capital' that compounds the loss of natural, physical, and

human capital. The social capital lost through social disarticulation is typically unperceived and uncompensated by the programmes causing it, and this real loss has long-term consequences.

The cultural practices of the displaced people also get affected. Each community has got its own traditional/indigenous knowledge systems. The practice and restoration of this knowledge system is based largely on oral traditions that are transferred from generation to generation. However, with development projects that strongly rely on the Western/ scientific knowledge system, the traditional knowledge systems of the village communities get affected. Displacement drives people away from their roots. Women feel more suffocation as compared to men since the latter is always allowed to the outer-world to interact where as the former is supposed to be within the four walls of the home and remains isolated from interacting with the outer-world. This happens owing to the domination of the ideology of patriarchy.

The second most important aspect of the development-directed displacement is its economic impact on the displaced people. The prime requisite for any development project is the 'acquisition of land'. Land, on the other hand, constitutes a viable source of livelihood of the common people. People depend upon land for their agricultural activities through which they derive their subsistence and livelihood. The very acquisition of land not only displaces people but also deprives them of their long-persisting livelihood support systems. That is to say, land acquisition for one implies landlessness, homelessness and loss of livelihood for many. The following observation of Michael M Cernea (2000) is palpably convincing:

Expropriation of land removes the main foundation upon which people's productive systems, commercial activities, and livelihoods are constructed. This is the principal form of de-capitalization and pauperization of displaced people, as they lose both natural and man-made capital.

Besides, every displacement palpably jeopardizes the day-to-day activities of the displaced ones. It leads to the loss of wage employment for the landless labourers, small business owners and service workers. According to Cernea (2000), 'the risk of losing wage employment is very high both in urban and rural displacements for those employed in enterprises, services, or agriculture. Yet, creating new jobs is difficult and requires substantial investment'. Thus, the risk of unemployment raises its ugly head as an upshot of displacement. In

such situations, women begin to lose their income-earning opportunities. In the post-displacement scenario, employment is based on intense competition where it becomes difficult for every woman to compete with 'others' (broadly men). Eventually, they are relegated to the margins.

According to Cernea (2000), 'marginalization occurs when families lose economic power and spiral on a 'down mobility' path. Middle-income farm households do not become landless, they become small landholders; small shopkeepers and craftsmen downsize and slip below poverty thresholds. Many individuals cannot use their earlier acquired skills at the new location; human capital is lost or rendered inactive or obsolete'. Women stand always at the receiving end; they have no other option apart from depending upon their counterparts for subsistence.

The third crucial dimension of the development-directed displacement relates to its impact on nature (environmental) and its endowments. Environment (nature) plays a significant role in socio-cultural and economic life of communities especially the tribal and the marginalized sections of the society. In a sense, the natural environment is seen as the source of economy for these communities. As Cernea (2000) rightly acknowledges, the loss of natural environment especially the common property resources (CPRs) – forested lands, water bodies, grazing lands, burial grounds etc.) – results in significant deterioration in income and livelihood. To quote Michael M Cernea (2000):

For poor people, particularly for the landless and assetless, loss of access to the common property assets that belonged to relocated communities (pastures, forested lands, water bodies, burial grounds, quarries, etc.) results in significant deterioration in income and livelihood levels. Typically, losses of common property assets are not compensated by governments. These losses are compounded by loss of access to some public services, such as school (Mathur 1998; Mahapatra 1992, 1999), losses that can be grouped within this category of risk.

Forest is regarded as a major source of livelihood for communities who reside in and around the forest. Women occupy a central role in this forest-based economy system. According to Fernandes (2009), 'women have traditionally enjoyed a higher status in production systems that rely on CPRs. Moreover, they depend more than men on CPRs for their economic well-being and social status due to the gender-based division of labour that makes them caretakers of

the family'. As it is often discussed, women have an active engagement with forest in the sense that they use to collect forest products for their everyday necessities. Displacement as a process plays havoc in people's world especially in women's lives that results in loss of women's access to the forest, denial of access to the CPRs. Displacement not only disrupts women's access to CPRs but also destroys the system of economy i.e. forest-based economic system.

The last but the most significant influence of development-directed displacement is its impact on the health of the displaced. The health of the individuals is to a large extent conditioned by several determinants: biological, socio-cultural, economic, environmental, political, gender and health services. Displacement brings immediate changes in all these determinants that impinge upon the structure of health condition of the people who are displaced. The observations of Michael M Cernea (2000) on the score are indeed pertinent:

Massive population displacement threatens to cause serious declines in health levels. Displacement-induced social stress and psychological trauma are sometimes accompanied by the outbreak of relocation-related illnesses, particularly parasitic and vector-borne diseases such as malaria and schistosomiasis. Unsafe water supply and improvised sewage systems increased vulnerability to epidemics and chronic diarrhoea, dysentery, etc. The weakest segments of the demographic spectrum – infants, children, and the elderly – are affected most strongly.

Resettlement plans should be conceived and executed as development programmes, with resettlers provided sufficient investment resources and opportunities to share in project benefits. Displaced persons should be: (i) compensated for their losses at full replacement cost prior to the actual move; (ii) assisted with the move and supported during the transition period in the resettlement site; and (iii) assisted in their efforts to improve their former living standards, income earning capacity, and production levels, or at least to restore them (World Bank 1990).

The new policy of the World Bank on resettlement in 2001 states:

Involuntary resettlement may cause severe long-term hardship, impoverishment, and environmental damage unless appropriate measures are planned and carried out. For these reasons, the overall objectives of the Bank's policy on involuntary resettlement are the following...(c) Displaced persons should be assisted in their efforts to improve their livelihoods and standards of

living or at least to restore them, in real terms, to pre-displacement levels or to levels prevailing prior to the beginning of project implementation, whichever is higher (cited in Clark 2009).

In consonance with the World Bank's resettlement policy, various nations have (re)formulated their respective policy on resettlement and rehabilitation; the Government of India is no exception in this regard. The Government of India formulated a National Policy on Resettlement and Rehabilitation (NPRR) in 2003, which was implemented in the year 2004. The Preamble of NPRR 2003 reads as follows:

The Policy essentially addresses the need to provide succour to the assetless rural poor, support the rehabilitation efforts of the resource poor sections, namely, small and marginal farmers, SCs/STs and women who have been displaced. Besides, it seeks to provide a broad canvas for an effective dialogue between the Project Affected Families and the Administration for Resettlement & Rehabilitation. Such a dialogue is expected to enable timely completion of projects with a sense of definiteness as regards costs and adequate attention to the needs of the displaced persons especially the resource poor sections. The intention is to impart greater flexibility for interaction and negotiation so that the resultant Package gains all-round acceptability in the shape of a workable instrument providing satisfaction to all stakeholders/ Requiring Bodies (Ministry of Rural Development 2003).

The NPRR 2003 got revised in 2007 and was renamed as National Rehabilitation and Resettlement Policy (NRRP) 2007. The major objectives of the NRRP 2007 are:

(a) to minimize displacement and to promote,' as far as possible, non-displacing; or least-displacing alternatives; (b) to ensure adequate rehabilitation package and expeditious 'implementation of the rehabilitation process with the active participation of the affected families; (c) to ensure that special care is taken for protecting the rights of the weaker sections of society, especially members of the Scheduled Castes and Scheduled Tribes, and to create obligations on the State for their treatment with concern and sensitivity; (d) to provide a better standard of living, making concerted efforts for providing sustainable income to the affected families; (e) to integrate rehabilitation concerns into the development planning and implementation process; and (f) where displacement is on account of land acquisition, to

facilitate harmonious relationship between the requiring body and affected families through mutual cooperation (Ministry of Rural Development 2007).

The development projects need to put in place a systematic framework for relocation/resettlement/rehabilitation for the displaced prior to the implementation of their projects. The framework should be based on three major objectives that relate to the issues of relocation and resettlement. Such objectives are as follows: (a) to ensure that no major risk for resettlers is overlooked during the feasibility analysis of planned development projects; (b) to prompt planners to distinguish the different levels of intensity of each risk associated with the displaced people; and (c) to inject a proactive risk-reversal approach in project design, planning, financing and implementation.

The successful realization of these three objectives demands formulation of victim-oriented strategies on the part of the government/ company intending to launch its project. The paper makes a modest effort to prescribe certain principles that should be kept in mind while responding to the issues of rehabilitation; principle that can serve as guide to formulate strategies for the initiation of the development projects. The framework of relocation and rehabilitation should be based on three fundamental principles: (i) the principle of 'prevention', (ii) the principle of persuasion and (iii) the principle of 'perpetuation'.

The principle of prevention is about the avoidance of certain measures/strategies undertaken by the development projects that ultimately devastate people's normalcy and that cause harm to the socioeconomic structure of the displaced people and push them to a state of destitution. Besides, the development projects should be implanted, as far as possible, in such locations that are poorly populated or in places with zero human occupancy. The principle of prevention is other wisely known as the principle of avoidance.

The principle of persuasion recognizes the construction of development projects based on interaction than influence. It emphasizes that the actualization/establishment of development projects should take into account the opinions, views and perception of people of the village and surrounding communities. The task is to evolve a project-people partnership (PPP). That is, construction of projects should not be planned in ignorance of and/ or indifference to the community.

The principle of perpetuation puts emphasis on gradual (re)construction of strategies that continually safeguard the socioeconomic structure of the displaced communities. This principle demands that development projects should initiate/ reinstate need-specific strategies from time to time keeping in view the immediate necessities (social, economic, education etc.) of the displaced people. The views of Michael M Cernea on the score are quite educative. A systematic framework of activities undoubtedly changes the situation of the displaced from: landlessness to land-based resettlement; joblessness to re-employment; homelessness to house reconstruction; marginalization to social inclusion; increased morbidity to improved health care; food insecurity to adequate nutrition; loss of access to restoration of community assets and services; and social disarticulation to rebuilding networks and communities (Cernea 2011).

Towards concluding remarks

Displacement should not act portend itself as an ugly face of development. Although in certain occasions it evolves as an offshoot of development, the phenomenon needs to be handled with concern, care and maturity. Displacement should not run the risk of effecting impoverishments in the life-world of the displaced community. Development for any purpose should not lead to the dismantling of social bond that exists among the individuals at the societal levels, disruption of long-persisting nature-culture nexus and collapse of tradition/local/ethno knowledge systems. That is, it should not result in elimination of traditional knowledge systems, unnecessary exploitation of nature/ resources and estrangement of individuals. More than the fruits of development, one needs to be extremely careful about its discontents. Besides, development needs to rescue itself from being capitalist and patriarchal. Capitalism has a tendency to treat men as workers (breadwinners) and women as cheap reserve labour force. It tends to treat women as homemakers who are supposed to remain economically dependent upon men. Instead of being partisan, the policy of development must continually ensure that it caters equally to the interests of both men and women, not just that of men alone. It should not render women as a woebegone entity. Development of any sort must not result in their homelessness, loss of livelihood, marginalization, food insecurity, psychological trauma, stress, ill-health and exploitation. It must continually ensure that as an intervention it is gender neutral and at the same time gender sensitive.

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Women Empowerment

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ABSTRACT

Women's empowerment is recognized as an imperative for achieving women's rights, health and development. The achievement of women's empowerment as an end goal or even initiation of the process necessitates usage of approaches that promote participation and incite action. The Community Health Sciences Department (CHS) of Aga Khan University Karachi that is part of a five-component study (including four Asian countries) titled 'Women's Empowerment in Muslim Contexts' (WEMC) used the participatory action research approach for women's empowerment. Work with communities entailed reflection, analysis and action not only to create knowledge but for education, development of consciousness and mobilization for action. We adapted the participatory rural appraisal (PRA) tools to explore women's perceptions and reflections on their existent situation and aspired needs with respect to empowerment, community's overall health, mental health, reproductive health, daily work load, access to resources, participation in decision-making and violence against women. Our experience emerged as a five-step model of participatory action research for women's empowerment that included steps of field inquiry, analysis for action, advocacy training, policy dialogue and tracking action for change. Reflections on this model can serve as a learning instrument for those engaged with community based work and social transformation.

Keywords: Empowerment, participatory, reproductive, analysis

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. The greatest champions of women's rights have been great men like Gandhiji, Raja

Rammohan Roy, Ishwarachandra Vidyasagar, Maharshi Karve and ironically those who have systematically exploited and degraded them have also been of a largely-male dominated society. The very concept of women empowerment shows that society as such has given a raw deal to women – who comprise nearly fifty percent of the population and women themselves have to come forward to fight for their rightful place in all walks of life and prevent their exploitation in every field. Women, who number 498.7 million according to the 2001 census of India, represent 48.2 percent of the country's population of 1,027.01 million. Let us analyse the ways and means for empowerment of women.

The women who blazed the trail

Quite often we are carried away by the roll call of honour – the name of few luminaries who have left their footprints on the sands of time or who are fighting lonely battles Indira Gandhi, Sirimao Bandaranaike, the first woman Prime Minister of a country (Sri Lanka) in the world, Chandrika Kumaratunga, Golda Meir, the first woman Prime Minister of Israel, Margaret Thatcher, the first woman Prime Minister of UK, Vijayalakshmi Pandit, the first woman President of UN General Assembly and many others. As a supercop, Kiran Bedi even excelled her male colleagues in jail reforms for which she was awarded Magsaysay Award. Now one hears a lot about Nisha Sharma, the UP girl who sent her prospective groom and in-law to jail for making unreasonable dowry demands.

Microscopic Minority

All the names cited here have been empowered women and they made both the society and womenfolk proud of them. But they form a microscopic minority in a country where even after more than half a century of Independence, women are still looked down upon as a lesser species, virtual second-class citizens.

Sad Plight of Women

Attitudes towards women have not changed; in fact, things have indeed gone from bad to worse after Independence. Despite law, such reprehensible practices as female foeticide, female infanticide and child marriage are still prevalent in many parts of the country. Dowry is a plague that stalks every family having marriageable daughters and like AIDS it has no cure. Incidence of sexual harassment, eve teasing, sexual abuse of female children and rape are on the rise. Women form a sizeable percentage of the workforce in the unorganized sector, but most of the labour laws do not cover them. Those who

have been to the pilgrim centers of Matura, Brindavan and Varanasi would have noticed the large number of widows living in abject penury. These are the widows dumped here by their relatives from West Bengal and other States. In almost every sphere, the female species is the most vulnerable.

Empowerment is the only answer

Will the empowerment of women mean a difference to their present status? The answer could be mixed, though the positive side overshadows the negative side with all the social attitudes towards women, an empowered woman is in a far better position than a lay, unlettered and helpless woman. And this empowerment has to cover the political, economic, social and legal fields.

Empowerment

It is giving lawful power or authority to act. If people were empowered they would be able to participate in the planning, execution and implementation of developmental schemes. Apart from Political Empowerment Economic and Social Empowerment are crucial. Empowerment and development are closely related. Empowerment leads to development, which further leads to greater empowerment.

Women who proved well due to political empowerment

As regards political empowerment we have come a long way. We had an “iron lady” in Indira Gandhi; women like Sarojini Naidu, Vijayalakshmi Pandit Rajkumari Amrit Kaur, Dr. Sushila Nayyar, Sucheta Kripalani have done not a little to mould modern India. There are veteran MPs and Ministers in the Centre and the States. Ms.Mayawati and Ms.Jayalalithaa have proved to be astute politicians while Ms.Mamata Banerjee has shown that she is still a force in Indian politics, to be reckoned with.

Political Empowerment at the National Level

All the same, women empowerment in national and State politics has just been a non-starter. It has taken 56 years and 13 Lok Sabha for the percentage of women members in the House to move up partially from a mere 4.4 percent in 1952 to 8.8 percent in 2004, a figure that is far below the average of around 15 percent in countries which have elected legislatures. Though our dismal record is comparable to Brazil's 8.6%, Indonesia's 8.0%, Russia's 7.6%, Japan's 7.3%, Sri Lanka's 4.4%and Bangladesh's 2.0%. Yet we are far behind countries like Sweden (45.3%). Cuba (36.0%). Germany (32.2%), China (21.8%), Pakistan (21.6%), UK (17.9%) and France (12.2%).

Position in Panchayats

Of course, we made a bold beginning in respect of the political empowerment of women at the grassroots level during the Rajiv Gandhi regime. During his regime, the 64th Constitutional Amendment Bill for reservation for women in Panchayats was introduced. Though it failed in the Rajya Sabha, it was reintroduced during Narasimha Rao's regime. In December 1992, Parliament passed the 73rd and 74th Constitutional Amendments providing for 33% reservation for women in the Panchayat Rajbodies. In the last decade after the legislation came into force, the women as Presidents and members of the Panchayats have played a signal role in local bodies. Women have stormed male bastions of power not only in the village panchayats, but in the municipal councils and municipal corporations in towns and big cities.

“Women elected to Panchayats and municipal councils because of reservation policy are now asserting themselves,” says Sudha Mohan, who teaches urban studies at Mumbai University's Department of Civics and Politics. Although women are still under-represented in the national political arena, the 73rd and 74th Constitutional Amendments have increased their access to decision-making at the local level. This has resulted in practical changes, according to actress and Rajya Sabha member, Shabana Azmi. For instance, she said, women in local government tended to take up basic issues like water, health facilities and education even as their male counterparts seemed more interested in building marriage halls and community centers. Large-scale entry of women in local self-government institutions in rural and urban India has changed the face and tenor of the elected bodies. For instance, for a change one can feel the predominant presence of women in the Brihanmumbai Municipal Corporation (BMC). This civic body had approximately five women corporators before the 1992 elections. In 2002, 78 women entered the 227 member's house because of the reservation policy.

Reservation in Parliament and Assemblies a myth?

Right from 1996, the women of India have been waiting for the clearance of the Women's Reservation Bill that would give them one-third reservation in Parliament and the State Legislatures. The Bill was introduced several times since then, but because of the lack of sheer political will, it still remains in the gestation phase. Can we ever expect the menfolk who dominate Parliament and State Legislatures with a more than ninety percent majority to surrender their privileges and positions overnight? On some plea or the other, the move

is scuttled again and again. The ball started rolling from the days of the Gujral regime, got stuck up during the Deve Gowda rule and started moving again after the advent of Vajpayee government. There have been ugly scenes in the Lok Sabha when irate members tore up the Bill or snatched it from the Minister introducing the Bill. Nonetheless, almost all parties, even those opposed to the Bill in its present form, do agree that women should be given greater representation in Parliament and the State Legislatures. Ultimately, what form the Bill will take in future when it comes to the Lok Sabha remains to be seen.

Social Empowerment

Political empowerment of women is only a part of the overall mainstreaming of women. At the political level only a microscopic minority of women, at the helm of affairs, can effect the change in the life of women. It is the economic and social empowerment of women that needs to be given greater importance. This could be achieved a lot through education. Education of women means greater awareness of their role in society. Awareness of their rights, better knowledge of housekeeping and better performance of their roles as a housewife and mother. Education and training have opened up the avenues of employment and self-employment in the organized sector. As never before women are working in diverse fields as doctors, engineers, IAS officers, IPS officers, bank officials and in a wide range of sectors in the unorganized sector. In agriculture, most of the operations are run by women.

Role of NGOs in social empowerment

Non-governmental organizations are playing a significant role in the empowerment of disadvantaged women. Just a few years after Independence, the Government set up the Central Social Welfare Board, an apex body of the voluntary sector that aids more than 10,000 NGOs across the country, helping women stand on their own through such programmes as socio-economic programme, vocational training and other similar programmes.

Steps taken by Govt for social empowerment

The Department of Women and Child Development has been implementing special programmes for the holistic development and empowerment of women with major focus to improve their socio-economic status. There has been policy shifts from time to time based on the shifts in emphasis. While the focus earlier was welfare and development of women, now the focus is on

‘women’s empowerment’. In fact, the year 2001 was declared as “Women’s Empowerment Year” to bring greater focus on the programmes for women. A programme of Support to Training-cum-Employment for Women (STEP) was launched in 1987 to strengthen and improve the skills for employment opportunities for women below the poverty line, in traditional sectors of agriculture, small animal husbandry, dairying, fisheries, handlooms, handicrafts, cottage and village industries, sericulture, social forestry and wasteland development where women are employed on a large scale.

Empowerment paves way for glory

Here give some good points through your analysis

Conclusion

Empowerment by itself may not place women on an equal footing with men. The greatest need of the hour is change of social attitude to women. Take the classic case of dowry. Dowry is still rampant in a virulent form even among the highly educated a girl may be, dowry is still demanded. We have seen the case of Nisha and she and her parent too were willing to pay the dowry. Only when the demands crossed the limits, she fought back. How many girls are there who can toe her line? Women’s empowerment means a lot, but the ultimate goal of the equalization of man and woman would materialize only when her complementary role is recognized by the society.

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Women's Dignity – A Discussion

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ABSTRACT

This paper focuses a flood of light on the worth and dignity of the opposite sex i.e. females. The Hindu epic and other scriptures advise us to pay due respect to the females. But it is irony of fate that the females are humiliated from different angles. In the twenty first century we declare ourselves to be the most modern and civilized, but he/she is really civilized who refrains from uncivilized behavior and all people are equal in his/ her view. He does not look down upon any human being irrespective of caste, creed and gender. We witness the events taking place in every moment women are being inflicted to torture and humiliation. Don't we feel ashamed of ourselves? Time is ripe enough to take precautions to stop any sort of humiliation towards women. The paper has cited some valid incidents which may arouse the conscience of some people to come forward to combat women humiliations.

Keywords: *opposite sex, humiliation, valid incidents, precautions*

Introduction

One can't deny that today's Indian women play multiple roles as a loving mother, good wife and efficient care taker of the family. The author earnestly desired to cite some incidents, some real events from the new woman of the issue August, 2017. Today, especially teens are under a lot of peer pressure. Young girls are harassed, outcast because of the way we look or choose to dress up. In fact, it is alarming to know that India has ranked the third in the world in cyber bullying, according to a recent study. Even in the colleges meant for the coeducation, girl students fall a prey to ragging. Stories are heard and read through media and where situation becomes worse than the

girls or women try to get rid of unpleasant events and quit home which makes their future bleak. In the society, the people belonging to upper class caste torture the Dalits as well as the girls who come from poor families. Here a question arises, “Haven’t we closed our eyes to such type of incidents?” the answer is a positive yes. If we cultivate the versions of Indian constitutions relating to Right to Equality and Right against exploitation we can be conscious of our moral duties to stop torture and oppression to the opposite sex. A recent incident in ‘The Week’ on page 24, fourth paragraph reads “Tina, the chubby pre-teen who loves chocolates is about 32 weeks pregnant. In mid July the family discovered that she was pregnant: her uncle- a relative of her mother has been rapping her for several months when the mother was out for work. A report was filed against him (culprit) resulting in his arrest.

Subsequently, the family approached the local court seeking permission for an abortion. The medical Termination of pregnancy Act, 1971 does not allow abortion after 20 weeks of pregnancy unless it is a threat to the life of the woman”. However a committee is constituted to look after the highly sensitized case and it is learnt that it has been under multiple risks to handle it. Now question arises why did it happen and who are responsible for such a malady. Such types of fatal incidents are taking place everywhere which never come to the lime-light. In such cases parents are responsible because they are emotionally trapped and even their relatives are culprits. The victim is at her pre teens can’t be blamed. The culprit is to be given severe punishment. In the daily news paper we come across such type of incidents but the question is “Are they properly dealt”? The question is unanswerable. The following table reflects the plight of the females who succumb to misfortunes being helpless.

Table 1
Child abuses in India, 2015

Types of Abuses	Numbers
Rape	10,854
Assaults on girls	8,930
Sexual Harassment	3,350

If in one year such type of maladies with statistical figures, before 2015 and after 2015 the number is to be imagined or collected from data available under secondary sources. Some wicked persons are taking advantage of the innocence nature of the girls. Those who trap the girls or young women by means of temptation. After they became pregnant they try to take recourse to abortion which is punishable under law. Abortion is defined as “the deliberate

termination of human pregnancy or the expulsion of a foetus from the uterus by natural causes.” A statistical figure is amazing in this connection. In toto 72,993 abortions took place in India between April, 2016 and April, 2017, according to the Union Ministry of health and family welfare (Sources: The Week, journal; August 13, 2017).

If we think deeply on the above matter our conscience must prick us inside and we should be rational in this regard. In other words, awareness programme may be launched by the Non-Govt. organizations to mobilize the people against the unlawful practice. At first investigations are to be made in the hospitals and Primary Health Centers (PHC) to collect correct and authentic data by a special team to be appointed by the concerned state Government. The Non- Government Organizations may be entrusted to shoulder the task after due consultation with them.

Factors responsible for lessening the dignity of women

- ❖ **Child Marriage.** Though long before child marriage was banned during the Pre-Independence Era, the practice is yet to be rooted up even today. The International Center for Research for Women Studies supported the ban, one third of the girls in the under developed countries are married before the age of 18 and girls between 1-9 are married before the age of 15. It was projected that in 2010 sixty seven millions of women within 20-24 age group in the world had been given in marriage before the age of 18. It is certainly a disgrace to women and it may be called rob of human rights of the adolescent girls.
- ❖ **Dowry System.** In the rural areas dowry system more prominently affects the status of newly married young adult girls. Bridal torture is noticed and heard which is even go to the extent of bride burning and physical assault to the newly wedded adult girls. The matter gets highlighted through daily newspaper and T.V. At times the matter is suppressed and as time passes it gets buried in oblivion. If it comes to the fold of the judicial purview it lingers and the outcome is harassing in the light of ‘justice delayed, justice denied.’
- ❖ **Male dominating Factors:** In rural areas everything is controlled by men and women are left behind the screen in matters of taking decisions. As a result of women empowerment is confined to platform speech and high sounding slogans. Women can gain power only when men start respecting the feelings of women and accept their contribution which purely aims at the wellbeing of the family.

❖ **Gender Inequality:** Despite a step taken to bridge the inequalities that exists between men and women, the matter is yet to be addressed. The low status of women in the society is due to our patriarchal system which is result of our social system and practices. If we go back into the Vedic age we can understand well now in matriarchal society, the voice of a woman is louder. There should be reformation through sensitization programmes to keep up the prestige and dignity of women in society.

❖ **Drop-out rate among girls at the school stage:**

Table-1

Enrolment & dropout figures of all school children (Girls) in India during the period (2001-02 to 2010-11)

Year	Enrolment Figures in Millions of Classes			Total	Dropout Percentage Figures of Classes			Average
	I-V	VIVIII	IX-X		I-V	IVIII	I-X	
2001-02	50.30	18.70	7.90	76.90	39.9	56.9	68.6	55.13
2002-03	57.30	20.60	9.00	86.90	33.7	53.5	65.0	50.73
2003-04	59.90	21.50	9.60	91.60	28.6	52.9	64.9	48.80
2004-05	61.10	22.70	10.10	93.90	25.4	51.3	63.9	46.86
2005-06	61.60	23.30	10.50	95.40	21.8	49.0	63.6	44.80
2006-07	62.60	24.60	11.00	98.20	26.8	45.2	61.5	44.50
2007-08	64.40	26.20	12.30	102.90	24.4	41.3	57.3	41.00
2008-09	64.70	27.00	13.00	104.70	25.8	36.9	54.4	39.03
2009-10	63.90	227.80	13.80	105.50	28.5	44.2	51.8	41.50
2010-11	64.60	29.20	14.30	108.10	25.4	41.2	47.7	38.10
Average	61.01	24.16	11.15	96.35	28.03	47.24	59.87	45.04

During the period of study, the gross enrolment percentage of girl students in India have increased by 40.52%, which is more than twofold higher than the enrolment growth recorded for the boys during the same period. Up to primary level, the overall enrolment percentage during the decade has increased by 28.42%, for upper primary level by 56.14% and for secondary level by 81.01%. The annual corresponding growth of the female students during the period has also increased steadily, with an average annual corresponding growth of 3.51%. It is equally notable that, by the time these girl students reach primary level nearly 60.39% drop out and by the time they reach secondary level 81.72% girl students dropout.

The aggregate average annual dropout percentage for girl students during the period remained 45.04%, while as, up to primary level the dropout percentage remained 28.03%, for upper primary level 47.24% and for secondary level 59.87%. Although there has been a consistent and constant decline in the

dropout percentage of girl students from each corresponding year, but for the period 2009-10, the dropout percentage decreased by 6.23%. The overall corresponding annual dropout percentage among girl students during the period of the study remained 3.53%, which is quite appreciable, compared to their male counterparts.

Steps for Reformation

- ❖ **Betibachao, Betipadhao-** Our honourable Prime minister's slogan "Betibachao, Betipadhao" has sensitized the people to send the girl child to school. So the illiterate or low educated parents will no more keep their girl children confined to the four walls of the room, rather admit them in the school to help them complete the cycle of elementary education. In this connection it can be said that gap between the rate of women literacy yet is to be bridged and drop-out rate of girls in the school need to reduce. In this matter the parents, teachers and particularly the mothers have to perform a crucial role towards women education.
- ❖ **Inclusion versus Exclusion** - There is a big slogan to support inclusion education but in practice it is not done in the direction it ought to be. The versions depicted in the National curriculum for Teacher Education (NCFTE) are worth mentioning. In the schools we find children with diverse background and focused group children who have special need. They are SC, ST and Marginalized categories. Among them the girl students constitute a considerable percentage. The girls are not properly nurtured so far as their socio-emotional needs are taken into account. The differently abled girls with multiple disabilities are to be taken care of. The malady of the born blind girls is beggar's description. More worse is the condition of the girls with mentally retarded. So also the cases concerning, girls with cerebral palsy, autism and locomotive impairment which seem acutely severe and need immediate redress. All the categories belonging to girls constitute a considerable percentage. When they attain womanhood they are looked down upon and sometimes it is heard that being poverty stricken they are raped brutally, tempting through money, dress or any other usable articles. It is certainly the heartless inhuman attitude of the male persons towards the victims.

If we come to the political arena, under the constitutional amendments, the representation of women from the marginalized female community needs to be enhanced. India is a secular country and social justice and equality

court much in them aspect so far as the cases of concern women are taken into account when the women travel by train or bus, they are also exploited and even in the late hour of the night, when all are in deep slumber the criminals taking advantage of the situation rob the jewels of the women and even rape them taking advantage of the situation. So far as social justice and human rights are concerned, it is our moral duty to think on the issue and suggest remedial steps.

❖ **Security of working women in their work places**

Now there is a general complain that working women are not secured in their work places. There are a numbers of factors that stand to such maladies. Women are exploited emotionally and socially. Their Bosses are inflicted different punishment in different ways. Sometimes women are harassed for folly methods and at a time they are given such type of works which is beyond the capacity of employee to perform and produce the accomplished work. Even if there is any silly errors, the Boss concerned throws filthy words which is unbearable on the part of employee and the Boss forgets the woman employee which overshadowed by many events.

A female employee has many unpleasant experiences for which the boss concern is responsible. A few facts are reflected in the newspaper and TV and some incidents are concealed that never come to the lime light. Under such circumstances the higher authority need to be vigilant to come to the rescue of the concerned helpless woman employee. Work beyond official hour should be avoided. Emotional blackmailing, forceful undesirable work load makes a woman psychologically depressed and emotionally upset.

Trafficking in Women and Girl

Child Women these days are being bought and being sold, like household commodities. There is no limit to satisfy a man's physical need. India is also a destination for women and girls from Nepal and Bangladesh trafficked for the purpose of commercial sexual exploitation. Nepali children are also trafficked to India for forced labor in circus shows. Indian women are trafficked to the Middle East for commercial sexual exploitation. Indian migrants who migrate willingly every year to the Middle East and Europe for work as domestic servants and low-skilled laborers may also end up part of the human-trafficking industry.

Article 23 prohibits trafficking in human beings and forced labor. Trafficking in human beings has been prevalent in India for a long time in the form of prostitution and selling and purchasing of human beings.

Conclusion

In the Vedas and other Hindu scriptures, it is mentioned that women should be given highest respect in the society and they should not be looked down upon under any situation. In Mahalaxmi Puran Lord Jagannath and Balabhadra have expressed that it was not right to insult Mahalaxmi on their part which is treated as a legendary tale in most parts of our country. Women is considered as Gruhalaxmi and if we treat inhumanly to women, certainly it is a vice and sooner or later punishment upon the culprit will be inflicted.

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Women Empowerment through Welfare and Developmental Activities: An Observation

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ABSTRACT

The empowerment of women is one of the central issues in the process of development of countries all over the world. The International Women's Day celebrated on 8th march every year has become a day of demonstration for equal opportunity and solidarity. But the question arises how relevant is celebration of Women's Day in view of the fact that their position in the society has not changed much. They are still treated as the 'weaker sex' who needs to be protected entire life-be it by her father, husband or son. The 'New Age Women' and the 'Women of Substance' in true terms are just words in books. Women constitute about half of the total population of country but they suffer from many disadvantages as compared to men in terms of literacy rates, labour participation rates earnings. Social, economic and political empowerment is the need of the day. Women's security and welfare contributes more towards the societal development, creation of economic environment.

Keywords: Empowerment of women, self-employment, DWCRA, NGOs participation

Introduction

This article discusses the third Millennium Development Goal (MDG), on gender equality and women's empowerment. It explores the concept of

women's empowerment and highlights ways in which the indicators associated with this Goal on education, employment, and political participation – can contribute to it. The word empowerment refers to a range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations for individuals and groups where class, caste, ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognize the systemic forces that oppress them, but act to change in existing power relationships - The goals of women's empowerment are to challenge patriarchal ideology to transform the structures and institutions that reinforce gender discrimination, social inequality and to enable poor women to gain access to, and control of material and informational resources - women's progress is one of the most important needs for the whole progress of any country, major reasons for lower participation of women in developmental programs for women are identified, as illiteracy and ignorance, women are at disadvantage to men in their access to employment and earnings for number of reasons like lower jobs mobility due to responsibility of child care vulnerability to class or caste barriers, more limited in their access to information on job opportunities. Strategies of empowerment at the level of women's transforming their position as a practical need - priority of women's progress in their empowerment at micro and macro level strategies an important feature which governs the employment of women and the barriers of age, social reasons, self-occupations rather than being in the race of job opportunities - the study and benchmark survey on self-employed women and women entrepreneurs are led in difficult role as stated by National Commission on self-employment of women.

Progress of the women is the most important need for the whole growth of any Nation, key reasons or lesser participation of female in developmental and welfare activities in India are identified as ignorance and high level illiteracy. Women are at disadvantage to men in their access to employment and earnings for number of reasons like lower jobs mobility due to responsibility of child

care, vulnerability to class or caste barriers, more limited in their access to information on job opportunities in the past. But due to globalization, the world has become a global village and with the availability of the variety of communication resources the participation of women in all fronts is increasing rapidly, enabling them to achieve women empowerment at a faster manner.

Definition of Empowerment

The term empowerment refers to a range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations for individuals and groups where class, caste, ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognize the systemic forces that oppress them, but act to change in existing power relationships - The goals of women's empowerment are to challenge patriarchal ideology to transform the structures and institutions that reinforce gender discrimination, social inequality and to enable poor women to gain access to, and control of material and informational resources

Women must recognize the ideology that legitimate male domination and understand how it perpetuates their oppression, to challenge their subordination. This recognition requires reversal of the values and attitudes, in the entire world view, that most women have internalized since early childhoods. Women have been led to participate in their own oppression through a complex web of religious sanctions, social and cultural taboos and superstitions, hierarchies among women in the family, behavioral training, veiling, curtailment of physical mobility, discrimination in food and other family resources, the most of the poor women have never been allowed to think for themselves are to make their own choices in unusual circumstances, when a male decision maker has been absent. The presence of women activists is necessary for their empowerment. A key role of the activists is to give women access to a new body of ideas and information that not only changes

their consciousness and self image, but also encourages action. Empowerment helps women to access the new world of knowledge and can begin to make new information choices in both their personal and public lives. The empowerment process must organize women into collectives, breaking out from individual isolation and creating a united forum through which women can challenge their subordination.

Various welfare and developmental activities for the Empowerment of women

Development of Women and Child in Rural Areas (DWCRA) is a well aware programme, adopted the strategy of group information mainly. It was felt that the women interact better in a group. The group approach not only helps in bringing women together for an economic activity suitable to their abilities and skills in planning and implementation, but also for inculcating in them a spirit of community approach. The target group of DWCRA is families having an annual income of less than Rs 11,000. The financial provisions under DWCRA are available only for this group. DWCRA was started as a pilot project in selected districts in all states in 1982-83. The programme is being extended to more districts every year.

National Bank for Agriculture and Rural Development's (NABARD) credit facilities cover almost all types of activities for which loan or investment credit is given by banks under the refinance schemes. The activities can be taken up individually or in group such as, individual loans, group loans, loan for individuals, and loan for work sheds, infrastructural developments and common facilities. NABARD can also, under the existing schemes assist women activities through voluntary agencies and registered institutions for generating assured wage employment. Also grants on selected basis, are available for technological up gradation and for setting up **Training-cum Production Centers (TPC)**. One such TPC had been sanctioned women Development Corporation Maharashtra for resettlement of Dedanses. NABARD also assist voluntary agencies and women groups on pilot project

basis for developing replicable models, which could triggered large number of schemes for women within the banking fold. Under automatic refinance facility, covering composite and integrated loans for non-farm activities, loans can be had by women entrepreneurs and artisans up to Rs. 10 lakhs per individual borrower; composite and integrated loans also cover working capital requirements. In case of difficulty in providing margin money, the borrower can avail of soft loan assistance for margin money from the NABARD, through the financing bank, at the concessional interest rate. In the case of group loans, NABARD also provides assistance by way of grant for entrepreneurial development and technical training needed for efficient running of the enterprises financed. Some programs are stated to have been sanctioned so far. However, despite the available line of credit and specific purpose grants, it is observed that adequate number of projects, of group activities for women was also submitted by banks. NABARD set up a women's cell in its head office at Mumbai and also constituted an advisory committee which included leading activities of women organizations and representatives of Government of India and Reserve Bank of India to coordinate its women schemes and guide it on policies and programs pertaining to rural women.

Assistance to Rural Women in Non-farm Development (ARWIND) aims to provide assistance to Rural Development in Non-farm Development with the objective to encourage leading to rural women preferably organized hi groups supported by Non-Governmental organizations (NGOs), Women's Development Corporations, KVIC/KVIB or cooperatives, trust etc. The scheme has a credit and grant component. Refinance is also available to mother units/common service centres under normal schemes, even for loans in excess of Rs. Ten Thousand and up to SSI level in respect of commercial banks and state cooperative banks, and up to Rs. Ten Thousand in the case of Regional Rural Banks. NABARD also considers need-based grant assistance, subject to the availability of promotional funds, to meet the sponsoring

agency's expenditure for organization of groups, sensitization, training and other related expenditures. In case the sponsoring agency provides services such as supply of raw materials, quality control, marketing, etc., such services under taken by it will also be eligible for financial assistance under NABARD'S promotion linked credit scheme such as mother units/Common service centres for providing common services for promotion and development of product design, quality control, training, marketing of products, supply of raw material etc.

NABARD's support could also be in the form of salaries to professionals with expertise in technology, marketing management, etc., to be appointed by the agency along with expenditure incidental to their services. The programme should lead to credit flow to enterprises through banks under refinance support from NABARD and their by generate sustainable employment opportunities in rural areas in a cast effective manner. While NABARD will provide refinance for credit component, the grant component will be linked to number of rural employment opportunities generated on a sustainable basis and the quantum of credit. The implementing agencies required to contribute a share in any form including land, man power, etc., to the extent of at least ten percent of the project cost. The project will include a strong component of participative monitoring and documentation. NABARD has constituted an **Agricultural and Rural Enterprise Incubation Fund (ARIEF)**, with an initial amount of Rs. 5 Crores for supporting new technologies and also NGO's in critical spares in providing backward and forward linkage both under farm and non-farm sectors. The fund is expected to act as a catalytic agent spurring growth and development of innovative and risk ventures.

Small Industries Development Bank of India (SIDBI) to create opportunities of self-employment and wage-employment for women, as well as to support their entrepreneurial capabilities, Schemes of SIDBI has been operating two special funds, namely, **Manila Udyam Nidhi (MUN)** and

Mahila Vikas Nidhi (MVN). An exclusive scheme of assistance to provide refinance for term loans granted to women entrepreneurs for setting up small industrial units is also operated. By way of extension services, financial support is extended to Entrepreneurship Development programmes specifically meant for women.

All new industrial projects in the small scale sector, as well as service activities which are eligible as per SSI norms and set up by women entrepreneurs, qualify for assistance, provided the project cost does not exceed Rs. Ten Thousand. Assistance out of Mahila Udyam Nidhi is provided to women entrepreneurs to meet a gap in the equity for setting up new industrial projects in the small scale sector. Seed money assistance is provided in the form of soft loans to meet gap in the equity after taking into consideration the promoter's contribution which may be up to a maximum of 15 percent of the project cost.

A special development fund called 'Mahila Vikas Nidhi with an initial capital of Rs. 3 Lakhs has been set up to extend support to specific proposals for income generating programs of accredited Non-Governmental Organizations with strong support to the poor at the grass roots level and proven track record of performance in managing economic programs. Activities such as setting up of Training-cum Production Centre (TPC's), skill up gradation programs, extension of marketing assistance and such other income generating pursuits as would improve the economic status of women, are eligible for support under MVN. Assistance is made available both by way of grant and soft loan and is mainly for capital expenditure, the recurring expenses being met by the NGOs out of their funds or grants/donations from government or other agencies. Most of the cases which have been sanctioned are related to setting up TPCs in diverse areas like spinning, weaving, printing, electronics assembly, knitting, embroidery, shoe-making, mat-weaving, garment stitching, mirror embroidery, patchwork, block printing, handloom projects, bamboo-handicraft

products, woollen carpets, rexin /canvas bags, bakery products and catering. Non-Governmental Organizations (NGOs) in India have been working with the underprivileged and poor women, offering to them an accessible, flexible and non-exploitable informal credit system in the form of Self-Help Groups (SHGs) which address themselves to solving socio-economic problems and promoting self-reliance. The major credit models adopted by the NGOs are in the form of facilitating the formation of such groups, training the women and their leaders in principles of savings and credit and, lit times, giving one-time grant or revolving fund to supplement the funds of the SHGs.

Suggestions:

Proper awareness of schemes should be there, the benefits of the Scheme should not be restricted to papers only but the implementation of schemes should be there so that every woman can be familiar with her rights. Significant steps should be taken to implement all the schemes which are amended to facilitate detention, prevention and punishment of crimes against women. · Women education has to be made compulsory and women should be encouraged to become literate because without being educated women cannot have an access to the benefits of schemes and programmes. Strict implementation of the schemes and policies for women empowerment should be done. Awareness camps for women should be organized where they can become familiar with the framed schemes and policies and can take benefit of those schemes and policies. Conclusion: These scheme provides assistance for Education, Training, Financial assistance/CashSubsidy on the loans, Scholarship, Nutrition, selfemployment and other facilities. The prime goal is for empowerment, development, protection and welfare of Women & Child. In-fact the agency in National level is doing pioneering work. The Government has enhanced its support to them by providing necessary funds. Their roles have not been only to promote participation of the community but also increase awareness of the community in regards to the policies and programmes launched to their welfare.

Conclusion

The above said various welfare and developmental activities, programmes played a vital role to increase the economic status of women through that, she can overcome from inferiority complex and can gain the self-confidence and courage. This enables her to show individuality in the decision making process at the level of her family and outside. The economic incentives and effective NGOs participation will definitely make the women empowerment a reality from a distant dream at present. The Policy planners must think to integrate economic beneficial programs for women for their empowerment.

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Cognitive Abilities among Slow Learners with Respect to Gender, Location and Management

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ABSTRACT

Cognition is the process of acquiring knowledge and understanding the world. Cognitive processes consist of the sub processes of perception, memory, language, thinking through which knowledge is acquired and maintained. Cognitive development may be viewed as the outcome of the continuous organism - environment interaction. The present study was conducted on 211 slow learners from Ranga Reddy district of Telangana State. The result reveals that there was a significant difference in cognitive abilities with respect to gender, location and management among slow learners.

Keywords: *Cognitive Abilities, Slow Learners, Perception.*

Introduction

Cognitive abilities are brain-based skills we need to carry out any task from the simplest to the most complex. They have more to do with the mechanisms of how we learn, remember, problem-solve, and pay attention rather than with any actual knowledge. Cognition is the process of acquiring knowledge and understanding the world. Cognitive processes consist of the sub processes of perception, memory, language, thinking through which knowledge is acquired and maintained. Psychological terms such as sensation, perception, imagery, 'retention, recall, problem solving, thinking etc, are all aspects of cognition. Cognitive development may be viewed as the outcome of the continuous organism - environment interaction. Cognitive development deals with how an individual in its encounters with phenomena constructs the world (Kessen, 1966). Some psychologists are also of the opinion that mental activities such as exploration, curiosity and creativity may be taken as aspects of cognition (Berlyne, 1966). Cognitive functions seem to develop systematically in a continuous spiral fashion through a dynamic interaction with the environment.

Cognitive processes may become complex and qualitatively enriched if the socio-cultural set up is more cognitively stimulating and challenging. But in adverse situations it may stagnate and become less developed (Mussen, 1974; Ault, 1977). Bruner (1966) viewed cognition as an intentional and continuous activity, developing through three hierarchical modes of representation: enactive, iconic and symbolic. Piaget may be regarded as the most important psychologist of 20th century who studied cognitive development of children most thoroughly. According to Piaget (1976) knowledge, cognition and intelligence are interchangeable and are products of experience. To Piaget, children's thought processes are qualitatively different from those of adults'. He identified thinking structures of each level which develop in dynamic interaction with environment.

The Importance of Cognitive Ability

1. Higher levels of cognitive ability lead to higher levels of performance on all jobs.
2. There is no ability threshold.
3. Cognitive ability predicts job performance better in more complex jobs.
4. Cognitive ability predicts the core technical dimension of performance better than it does the non-core 'citizenship' dimensions of performance.
5. Cognitive ability predicts objectively measured performance better than it does subjectively measured performance (such as supervisor ratings).
6. Specific mental abilities (such as mechanical reasoning) add very little beyond GMA, although can be quite useful in specific jobs.
7. GMA predicts core performance much better than do 'non-cognitive' predictors such as vocational interests and different personality traits.
8. However, GMA predicts most dimensions of non-core performance (such as personal discipline) much less well than they do 'non-cognitive' traits of personality and temperament.

Slow Learners

Students with below average cognitive abilities whom we cannot term as disabled are called slow learners. They struggle to cope with the traditional academic demands of the regular classroom. Actually slow learners are normal students but the problem is that they are simply not interested in studying under traditionally accepted system of education. According to Terman and Merrill (1960) 17 per cent of the children were borderline defective or slow learners whose IQ ranged between 75 and 85. The slow learner's both receptive and expressive language ability were typically limited.

Kirk (1970) states that the slow learning child is not considered mentally retarded because he is capable of achieving a moderate degree of academic success at a slower rate than the average child. Also the child is educated in the regular classes with special provisions except an adaptation of the regular class programme to fit his slower learning ability.

According to Savage and Hooney (1979), slow learners are designated as those people whose scores of IQ falls within range of 75-80. Their academic achievement linked to limited learning capacity. All the slow learners have only one common characteristic, which is less than average intellectual capacity, but in behavior they could be better from others.

Characteristics of Slow Learners

In general, slow learning students may exhibit some or all of these characteristics, depending on their age and degree of problems acquiring knowledge at school.

- First, slow learners are recurrently immature in their relations with others and do poorly in school.
- Secondly, they cannot do multifaceted or complex problems and work very slowly.
- They lose track of time and cannot convey what they have learned from one task to another well.
- They do not easily master skills that are academic in nature, such as the times tables or spelling rules.
- Perhaps the most exasperating trait is their inability to have long-term goals. They live in the present, and so have considerable problems with time management perhaps due to a short attention span and poor concentration skills.

Objectives

1. To find the cognitive abilities of slow learners in relation to their gender.
2. To find the cognitive abilities of slow learners in relation to their location.
3. To find the cognitive abilities of slow learners in relation to their management.

Hypothesis

1. There is no significant difference in cognitive abilities of slow learners in relation to their gender.
2. There is no significant difference in cognitive abilities of slow learners in relation to their location.
3. There is no significant difference in cognitive abilities of slow learners in relation to their management.

Sample of the study

For the present study, simple random sampling technique was adopted. A random sample of 400 primary school children from over all 16 Government and Private Primary Schools located in Rangareddy districts were selected for the present study, and among the 400 primary school children 211 students were identified as Slow learners for the present study which constituted the sample. Thus, the sample of the study was 211 students.

Research Tools

This study was conducted in two phases

Phase -1

- Identification of Slow learners
- In the phase -1 the researcher was select 16 schools (only 4th standard 400 students) for selection of slow learners based on GLAD test
- After performing GLAD test the students were selected based on the scores of GLAD test. After Completion of the students were identified three categories, i.e, Slow, Moderate and High achievers. From the total sample 211 students were Identified as slow learners, 175 were moderate and few (14) were High achievers.
- For this study from total sample 211 students were identified as slow learners.

Phase-2

The following assessment tools was administer on identified slow learners students who are identified by GLAD test, i.e, 211 students were selected for the study.

The following tools was used in the present study

- 1) Grade level assessment device for children with learning problems in schools prepared by Jayanthi narayan. For screening purpose.
- 2) **Passi-Usha** test of creative problem solving by B.K.Passi and Usha kumar
- 3) Divergent production abilities by K.N. Sharma
- 4) Immediate memory span
- 5) Academic achievement motivation test by T.R.Sharma

Analysis and Interpretation

Hypothesis – 1: There is no significant difference in cognitive abilities of slow learners in relation to their gender.

Table 1
Showing Cognitive Abilities of Slow Learners Gender wise

Cognitive Abilities	Gender	N	Mean	SD	t	Sig.	Df
	Boys	107	13.99	4.24	5.27	.05	1,209
	Girls	104	13.82	4.31			
	Total	211	13.91	4.26			

From the above table, the mean score obtained for boys was 13.99 and girls were 13.82. The obtained t value 5.27 with a df of 1,209 was found to be statistically significant. It was clear from the above table that t Ratio for slow learners with cognitive abilities came out to be 5.27, which was statistically significant. Hence the hypothesis 1, which states that ‘There is no significant difference in cognitive abilities of slow learners in relation to their gender’, is **rejected**.

Hypothesis – 2: There is no significant difference in cognitive abilities of slow learners in relation to their location.

Table 2
Showing Cognitive Abilities of Slow Learners Location wise

Cognitive Abilities	Location	N	Mean	SD	t	Sig.	Df
	Rural	62	13.69	4.43	1.25	0.26	1,209
	Urban	149	14.41	3.81			
	Total	211	13.91	4.26			

From the above table, the mean score obtained for rural students was 13.69 and urban students were 14.41. The obtained t value 1.25 with a df of 1,209 was found to be statistically not significant. It was clear from the above table that t Ratio for slow learners with cognitive abilities came out to be 1.25, which was not significant. Hence the hypothesis 2, which states that ‘There is no significant difference in cognitive abilities of slow learners in relation to their location’, is **accepted**.

Hypothesis – 3: There is no significant difference in cognitive abilities of slow learners in relation to their management.

Table 3
Showing Cognitive Abilities of Slow Learners Management wise

Cognitive Abilities	Management	N	Mean	SD	t	Sig.	Df
	Government	95	14.27	3.60	0.455	0.33	1,209
	Private	116	13.61	4.73			
	Total	211	13.91	4.26			

From the above table, the mean score obtained for government students was 14.27 and private students were 13.61. The obtained t value 0.455 with a df of 1,209 was found to be statistically not significant. It was clear from the above table that t Ratio for slow learners with cognitive abilities came out to be 0.455, which was not significant. Hence the hypothesis 3, which states that 'There is no significant difference in cognitive abilities of slow learners in relation to their management', is **accepted**.

Findings

1. **Gender:** Boys were better than girls in Cognitive abilities among slow learners. In the word production test, the performance of boys was better than girls. In the uses of things test, the performance of boys was better than girls. In similarities test, the performance of boys was better than girls.
2. **Location:** Urban students were better than rural students in Cognitive abilities among slow learners. In the word production test, the urban students were better than rural students. In the uses of things test, the urban students were better than rural students. In similarities test, the urban students were better than rural students.
3. **Management:** Government students Boys were better than private students in Cognitive abilities among slow learners. In the word production test, the performance of government school students was better than private school students. In the uses of things test, the performance of government school students was better than private school students. In similarities test, the performance of government school students was better than private school students.

Conclusion

The result reveals that there is a significant difference in Cognitive Abilities among slow learners with respect to gender, location and management.

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Mental Health among Residential School Students with Respect to Gender and Social Status

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ABSTRACT

Mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. Mental health aims to protect, support and sustain the emotional and social wellbeing of the population, from the earliest years through adult life to old age. The present study was conducted on 600 residential school students from Karimnagar district of Telangana State. The result reveals that there was a significant difference in mental health behaviour aspects with respect to gender and social status among residential school students.

Keywords: Mental Health, Residential Schools, Education.

Introduction

Mental health is the balanced development of the individual's personality and emotional attitudes which enable him to live harmoniously with his fellow men. Mental health is defined as 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. In the daily life, one has to make adjustments with his social environment as well as with one's own ideas and ideals. Mental health is the ability to balance one's feelings, emotions, desires and ambitions in one's daily living as well as the ability to face and accept the realities of life. Mental health aims to protect, support and sustain the emotional and social wellbeing of the population, from the earliest years through adult life to old age. It addresses people who are currently well and those at risk of developing a mental health problems or mental illness. Research evidences has shown that mental disorders, especially depressive disorders, are strongly

related to the occurrence, successful treatment, and course of many chronic diseases including diabetes, cancer, cardiovascular disease, asthma, and obesity and many risk behaviors for chronic disease; such as, physical inactivity, smoking, excessive drinking, and insufficient sleep. Mental health is the emotional and spiritual resilience that allows one to enjoy life and to survive pain, suffering and disappointment. It is a positive sense of well-being and an underlying belief in one's own and others' dignity. Mental health is about how a person thinks, feels, and acts when faced with life's situations. Mental health as the ability to balance feelings, desires, ambitions and ideals in one's daily living. It means the ability to face and accept the realities of life (Bhatia, 1984) Mental health is an index which shows the extent to which one has been able to meet one's environment and social, emotional or physical demands. However, when one finds oneself trapped in a situation where one does not have matching coping strategies to deal with it effectively, one gets mentally strained. This mental health is generally reflected in symptoms like anxiety, tension, restlessness or hopelessness among others (Pooja, *et al.*, 2012.) A mentally healthy person is well adjusted to social norms, cheerful, socially considerable, accepts reality, satisfied with his vocation and gets along with minimum of friction and tension and remains optimistic in life.

Mental health is a condition and a level of function which is socially acceptable and personally satisfied (Mudasir, 2013). Mental health is how people look at themselves, their lives, and the other people in their lives, evaluate their challenges and problems. Research suggests that approximately one in five adolescents has a mental health disorder and that more half of all lifetime cases of mental health disorders begin by the age of 14 years (Kessler et al., 2005). Some groups in the community have been found to be at greater risk of mental health disorders because they are exposed to additional risk factors such as discrimination. It's important to note that prevalence rates vary from survey to survey depending on how researchers have conducted the study, the survey questionnaires used and whether they are identifying prevalence over a lifetime or just for the current period.

Importance of Mental Health

Mental health denotes a state of balance of equilibrium of our mind. This balance is not static, it is quite dynamic. It involves one's physical as well as mental health. It has much wider scope than physical health, as it aims for the development of wholesome balanced and integrated personality. The

acquisition of such personality is indeed a great asset and privilege for a normal individual. He can be able to actualize his self, live his life to his satisfaction and happiness and strive to attain the goals of his life to his satisfaction in the perfect tune of taking and giving something to the society. It is possible only when, one is cautious about his mental health and knows its value and importance along with the knowledge of means and ways for achieving and maintaining it

Objectives

1. To find the responses about mental health behaviour among residential school students in relation to their gender.
2. To find the responses about mental health behaviour among residential school students in relation to their social status.

Hypothesis

1. There will be no significant difference between the responses about mental health behaviour among residential school students in relation to their gender.
2. There will be no significant difference between the responses about mental health behaviour among residential school students in relation to their social status.

Sample of the Study

The sample consisted of 600 residential school students from Karimnagar district of Telangana State, India.

Tool of the Study

Mental Health Battery (2013) developed by Arun Kumar Singh and Alpana Sen Gupta

This scale consists of 6 indices of mental health containing 130 items. they are:

1. Emotional Stability
2. Overall Adjustment
3. Autonomy
4. Security – Insecurity
5. Self Concept
6. Intelligence

Analysis and Interpretation

Hypothesis – 1: There will be no significant difference between the responses about mental health behaviour among residential school students in relation to their gender.

Table 1
Showing Mental Health Behaviour Gender wise

Mental Health Behaviour	Gender	N	Mean	SD	t	Sig.	Df
	Boys	300	77.41	10.70	3.402	.01	1,598
	Girls	300	80.53	11.69			
	Total	600	78.97	11.19			

From the above table, the mean score obtained for boys was 77.41 and girls were 80.53. The obtained t value 3.402 with a df of 1,598 was found to be statistically highly significant at .01 level of significance. It was clear from the above table that t Ratio for students with mental health behaviour came out to be 3.402, which was highly significant at

Hypothesis – 2: There will be no significant difference between the responses about mental health behaviour among residential school students in relation to their social status.

Table 2
Showing Mental Health Behaviour Social Status wise

Mental Health Behaviour	Social Status	N	Mean	SD	F	Sig.	Df
	OC	150	82.72	8.658	18.671	.01	3,596
	BC	150	80.63	10.984			
	SC	150	73.77	12.722			
	ST	150	78.76	10.598			
	Total	600	78.97	11.307			

From the above table, the mean score obtained for OC students was 82.72, BC students was 80.63, SC students was 73.77 and ST students was 78.76. The obtained F value 18.671 with a df of 3,596 was found to be statistically highly significant at .01 level of significance. It was clear from the above table that F Ratio for students with mental health behaviour came out to be 18.671, which was highly significant at .01 level. Hence the hypothesis 2, which states that 'There will be no significant difference between the responses about mental health behaviour among residential school students in relation to their social status' is **rejected**.

Findings:

1. Girls were better than boys in Mental Health Behaviour among residential school students.
2. Residential School Students with OC category were better than students with BC category who in turn were better than ST and SC category students in Mental Health Behaviour.

Conclusion

The result reveals that there is a significant difference in Mental Health Behaviour among residential school students with respect to gender and social status.

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Water and Sanitation: A Gender Perspective

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ABSTRACT

The United Nation declared in 2010 that access to water and sanitation are human rights, but billions of people around the world are a long way from realizing these rights. Today Poor water and sanitation are an issue that can affect everyone but women are often the most at risk. As a woman who grew up in a country with sanitation challenges, I was acutely aware of the issues faced by people growing up in rural and evolving urban environments where the infrastructure provided many challenges. I have great empathy with the far-reaching impact this can have on all aspects of a woman's life from childhood through to motherhood and beyond. A lack of access to a clean, safe toilet can impact girls' attendance at school, increase women's burden of work and leave females at risk of sanitation-borne diseases and even violent assault. The main objectives of my research paper are (1) To access the rural-urban differential in drinking water facilities at global level. (2) To access the rural-urban differential in sanitation facilities at global level. (3) To access the impact of lack of Water and Sanitation on Health, Education and Livelihood of women and girls. The paper is based on secondary data. The research paper tries to focus on the problem of water and sanitation availability and how the lack water and sanitation impacts on women and girls health, education and livelihood.

Keywords: Drinking water, Sanitation, Human Right.

Introduction

Although inadequate access to water and sanitation affects both women's and man's health and physical and mental integrity, Women are far more distressed than men by water scarcity, water-borne diseases, and lack of sanitation services. Because, in most societies around the globe, women and girls are in charge of cooking, washing and cleaning, as well as family members and home hygiene, they are considered to be responsible for

collection and transportation of water for domestic use. For this, millions of women do not just open the tap and voila here comes clean, safe and fresh water! Instead they have to spend a lot of time and energy gathering water. This robs them of the chance to get a proper education, performing income bring work or having time for rest and recreation. Women and girls walk long distance 10 to 15 Kilometers a day mostly barefoot, no matter whether they are pregnant or ill, young or old, no matter whether, the weather is hot or cold or how dangerous the walk might be. They are exposed to dangers such as physical assault, water related diseases, attacks from animals and physical problem due to heavy water weight. The hope to find some kind of clean water. If not, they, their families and especially their children fall ill and even die of water born disease. Collectively, women in South Africa walk the equivalent of the distance to the moon and back sixteen times a day to fetch water for their families, all this work, of course, is unpaid, causing national loss of income in enormous amounts.

The 2004 Consumers International report emphasizes this

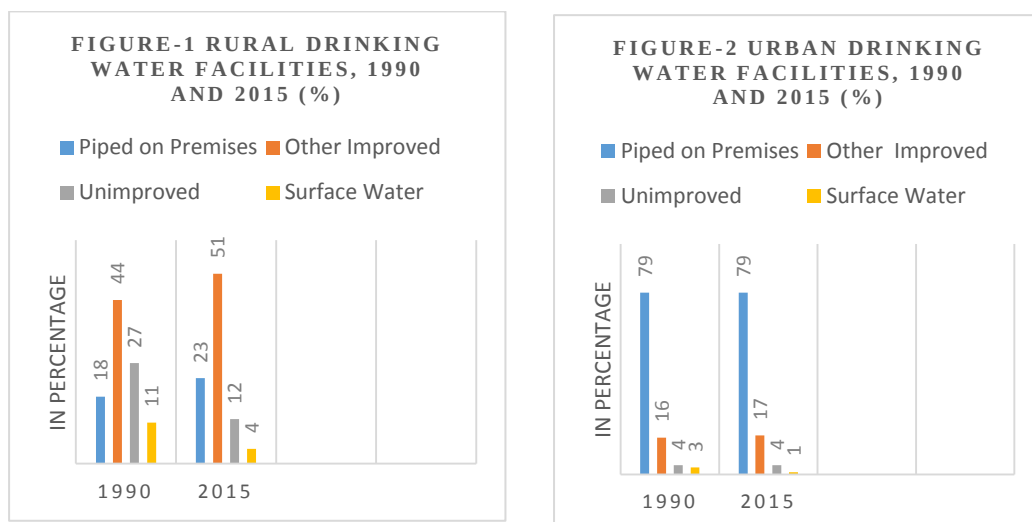
Poor rural women in developing countries may spend eight hours a day collecting water, carrying up to 20 kilometers of water on their heads each journey. One in 10 school-age girls in Africa do not attend school during menstruation or drop out at puberty because of the absence of clean and private sanitation facilities in schools. Every day 6,000 girls and boys die from disease linked to unsafe water and women are the main caretakers for sick children and adults. A woman in a slum in Kenya pays at least five times more for one liter of water than a woman in the United States. Women activists opposing dam projects in India brave the rising waters in protest. Due to gender insensitivity and restrictions of women's participation, women are barred from significant decision making. Besides their material vulnerability, their exclusion from decision making and management of resources makes women disproportionately distressed by the lack adequate, clean and safe water. As the right to water is not maintained, mostly of women's other rights are threatened, too.

Objectives

1. To access the rural-urban differential in drinking water facilities at global level.
2. To access the rural-urban differential in sanitation facilities at the global level.
3. To access the impact of lack of Water and Sanitation on Health, Education and Livelihood of women and girls.

Methodology

The Research paper is based on secondary data. The main sources of data are Human Development Report 2016, World Health Organization Report. UNDP report 2016.

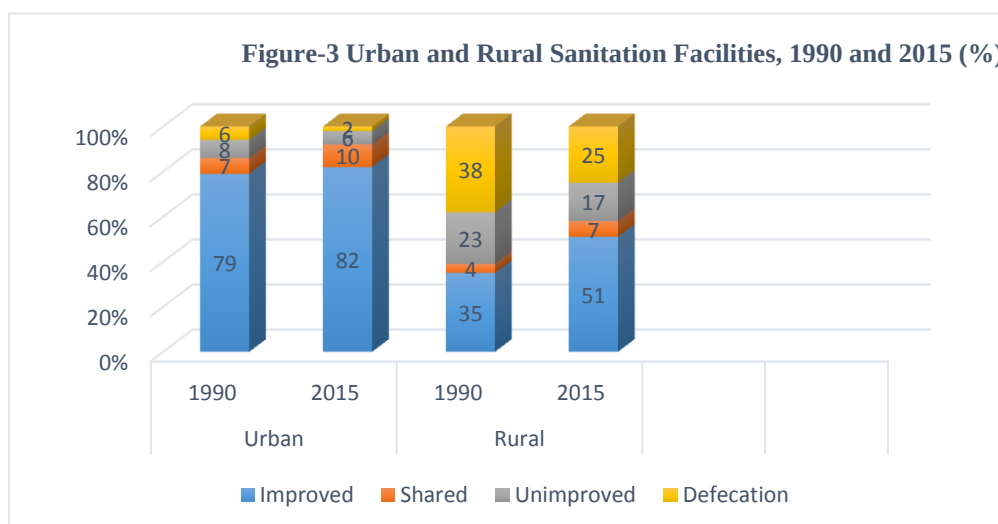


Source: UNDP 2016

Figure- 1& 2 shows that it is estimated that 96% of the urban population now used improved drinking water sources, compared with 84% of the rural population. The gap in coverage between rural and urban areas has steadily decreased since 1990. But while rural coverage has increased rapidly, urban coverage has stagnated. The number of people without access in rural areas has decreased by over half a billion, but the number without access in urban areas has not changed significantly. Urban coverage with piped water on premises has also remained largely unchanged since 1990, whereas rural coverage has almost doubled. However, the gap between access to piped water on premises in urban and rural areas remains large. Four out of five people living in urban areas now have access to piped drinking on premises, compared with just one in three people living in rural areas.

In 2015, the vast majority of those who do not have access to improved drinking water sources live in rural areas. It is estimated that 79% of the people using unimproved sources and 93% of people using surface water live in rural areas. Over half of the 951 million people gaining access to improved drinking water sources in rural areas and over three quarters of the 1.6 billion people gaining access in urban areas are using piped water.

However, the balance between increases in piped water on premises and increases in other improved sources has varied widely between regions.



Source: UNDP 2016

During the period 1990 & 2015, the urban population grew dramatically, by 73%, whereas the rural population grew by just 11%. Seven out of ten of the 2.1 billion people gaining access to improved sanitation since 1990 live in urban areas; sanitation coverage in rural areas continues to lag behind urban areas. Globally, seven out of ten people without improved sanitation and nine out of ten people practicing open defecation, live in rural areas. The JMP sanitation ladder differentiates between improved facilities and those of an otherwise improved type that are available on sharing in many countries, but it is estimated that 638 million people worldwide are sharing sanitation facilities of an otherwise improved type in 2015. Use of shared sanitation is more common in some regions than others, most notably in Sub-Saharan Africa and southern Asia.

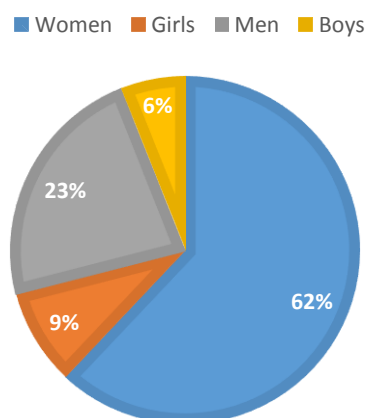
Women bear the main burden for collecting water in Sub-Saharan Africa

Where water supplies are not readily accessible, water must be carried from its source. According to an analysis of data from 25 countries in Sub-Saharan Africa, representing 48 percent of the region's population, women and girls bear the primary responsibility for such water collection.

Only one quarter of the population in these countries had water on their premises in 2010. For the remaining 75%, water had to be collected from

some distance. The time and energy devoted to this manner of water collection is considerable, even under the most conservative assumption of only one trip per day. For the 25 countries combined, it is estimated that women spend at least 16 million hours each year per day round trip, men spend 6 million hours and children 4 million hours.

Figure-4 distribution of the water collection burden among women, children under age 15 and men, in households without piped water on premises, Sub-saharan Africa, based on population-weighted averages from 25 countries, 2006-2009 (%)



Source: *The Millennium Development Goal Report 2012*

How the lack of Water and Sanitation Impacts on Women's Health, Education and Livelihood

1. Three needs to be increased focus on how a woman's economic and domestic activities are affected by infrastructure or its absence. In most societies women have primary responsibility for household water supply and sanitation. They require water for drinking, food production and preparation, personal and family hygiene, washing, cleaning and caring for the sick. They also require access to water for productive uses-evidence shows that women are responsible for half of the world's food production and most developing countries women produce 60-80% of the food
2. Securing enough water to meet family needs has a direct bearing on women's health and their access to education and employment. A recent report presents evidence that hauling heavy loads over long distances can lead to physical damage to the back and neck. It also documents the risk of physical assault and rape the dangers of navigating unsafe waterholes.

3. Fetching water takes time- an estimated 700 hours per year in Ghana which keeps girls out of school and limits the economic productivity of women. Globally, more than 1 in 5 girls of primary school age are not in school. This is in part attributable to a lack of clean water available at Community level. Girls, like their mothers, must often walk miles to fetch the daily water supply.
4. Girls who have reached menstrual age may also be deterred from school by inadequate sanitation in public places. Simple measures, such as providing schools with water and latrines and promoting hygiene education in the classroom, can enable girls to get an education, especially after they reach puberty and reduce health-related risks for all. Water Aid Bangladesh found that a school sanitation project with separate facilities for boys and girls helped boost girl's school attendance 11 percent per year, on average, from 1992 to 1999
5. The World Health Organization estimates that 40 billion working hours are spent carrying water each year in Africa. If the average one hour per day saved by each household member can be used to generate some income, the saved times are worth a staggering US\$63 billion.
6. Water Aids believes that inadequate prioritization of the water and sanitation sector by many low-income country governments is a function of the lack of voice and power of women in political society. While the poor and women in particular, consistently put access to water and adequate sanitation as one of their top three and frequently first development priorities, the sector still lags behind other sectors prioritized by both donors and recipients.
7. In Nigeria, although women account for about 50% of the population, they are extremely marginalized at the formal political level. For example, after the 1999 General elections, men held 347 seats in the House of Representatives, while women held only thirteen. In the senate, there were 106 male senators against 3 female Senators. Among the executive, there were only 6 female ministers against 46 men. There was no single female governor out of 36, this situation is also reflected at the local government level. Even in communities where water committees are set up with participation, women's impact on decision making is limited. Family responsibilities, including the burden of water fetching labour and other cultural issues constrain most of them from active participation.

Findings

1. 91% of the global population now uses an improved drinking water source.
2. 2.6 billion People have gained access to an improved drinking water source since 1990.
3. 96% of the global urban population uses improved drinking water sources, compared with 84% of the rural population.
4. Eight out of ten people still without improved drinking water sources live in rural areas.
5. In 2015, 663 million people still lack improved drinking water sources.
6. 68% of the global population now uses an improved sanitation facility.
7. 2.1 billion People have gained access to an improved sanitation facility since 1990.
8. 82% of the global urban population and 51% of the rural population, uses improved sanitation facilities
9. Seven out of ten people without improved sanitation facilities and nine out of ten people still practicing open defecation, live in rural areas.
10. In 2015, 2.4 billion people still lack improved sanitation facilities
11. 1 in 3 Women worldwide risk shame, disease, harassment and even attack because they have nowhere safe to go to the toilet.
12. Sanitation would make 1.25 billion women's lives safe and healthier.
13. Women and girls living without any toilets spend 97 billion hours each year finding a place to go.
14. Every day, around 2000 mothers lose a child due to diarrhoea caused by a lack of access to safe toilets and clean water.
15. Of these, 526 million women have no choice but to go to the toilet out in the open.
16. One school study in Ethiopia reported over 50% of girls missing between one and four days of school per month due to menstruation.

Conclusion

UNDP (2006) emphasizes that clean water and proper sanitation can make or break human development. A lack of access to water, sanitation and hygiene affects women disproportionately, due to both biological and cultural factors. Furthermore, the combination of poverty, poor health and lack of hygiene means that children from unnerved homes, miss school more frequently than those whose families do benefits from improved drinking water and sanitation services. The resulting lack of education and social development future marginalizes the children and reduces their future chances of self-improve.

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Gender in Food and Nutrition Security (FNS) Is there a connection between gender equality and FNS?

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ABSTRACT

By the year 2050, the world population will likely reach 9.7 billion. Shrinking per capita arable land, degradation of natural resources and negative climate change impacts, how can we ensure that food and nutrition security are met for all, in a sustainable and equitable manner. This article discusses about how the concept of FNS goes beyond the mere availability of food to include the concept of food quality along with a healthy, hygienically-sound environment. What should be our strategy when designing our interventions? In fact, equal access to productive resources such as land, modern inputs, technology, education and financial services is a critical determinant of productivity. While women represent 43 percent of the agricultural labour force in developing countries, they are not as productive as men, because they do not enjoy the same access to resources and services. This inequality is called the "gender gap". It is mainly caused by cultural and traditional behaviors and norms, and can be closed through gender-responsive interventions. In this course, we will learn how to close the gender gap through policies and programmes that are based on sound gender analysis, and that provide equal rights, responsibilities and opportunities for men, women, boys and girls

Keywords: *population, food security, availability*

Introduction

By the year 2050, the world population will likely reach 9.7 billion. Shrinking per capita arable land, degradation of natural resources and negative climate change impacts, how can we ensure that food and nutrition security are met for all, in a sustainable and equitable manner. In addition, inequalities among men, women, boys and girls make it even harder to eradicate hunger, food insecurity and malnutrition. If women and men had the same access to resources and services, productivity would increase significantly, which

would, in turn, enhance food security and nutrition for all. The example shows that a development intervention is more effective when we provide women and men with equal rights and opportunities to pursue their own livelihood strategies, through equal access to resources, benefits and decision-making.

Do women and men enjoy the same opportunities? Women represent 43 percent of the agricultural labour force in developing countries, ranging from around 20 percent in Latin America to 50 percent in parts of Africa and Asia. They also devote, on average, between 45 to 50 percent of their time to agricultural activities. Yet, women farmers produce less. How is this possible? Generally, women have less access than men to productive resources and opportunities. This lack of access directly affects their productivity...

This situation is called a gender gap, which exists for many assets, inputs and services Land and water, Livestock, Labour, Education, Technology, Financial services. But we have some control over this. In fact, the gender gap is usually caused by cultural and traditional behaviors and norms, which can be addressed in our interventions.

Is there a connection between gender equality and FNS? The answer is yes. Countries with the most severe gender inequalities face the highest level of hunger. In fact, unequal access to resources and services translates into lower productivity. If we want to reduce extreme poverty and improve FNS, we must promote gender equality. Ensuring equal access to and control over resources is not enough. The multiple roles of men and women need to be valued equally. Often, women's work is undervalued, and frequently policies and interventions do not promote women's full potential. (We need to identify strategies to address gender inequality, and recognize opportunities to foster the full potential of men and women.)

FNS not only requires an adequate supply of food, but also entails food availability, access, stability and utilization for all, including men and women of all ages, ethnicities, religions and socio-economic levels. Availability, access, stability and utilization are referred to as the "four pillars of food and nutrition security". Gender issues are a cross-cutting factor and women play critical roles in maintaining all pillars.

Objective

We just considered how the concept of FNS goes beyond the mere availability of food to include the concept of food quality along with a healthy,

hygienically-sound environment. What should be our strategy when designing our interventions?

From food security to FNS

"Food security exists when all people, at all times, have physical, economic and social access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life". (1996 World Food Summit). This concept has been broadened to include aspects of healthy diets and good nutrition. The Food and Agricultural Organization of the United Nations (FAO) states that: "Nutrition security actions aim to ensure that households and individuals:

1. Have access to safe and diverse food,
2. Have the knowledge to adopt adequate maternal and child health practices; and
3. Have access to safe water, sanitation and adequate health services".

The term FNS combines two (Food security and Nutrition security) concepts. Food security actions should ensure that food systems provide all households with stable access to sufficient, appropriate and safe food. Nutrition security actions aim to ensure that households and individuals have the knowledge and supportive health and environmental conditions necessary to obtain adequate nutritional benefit from food.

We noted how all four pillars are needed to ensure FNS. Now, let's see how gender influences all of these dimensions, starting from food availability.

Food availability

Food is considered available when there is physically sufficient quantity of adequate and nutritious food for consumption over a reference period. Food available at the national level does not necessarily translate into adequate food for everyone in a country. Similarly, at the household level, available food does not necessarily translate into adequate, nutritious food for all members. In many cultures, the male members of the household enjoy more food availability and higher quality food than female members.

Gender Dimension

Smallholder agriculture, where women play an important role, is key to food availability. Women farmers represent about 43 percent of the agricultural labour force in developing countries, and are the majority of the workforce in over 30 countries. In many countries, women contribute the bulk of the labour

in food crops and livestock production for home consumption, while men produce commodities for the market. This division of roles is of particular significance with respect to biodiversity. Investing in opportunities for women farmers can have a powerful impact on productivity and food availability.

Gender gap in food availability-Despite the vital role of women farmers in agriculture they frequently:

1. do not have equal access to land and other resources such as inputs, credit, technology, markets, education and extension services,
2. are excluded from decision-making,
3. receive lower wages for their agricultural labour and are often unpaid,
4. are neglected by policy-makers.

This gender gap reduces women's productivity and, therefore, has a negative impact on food availability.

Food access

Food access focuses on the individual or household level, and refers to the physical, economic and social ability to have adequate quality and quantity of food. Availability of food does not automatically translate into food security-families must have the means to access food throughout the year. The main constraints can be physical (e.g. washed-out roads in a rainy season limiting the access to markets), economical (e.g. high quality foods are too costly or there is not enough money) or social (e.g. low-caste households or female-headed households may be denied access to markets).

Food access also involves questions about the nutritional value of the food. Households need the means to produce and or purchase a wide variety of nutritious foods. In many cases, the diets of poor families consist of cheap but energy-rich foods, which "fill the stomach" but lack important nutrients for people to stay healthy and resilient over time. Foods rich in micronutrients (e.g. animal-source foods, fruits and vegetables) are often too expensive for poor families.

Gender gap in food access

Food accessibility can be heavily determined by the available income to purchase food, but gender inequalities constrain women's ability to earn an income. In many countries women have less education and work experience than men, combined with social discrimination, this results in fewer

employment opportunities and lower wages for women. On average, women are paid less than men for equivalent jobs, placing female-headed households at a particular disadvantage, and at risk of being food insecure. Evidence has shown that when women have an income they are more likely to spend the money on food and children's needs.

Gender gap in food access at household level

A key gender issue is intra household inequalities in food access. In households with limited food, women and girls are most likely to eat less food, and less nutritious food. In many cultures, they eat only after other family members are fed. As a consequence, when food is scarce, women are often the first to face hunger. Moreover, poor maternal nutrition during pregnancy and lactation leads to problems with infant nutrition, growth and development. When we analyze food security in a project area, it is important not only to examine the situation at the household level, but also the intra household dynamics.

Food utilization refers to food preparation and consumption, and the household's decisions concerning what food to purchase or produce for consumption. Adequate food utilization also includes proper food processing and storage techniques, as well as a healthy physical environment, including safe drinking water and adequate sanitary facilities.

Gender gap - In most societies, women play the primary role in making adequate use of available food, thereby ensuring nutrition security not only for themselves, but also for their children and other family members. Their care and feeding practices include breastfeeding and adequate food storage and preparation. Women are usually responsible for collecting fuel wood and water, and ensuring hygiene and sanitation practices for the positive health and nutrition outcomes of infants and children. For this reason, unequal gender relations in the household can seriously prevent women from ensuring adequate food utilization and the well-being of the entire family.

Food stability refers to stability in the food supply from year to year, and during different seasons of the year. Food stability also includes issues of adequate food storage, price stability and capacity to access food during emergencies. For example, the drastic increases in the food prices in 2008 in many countries resulted in severe problems of temporary food insecurity and triggered or exacerbated conflicts. Food stability is at risk during times of conflict and war.

Gender gap

During emergencies, women and girls tend to be affected differently than men and boys. Women often lose their capacity to provide seeds, livestock and food for their families (unless emergency relief operations adopt gender-sensitive approaches). Conflict situations affect both women and men, in different ways: if men are more at risk to be recruited to fight, women and girls are more vulnerable to gender-related violence and may not be able to access their fields to grow crops, graze livestock or fetch water. Understanding how men and women experience and respond to crises, and assessing their different capacity for recovery, is essential to ensure effective access to nutritious food during the crisis and rehabilitation.

What We Can Do

Women make significant contributions across all four pillars of FNS; however, flexible, adaptable and resilient FNS systems are based on joint collaboration between women and men. In the light of this, we can improve our interventions in the following ways-

Incorporate gender analysis in Programme design. Gender analysis looks at different roles and responsibilities of men and women, their differentiated access to and control of resources and their priority needs. Gender analysis can help us understand the causes of gender inequalities, recognize the intra household gender dynamics, and identify the different roles and contributions of men and women. Understanding underlying gender barriers allows us to make informed decisions to address gender inequalities during all stages of the project cycle.

Invest in Women and smallholder Agriculture. Ways to improve nutrition by investing in women and smallholder agriculture include actions to:

- ✓ **Empower women farmers** to increase their control over income and household spending (which usually leads to more being spent on the feeding and care of young children);
- ✓ **Promote home gardens** and small-scale livestock rearing for increased diversity of production and consumption. (combining these programmes with education on diet, childcare and hygiene),
- ✓ **Complement agricultural programmes** with education and communication, health services, water and sanitation.

i. Empower women in both productive and reproductive roles - Women's empowerment is considered crucial for improving nutrition

outcomes. Since women are often primary caregivers, they can influence their children's nutrition indirectly through their own nutritional status and directly through childcare practices. Empowering women in both productive and reproductive roles entails adopting strategies at household, community and country levels.

Reproductive role

Childbearing and domestic tasks are usually done by women and include not only biological reproduction, but also the care and maintenance of the workforce (male partner, oneself and working children) and the future workforce (infants and school-aged children). This work is usually unpaid.

Productive role

This work is done by both men and women for pay in cash or kind. It includes both market production with an exchange-value and subsistence production with actual use-value and the potential exchange-value. For women in agricultural production, this includes work as independent farmers, peasant wives and wage workers. The work is both paid (but often underpaid) and unpaid.

Conclusions

Together, we will explore the reasons for inequality among men and women, and identify the barriers that dramatically reduce productivity. Understanding these elements will help us discover how to design and implement policies and programmes that promote equal access to assets, services and decision-making, therefore increasing the chances of success in reducing hunger and malnutrition. We need to make our development programmes more effective in order to increase food production in a sustainable and equitable way. To do this, we must address the issue of inequality among women, men, girls and boys. In fact, equal access to productive resources such as land, modern inputs, technology, education and financial services is a critical determinant of productivity. While women represent 43 percent of the agricultural labour force in developing countries, they are not as productive as men, because they do not enjoy the same access to resources and services. This inequality is called the "gender gap". It is mainly caused by cultural and traditional behaviors and norms, and can be closed through gender-responsive interventions. In this course, we will learn how to close the gender gap through policies and programmes that are based on sound gender analysis, and that provide equal rights, responsibilities and opportunities for men, women, boys and girls.

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Investment Patterns of Working Women in India

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ABSTRACT

It has been 70 years of Independence for India. However for the women of India, Independence is still a long way to go. While many women are now educated and have joined the workforce to become financially independent, the high rate of dropouts from the workplace due to family obligations, make it a zero sum game. Government has been taking steady measures to retain this talent by initiating mandatory 180 days maternity leave, crèche facilities at workplace, etc. However gaps still remain in terms of income disparity and glass ceilings. The change in mindset is taking its own sweet time. This paper tries to analyse the investment patterns of working women in India. Research reveals that women are good savers comparatively and tend to save for the rainy day. Also their investment decisions are sometimes rational and mostly emotional. Their Investment patterns vary on basis of their level of income, predictability of future job/income, job security and family obligations. Investment strategies recommended by the researcher can help women become better at investment management.

Keywords: Working women, investment pattern, investment strategies

Introduction

In India, women in the past were confined to their homes. They were successful home makers as well as managed home finances suitably. However, since the last two decades, due to increased levels of education, an increasing number of women have started working efficiently along with their male counterparts. In such a scenario, it becomes imperative to study the financial objectives as well as investment patterns of working women in India.

Literature Review

Many research studies have been carried out to study perceptions and investment preferences of working women in India.

Vasagadekar (2014) tried to study the role of working women in Pune city in making investment decisions, their investment habits as well as investment avenues preferred. She concluded that women do not possess adequate knowledge for making investment decisions and have low level of financial literacy.

Jain (2014) studied the income and investment preferences of women in Ahmedabad. While researching women across both government and private sectors, she found that women preferred to invest in fixed deposits and gold for safety purposes.

Reddy and Narayanan (2015) tried to study awareness, perceptions and preferences of working women in Hyderabad and Secunderabad for various investment options. Using a Quantitative approach, they concluded that women prefer safe investment options as they are more risk averse as compared to men.

Chaudhery (2017) studied income and investment pattern of independent women in Udaipur city. The researcher found that women do not like to take risks as compared to men. Moreover, age has a strong relation with risk tolerance level.

Significance and Uniqueness of the Present Study

This research study is unique in the sense that it tries to study the motives of working women towards making investments in terms of their financial goals as well as their investment patterns. Moreover it uses a different research methodology with a Qualitative approach using in-depth interviews as compared to previous researches that have addressed these issues through a Quantitative approach.

Objectives

The Objectives of the study are outlined below:

- To study the saving pattern of different levels of working women
- To study their financial goals and investment patterns
- To lay down concrete investment strategies that may help women equip themselves with better investment management skills

Research Methodology

Research Design: Exploratory

Research type: Qualitative

Data Collection

- Secondary data was collected from journals and newspapers.
- Primary data was collected using In-depth interviews, a qualitative approach of research.

Sample design

Indepth Interviews of three working women in Mumbai - Khushboo Garg, who works in a small bank as Regional Manager, Pragati Mehta, who works as a support artist in Film City and their maid Poonam Pawar.

Research Questions addressed at Interview level include the following:

- How much of monthly income are the working women able to save?
- What are their major expense categories?
- What financial goals do they wish to achieve in future?
- Where do they invest their savings?
- Will their investments help them achieve their financial goals?

Research Findings

(KG stands for Khusboo Garg, PM for Pragati Mehta and PP for Poonam Pawar)

The major research findings are presented here by presenting the actual replies received from the women.

Rate of Saving

KG: "Since I have just started earning and considering the cost of living in Mumbai, far away from my family in Haryana, I am able to save only 50% of what I earn. And this is because my father is still earning and I am not required to contribute to the family expenses. I have to repay the education loan taken for my MBA in next 2-3 years. I should also be able to save enough to bear the expenses of my marriage on my own. Then I don't know if I will continue working once married, though I wish to".

PM: "I can on an average save 20-25% of my income. My income is not steady throughout the year and so it is very difficult to maintain a steady saving rate. Also I need to send money home for my sister's education and other household expenses. Sometimes I do get big projects because of which I earn additional income. However nothing is fixed".

PP: "I earn Rs. 12000 per month. I give away my entire earning to my husband. He manages all money matters. He also earns as much as I do.

Considering expenses of two children and aged parents, I don't think we save much. However when my kids were young, I was not earning. And now that I am working, it is additional income for the family".

Expense Categories

KG: "I spend 25% of income on Education loan EMI and 25% on rent and personal expenses. The cost of living in Mumbai is very high as compared to my hometown. Also, travel to hometown once or twice a month, takes away quite a lot in flight expenses".

PM: "Owing to the industry I work in, I have to maintain a certain standard of living and spend considerably on clothes, shoes, makeup, beauty parlours, etc. I also need to splurge on latest cars and visit expensive hotels/parties, so as to ensure a future flow of lucrative projects. It is not easy to maintain this lifestyle. That and the fact that I have to support a family back home, does not allow for much savings".

PP: "The biggest expenses are rent, groceries and children's school fees. I pay Rs. 3000 as rent for a small room with kitchen. My husband is a rickshaw driver and manages to earn only enough to cover all expenses. And these days due to excessive traffic and pollution, even he is not keeping good health. We keep a strict check and control on expenses. The fact that I am working now will allow us to start saving for future".

Financial Goals

KG: "The most immediate goal within 5 years is to save money for my marriage. I do not wish to take financial help from parents. In our community in Haryana, dowry is still rampant. Hence I may need to accumulate at least 15-20 lakhs for my marriage. Post that I may not have individual financial goals, however, children's education, marriage and retirement will be the key joint financial goals along with my husband".

PM: "The most immediate goal is to buy a house in Mumbai. My Industry demands that I live and work in Mumbai and so I need to buy a house sooner or later. However property prices in Mumbai are so high, that good locations are almost unaffordable. Also looking at my lifestyle and low savings, it seems like a dream. Other than that, I also need to save for retirement. The fact that I

may not be able to dance in films post a certain age, I need to plan for an early retirement or look for alternative vocations. Marriage is also on my mind for which will need a substantial corpus".

PP: "Children's education and marriage are the most important financial goals. We cannot afford retirement and will work till we have the physical capacity to do so. Then our children will look after us".

Investments

KG: "I do not understand investments much and trust my father to manage it for me. I find investment in stocks & shares risky. Also I do not understand the markets well. While now that I have started understanding banking, I have started booking fixed deposits in my bank. I do not know at this point if this saving will help me get 15-20 lakhs for my marriage".

PM: "I believe in investment in real estate. It gives the highest appreciation and I can also earn from rent income later on when I will not be able to work. Most of my saving stays in Savings account. I do not believe in risky investments with high returns. I am ok with low returns; however safety of capital is most important".

PP: "I have started investing Rs.500 per month in a jeweller's scheme to save for my daughter's marriage. This is my secret investment and my husband is not aware about it. Rest of the money is managed by my husband, and I do not know where he invests. I think he accumulates all cash in a safe place. Recently we were approached to open zero balance Jan Dhan account. However I don't know if that account will help us in any way".

Data Analysis

The Interviews revealed the following aspects about Women and Investments:

Low in confidence: Indian women prefer to trust their fathers/husbands with their money as they lack in confidence on their own ability to manage investments. It may also be due to the fact that traditionally males have handled all financial matters in Indian families, and so women have been conditioned to think that investments is not their cup of tea.

Risk-averse: Most Indian women prefer safety of capital over high returns that usually accompany high risks. They do not prefer to invest in stocks and

shares for this reason. Even if they do invest, they do not trade frequently to make quick profits. Thus their approach towards investing is conservative.

Emotional: Women by nature are emotional and their investment decisions are also based on certain emotional considerations. This trait has its pros and cons. Certain Investments need a rational approach and practical understanding. Investments based on thoughtful evaluation beat the ones made on emotional impulse.

Low awareness of financial products: Women have very low knowledge of the bouquet of financial products available for achievement of varied financial goals. This also becomes an important reason for their lack of confidence in investment matters. Awareness of mutual funds, SIPs (systematic investment plans), Exchange traded funds, fixed income instruments, savings schemes, demat and investment accounts, etc. is very low.

Lack of awareness of risk, return & asset allocation: Understanding of relation between risk and return and its importance in achieving optimum asset allocation for achievement of financial goals is crucial for any investment to give desired output. Wrong investment decisions made with inadequate knowledge of fundamentals can prove disastrous and even lead to capital erosion.

Willingness to save & invest: Indian women with their new found independence are willing to save and invest for their life goals. They want to reduce their dependence on parents/husband, which is a positive sign. Women becoming career oriented and entering the job markets in large numbers, have led to change in this attitude.

Clarity of Financial Goals: Indian women know what they want to achieve in life and the financial goals that they will need to achieve for the same. Their financial goals may differ basis their lifestyle, income levels and family orientations. However modern Indian women seem to be in control of their lives and goals, compared to older times.

Discipline: Women by nature being more disciplined, their investment style also tends to be the same. They are more likely to stick to their investment plans, with few changes as and when required. This is a much desired trait for long-term investment gains. Women also tend to be thrifty and use money more carefully when they have to put aside money for achievement of a desired goal.

Willingness to learn: Modern Indian women are willing to learn investment methods that can further liberate them financially. They are willing to make informed investment decisions basis proper research and knowledge. This is a very positive sign, as investment decisions made based on proper advice and expert guidance can help achieve desired goals.

Investment Strategies

Women can take help of the following investment strategies to equip themselves with better investment management skills:

Learn Investments: Investment Education can help women make informed investment decisions. Online research related to investments, attending workshops or webinars/ podcasts of Investment Gurus, taking up a course on Investment, accessing online investment websites and calculators on financial planning can help women make correct investment decisions. Reading financial journals and newspapers to understand investment terminology and asking questions on financial news channels can enhance their knowledge and confidence of investing.

Set Investment Goals: It is important for women to clearly define their investment goals. Clarity of goals enables clear decision-making of required investments. Now-a-days, we find that women are aware of the financial goals they wish to achieve in life. However, it is important to know that goals need to be defined with clear time-horizons in mind. While investment goals may not always remain static and changes may be required depending on situations, clearly laid down goals with properly defined time-horizons, lead to creation of successful Financial Plans.

Determine Risk Capacity: This is a prerequisite for financial planning. Investors need to know their risk taking capacity, before taking any important investment decision, so that it doesn't cause anguish and pain later on. Peace of mind is crucial for investment management. People with low risk taking ability, should not allow themselves to suffer by making incorrect risky investment decisions. Risk-averse women should get their Risk-Profiling done through a financial expert before taking any investment decision. Risk-profilers are also available online and can help people decide their risk appetite basis a series of questions, not necessarily pertaining to money or investments.

Asset Allocation: The rule of thumb is, invest 100 minus your age in equity, rest in debt. However with the wide range of asset categories available,

decisions are not that simple. Real estate, gold, bonds, stocks, art, etc. need careful evaluation and must match the investment goals, time-horizon and risk appetite of the investor. Once the broader asset categories are determined, various investment vehicles like direct stock investing, mutual funds, fixed deposits, Gold ETFs (Exchange traded funds), government saving schemes, provident funds etc. can be used for diversification of risk.

Continuous Action: Inertia in Managing Investments kills. Allowing idle funds to lie in savings accounts with 3.5-4% interest rate does not allow one to even beat inflation. It's similar to earning negative return on investments. An active investment plan with regular reviews is the key for long-term wealth creation. Continuous monitoring and rebalancing of portfolio is important. Also when circumstances or goals change, it is important to revisit the investment strategy and make necessary changes aligned to the changed conditions.

Conclusion

Indian women, now-a-days are capable of managing their investments in a far better, informed manner. They have the right aptitude and attitude towards money management. While they are already experts in managing their home budgets, with proper guidance and education, they can also manage their own/family's investments deftly. Clarity of financial goals, risk monitoring and portfolio management is all within the reach of Indian women now.

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Can Numerical Representation of Women in the Media transform Media Portrayal of Gender?

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ABSTRACT

The study analyses the gender representation in Indian media and the policy interventions adopted in confronting media representation. Given these diversities, it is worth examining if numerical representation of women in the media can transform media portrayal of gender. To what extent can prescribed or existing policies redefine the gender spectrum? This study assesses the participation and representation of women in the media. The responsiveness of the media to gender can be captured through indicators of gender diversity, gender portrayal and gender policies. The media world has been male dominated globally as well as nationally and men design and define media policies, priorities and agenda including how women should be portrayed. The ratio of male-female workers in the media is heavily imbalanced. The study concludes that the media is biased against women in many areas. This bias affects images of women in the media, and in turn has a negative effect on women's development in a society.

Keywords: Media, gender diversity, stereotype, women journalists

Introduction

Indian social reality is intermeshed with diverse cultures that are reflected in variant gender relations ranging from patriarchal form to matriliney. The portrayal of this complex range of gender subjectivity can provide an appearance of media's sensitivity and bias on gender issues. The prevalence of gender discourse has ensured that the impact of gender differentiates structures viz. a) Participation of women in decision-making and expression and b) Portrayal of women and gender relations; each implicating and affecting one another. Ironically, women in media have not been well researched upon with

the rigour it demands. Moreover, in the absence of defined and institutionalized policies, procedures and mechanisms which are prevalent in the media houses makes opposite sex numerically insignificant?

The UNESCO literature reviews indicate that throughout the world much more is known about images of women than about women's participation in media industries. Researchers have extensively critiqued the democratic deficits inherent in a corporate-dominated media system which fosters inequalities of access, representation and ideological power, with globalizing capitalism and consumer culture. It is crucial to imagine a society that is abundant in diversity, critical of inequality and resistant to marginalization. In a way the realization of building a society which fosters equality has been substantially impoverished for want of principles in equality and non-discrimination. Gender equality in media could be achieved only when supported by gender sensitivity, competitive gender capacities and institutionalization of 'gender just norms'.

The widespread access to media's limited representations of gender can have undesirable effects. Bill Bernback says "All of us who professionally use the mass media are the shapers of the society. We can vulgarize that society. We can brutalize it. Or we can help lift it onto a higher level." While the media has been criticized for its portrayal of women as objects whose value is measured in terms of their usefulness to others, the representation of women in the media has always been exploitative. It has, throughout the years, reduced women to being nothing more than objects to be won, prizes to be shown off, and playthings to be abused. It has also created a definition of beauty that women compare themselves to. Moreover, men compare the women in their lives to what they see on television screens, in magazines, and on billboards.

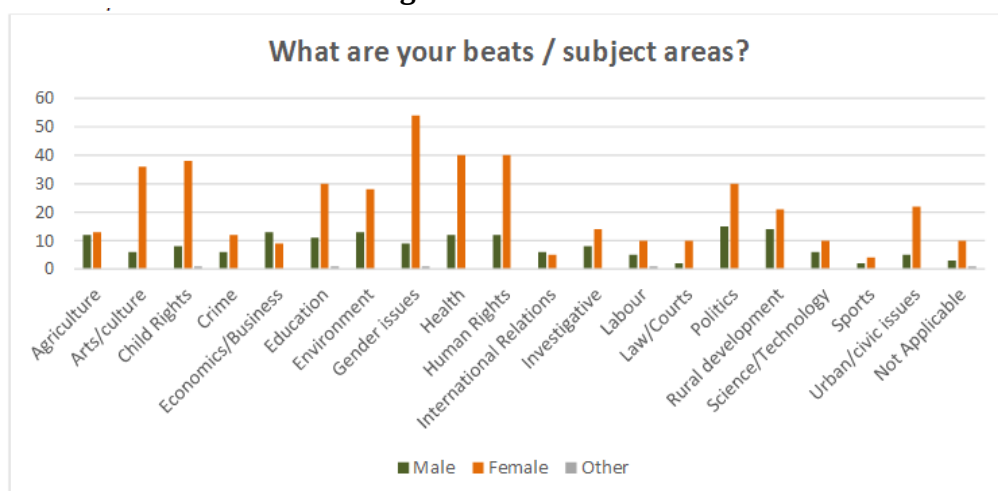
A series of studies conducted by Swami et al. (2010) have found that sexism exists where beauty ideals and practices are rigidly consumed and followed. In patriarchal societies, the roles and privileges accorded to women are inferior to those assigned to men, and as such, sexism plays a central role in the continuing oppression of women. The existence of patriarchal structures and attitudes has resulted in relationships between sexist attitudes and the endorsement of beauty ideals and practices, (Swami et al., 2010). Unfortunately, such powerful imagery pollutes the cultural environment (Kilbourne 1999). Furthermore; some researchers have announced or implied that the media offer a deleterious portrait of women because few women hold

positions of responsibility within the media. The exploitation of women is especially predominant in advertising. The strategy used in these advertisements are quite simple - attractive models are employed to grab attention and simulate desire. In this way, women's bodies are equated with commodities, presented as rewards of consumption. By instructing men to regard women's bodies as objects, ads help create an atmosphere that devalues women as people, encourages sexual harassment, and worse (Jacobson & Mazur 1995). By making a success story out of the advertisements that are offensive and indecent, the message is disturbingly clear -the ruder and shocking, the more successful it is in advertising. Passion is certainly the most important ingredient in achieving creativity. But then should it necessarily leap forward at the expense of being unethical?

Participation of Women in Media

Traditionally the media world has been male dominated, globally as well as nationally. The gender division of labour is very much evident in the way coverage of stories are assigned. National Commission for Women (2004) observes that job segregation was an issue of significance in media organizations. Although women have become more visible particularly in radio and television as presenters, announcers and reporters, the gender division of labour is highly pronounced in production, creative and technical departments which are male-dominated. Women are usually announcers and newscasters whose youth and looks are given premium based on socially-defined standards.

Fig 2
Beats assigned to Men and Women



(Source: *Media and Gender in India*, IFJ Asia-Pacific, March, 2015)

According to International Federation of Journalist (IFJ) 2015 Report, it was observed that Women seem to be represented in all the subject areas defined, but their involvement are mostly found in gender issues, health and human rights, child rights, arts/culture, politics, urban/civic issues and rural development (Fig 2). They are barely represented in sports and marginally more in agriculture and international relations. Labour and crime followed at a slightly higher rate. Men were mostly represented in politics, rural development, economics/business, agriculture, health, human rights and education.

The Global Media Monitoring Project (2010) reported similar findings to the IFJ research and attributed the unexpected result to more women being directors in family-owned media companies. The management structures of some leading Indian media companies reflects this reality. The chairperson of Bennett, Coleman and Company Ltd, which owns the Times Group, the largest chain of newspapers, several television channels and other properties, is a woman but she plays a minimal role in the running of the conglomerate.

The Committee on Empowerment of Women (2009-2010) on the working condition of Women in Prasar Bharati emphasize that creating a media environment more responsive to women is essential for proper functioning of the media. Since the Committee had strongly felt that inequality in women's access to and participation in decision making bodies, especially that of media, would lead to misrepresentation of their concerns. The Committee had recommended that the Government should incorporate mandatory provisions in the Prasar Bharati Act to ensure the presence of more women in Prasar Bharati Board. The assignment of various responsibilities in Doordarshan epitomizes the apparent diversities among men and women as shown in Table 1.

Table 1
Doordarshan Staff Related to News

	Male	Female	Total
New recruiters in DD News Service	5	16	21
DD News senior most post	1	-	1
Director News	5	-	5
News Editor	7	3	10
Assistant News Editor	9	3	12
Executive Producer	1	-	1
Chief Producer	1	-	1
Programme executives	12	-	12
Video Editors	8	-	8
Camera men	30	3	33

(Source: Joseph, Ammu 2002)

Although the number of women entering media is increasing, women have not gained much parity with men in terms of participation and decision-making in media. Freedom of the press and women's rights in the media cannot be seen in isolation from one another. If women do not enjoy the same opportunities for access and expression as men, freedom of the press has not been achieved. Women journalists from developing countries have been claiming that there is a link between the suppression of women in the media and the attainment of media freedom as a whole. Women's groups share the observation that women media practitioners are not automatically gender-sensitive by virtue of their gender, and that feminist perspectives find space in the media not only because of women being in positions of editors or directors but because these women have a developed gender consciousness and feminist lens. Even so, it is recognized that there is value to having a critical mass of women in media who with a sharpened gender lens can challenge existing discriminatory practices and catalyze changes.

3. Stereotypical Characterization of Women in Media

Media portrayal of women in our country has been characteristically consistent - that of being victims, subservient, dependent, nurturing, selfless, sacrificing mother and wife, heterosexual, and high heeled objects of desire. Women's visibility in the news is often in relation to sensational stories of rape, sexual harassment, domestic violence and other forms of violence. Such portrayal has only served to reinforce rather than challenge men's oppression of women. Some studies shows that social issues relating to women particularly equality of status and opportunity got less importance while sensational stories relating to women which were invariably crime stories had the maximum coverage in newspapers (Bahuguna, 1999).

The lack of a truly gender-sensitive appreciation and analysis of women's issues by both men and women in media has allowed exploitative and derogatory images of women in media to continue. With protests from women and consumers' groups, some of media's negative portrayal and representation of women have become more subtle and insidious in the last few years, making it harder to actually pinpoint the nature of the insult or put down. Despite existing media laws, policies, codes of ethics and guidelines, the majority in the media still violate women's rights as evidenced by sexist treatment of news, insensitive handling of acts of violations against women, and the proliferation of pornographic publications and print and broadcast materials that peddle derogatory and sexualized images of women.

Women's portrayal in the media remains one of the biggest challenges that has to be addressed across all regions and all types of media. The inaccurate and biased portrayal of women in media content and images have persisted in reinforcing stereotypical and traditional roles of women, thus perpetuating patriarchal and sexist gender identities and relations between women and men. Freedom of expression has become a license for the continued negative portrayal and representation of women in print, broadcast and films. It has also been reported in newspapers that some of them are objectionable and are not in good taste and sometimes offensive. Some objections have also been made to the appearance of scantily dressed women in some commercials (Ahuja & Batra, 1978).

According to the Global Media Monitoring Project (GMMP) 2005, women constitute 52% of the world's population yet make up only 21% of people featured in the news. Women are most underrepresented in radio where they are only 17% of news subjects compared with 22% on television and 21% in newspapers. This is the major finding of a global study on gender representation in the news media conducted by the World Association for Christian Communication (WACC) in 2005. The data suggest that very little has changed since WACC's 1995 and 2000 studies. Further, it shows that the marginalization of women in news media is still very much a reality.

There is a growing feeling that actions are needed to implement the changes necessary to transform the deeply embedded stereotypical images of women in the media. The increased attention to women and to women's issues in the media in the last decade has not been free of blatant sexism and subtle distortions, partly as a consequence of overt biases and partly due to the very structure of the media (Joseph & Sharma, 1991). Alternative approaches and strategies by media organizations have to be developed to understand, recognize and acknowledge the multi-dimensional role played by women in society.

4. Major observations

Gender representation in the media is open to the influence of competing tendencies, be it the market place or the electoral politics on women's empowerment. There is a need to unearth the various levels of unequal gender relations at play in media in order to carry forward the lofty ideals of a participatory and democratic polity. Some of the issues and concerns relating to gender and media are as follows:

- Women's access to newspaper organizations has visibly changed. While the state agencies such as Prashar Bharati have stated policies for

increasing women's presence to promote gender equality, most of the media houses in India do not have formalized guidelines and participation/women journalists are very less in number.

- Women in media organizations are less due to stereotyped attitudes such as sexual harassment in work place, salary differences, unfair treatment in assignment and promotions, gender hierarchies and lack of support mechanisms for working women. All these in way deter women from joining the media or assuming decision-making positions.
- Women's groups share the observation that women media practitioners are not gender-sensitive by virtue of their biological identities. They reach higher positions in the media because of their sheer capabilities. Even so it is recognized that there is value to having a critical mass of women in media who with a sharpened gender lens can challenge existing discriminatory practices and catalyze changes.
- Women's visibility in the news is often on sensational stories of rape, sexual harassment, domestic and other forms of violence. Ironically, these not only form the nucleus in most media organizations in our country but it is debated upon literally for months in most prime time debates in our country in the rate race to earn more Television Rating Points (TRP) – an ambiguously research outcome on which the entire media industry depends upon.
- Media's stereotyped, inaccurate and biased portrayal of women in media content and images have persisted in reinforcing stereotypical and traditional roles of women, thus perpetuating patriarchal and sexist gender identities and relations between women and men. Freedom of expression has become a license for the continued negative portrayal and representation of women in print, broadcast and films.
- Media policy against sexist and stereotyped coverage, representation and portrayal of women remains as a big gap. There is also a strong bias against homosexuality and single parenthood. Where there exist provisions that promote gender sensitivity, these have been hardly enforced. Some improvements have been noted though in dealing with rape and sexual assault cases, especially in regard to withholding the identity of the survivors.

Conclusion

The media continues to grow in India and women's participation has become an important component of the industry. The lack of a truly gender

sensitive appreciation and analysis of women's issues by both men and women in media has allowed exploitative and derogatory images of women in media to continue. Despite existing media laws, policies, codes of ethics and guidelines, the majority in the media still violate women's rights as evidenced by sexist treatment of news, insensitive handling of acts of violence against women and the proliferation of pornographic publications and print and broadcast materials that portray derogatory and sexualized images of women. Women from poorer socio-economic backgrounds are not given much attention; what more women from less dominant race and ethnic groups and women who do not fit the prevailing stereotypes of fair-skinned, slim, young and heterosexual beauty. Efforts have to be made in improving the trend of women's employment in the media, especially at the decision-making level. Issues such as high attrition rates of women in media professions worldwide required a range of measures, including the setting of goals and targets and the adoption of gender-sensitive policies in human resources management.

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Dr. B. R. Ambedkar and Hindu Code Bill, Women Measure Legislation

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ABSTRACT

The Hindu Code Bill was introduced in the Constituent Assembly on 11th April, 1947 by Dr. B. R. Ambedkar with the intention to liberalise the personal laws so as to broaden the freedom of the individual and the equality of men and women in the Hindu social system. The bill mainly covered right to property; order of succession to the property; and maintenance, marriage, divorce, adoption, minority and guardianship. The Bill was based on the idea that law must be stable and yet it must change to answer the felt needs of changing times. The tenets of the Bill were in harmony with the constitutional philosophy of men and women. It was really a part of social engineering as a revolutionary measure. It was abundantly clear from the serious discussion and disputes that took place in the Constituent assembly.

Keywords: Hindu Code Bill, Women, B.R. Ambedkar, Secular, Constitution of India etc.

Introduction

The beginning of nineteenth century witnessed many socio-religious reform movements in India. During this period, the Indian society was suffering from many social evils such as caste system, untouchability, and lower status to women etc. The socio-religious reform movement was the expression of the rising national and social consciousness. Education of women, empowerment of women and removal of untouchability and caste restrictions were the chief goals of the social reform movement in India. The social customs and laws relating to marriage, family property, inheritance, position of widows were loaded against women. The women were subject to suffer from forced widowhood, widow tonsure, child marriage and number of social evils which were supported by so called religious traditions. The miserable plight of the women attracted the attention of many social reformers of like Mahatma

Jotirao Phule, Savitribai Phule, M.G. Ranade, Pandita Ramabai, Vishnushastri Pandit, Dhondo Keshav Karve, Dr. Babasaheb Ambedkar and many others rendered service to the cause of the emancipation of women in India. Dr. Ambedkar has made significant efforts to lead the society on the path of Liberty, Equality, Fraternity and Justice. He rendered great service to all the women by his emphasis on ideal of egalitarian society. Through his writings and speeches, it is evident that he has studied the problem of women in India and evolved his own perspective and strategy for the empowerment of women in India. In this paper an attempt is made to highlight Dr. Ambedkar's perspectives on empowerment of women in India and its relevance in present scenario.

Hindu Code Bill was a series of laws that were passed during the 1950's and in my opinion were very important in creating a modern day secular India. Before Independence the National movement never took a religious angle. Mahatma Gandhi believed that people from all religions should come together for the cause for Independence and also co-exists in harmony. Nehru his ardent follower also shared this belief and went on to become the first prime minister of independent India. In the colonial time there was common penal code drafted in the 1830s by the historian Thomas Babington Macaulay but they did not interfere with the personal laws of the different religions and cultures. After Independence Nehru and the then law Minister Dr B.R. Ambedkar were in favor of a common civil code. The important thing to consider was that independence did not come as it was expected; instead two countries were created on the basis of religion. India which was said to have a Hindu majority and Pakistan with a Muslim Article 44 of the Constitution of India reads: 'The State shall endeavor to secure for the citizens a uniform civil code throughout the territory of India.

When this was discussed in the parliament a lot of Muslim Members opposed on the grounds that it was advance of time and there laws are completely dependent on their religion. During the last few year of the British Rule they had started framing a uniform law for the Hindu population, the Hindu religion was chosen because it had already started showing some transformation, especially because of Mahatma Gandhi who had challenged discrimination based on caste and gender, abolished untouchability. A committee was set up to form the draft in 1941. This draft was presented to a committee chaired by DR.B.R. Ambedkar in 1948 and was called Hindu Code Bill, Despite its name, the 'Hindu' Code Bill was to apply to Sikhs, Buddhists

and Jains as well as all Hindu castes and sects. Its basic objective to codify all the Hindu laws, to elevate the rights and status of Hindu women and to do away with the disparities and divisions of caste, abolish polygamy, allow adoption of children from other caste, divorce can be filed by either of the partners, allowing equal share of property to the widow, daughter of the dying man as the son. There was a lot of opposition to this particular bill and an Anti-Hindu Code Bill committee was formed in 1949. The Anti-Hindu-Code-Bill Committee was supported by conservative lawyers as well as by conservative clerics. Through 1950 and 1951, Nehru and Ambedkar made several attempts to get the Hindu Code Bill passed into law. But the opposition was considerable, both within Parliament and outside it.

Some wanted the bill to include Muslims as well but the Muslims member were not ready to accept it as they believed their laws to be the revealed word of Allah himself. The then president Dr. Rajendra Prasad was also not happy about the bill calling it highly discriminatory, Nehru chose not to challenge the president and the bill was stalled. Finally after lots of obstacle Hindu Code Bill was passed into law in several installments: the Hindu Marriage Act of 1955 and the Hindu Succession, Minority and Guardianship, and Adoptions and Maintenance Acts of 1956 and was only applicable to Hindus, Modification came later but that's an answer to another question.

Its impacts on Hindu code bill

Hindu Code bill is primarily a child of Article 44 of Indian Constitution. While the constitution was still on the anvil Dr. Ambedkar was engrossed in yet another direction in an effort to raise and improve the lot of Indians, particularly the Hindu women population by enacting the Hindu Code Bill. It was an integral part of his social and political philosophy to map out the areas of inequality and justice adopt legislative measures to remove the anachronism. The State shall endeavor to secure for the citizens a uniform civil code throughout the territory of India.

Hindu code bill was focused on two issues

1. Elevate rights and status of Hindu Women.
2. To do away with disparities and divisions of caste.

Among the notable features of the bill were-

- Awarding equal share of property to daughters and widows.
- Granting of maintenance to wife if she decided to live separately if husband have a "loathsome disease".

- Abolition of caste and sub-caste specific marriage rules.
- Allowing either partner to file for and obtain divorce.
- Making monogamy mandatory.
- Allowing adoption of a child from different caste.

The impact of this bill on people

They lost it as their religious practices were being questioned. An Anti-Hindu-Code-Bill committee was supported by conservative lawyers as well as clerics. They held hundreds of meetings and presented themselves as religious warriors (dharamveers) fighting a religious war (dharmayudh). RSS threw its weight behind this agitation. Agitators called it "An Atom bomb on Hindu Society". Few compared it with Rowlett act. In one protest in 1949, they burned effigies of Pt. Nehru and Dr. Ambedkar and later vandalized the car of Sheikh Abdullah while shouting "Down with Hindu code bill" and "May Pt. Nehru perish". The leader of movement against this bill was one Swami Karpatriji Maharaj whose opposition was colored by the fact that bill was driven by Dr. Ambedkar. He made many references to the law minister's caste, suggesting that an untouchable have no business meddling in the matters normally the preserve of the Brahmin. In his speeches he challenged Dr. Ambedkar to a public debate on his interpretations of shastras. Opposition was considerable both outside and within Parliament. Within parliament the orthodox members claimed that Hindu laws had stayed unchanged from time immemorial.

"The rules of conduct and duties of man in our country are derived by Vedas", said MP Ram Narayan Singh. Despite challenges from other religions, Vedic religion did not perish. He was not the only member who opposed the bill, President Dr. Rajendra Prasad had written multiple letters to Nehru protesting against the bill. The bill, argued the president, was highly discriminatory, for it applied to only one community, Hindus. Many more were joined the ranks of Prasad and Singh.

Matriarchal Society

In the early days of human history, the families were matriarchal. Rahul Sankrityayan in his book *Olga to Ganga* and the African writer Jomo Kenyatta in his *Facing Mount Kenya* referred to the matriarchal families. In the days of the matriarchal families, it is a known fact that women are physically stronger than men. Menstruation, pregnancy, and childbirth have reduced the physical strength of women and at times, she has to depend on men for food and

protection. It is well known that when there are two human beings together, each aspires to impose authority upon the other. Later matriarchal families have changed to patriarchal and polygamy was introduced. But still, women enjoyed a highly respectable place in the society.

Later Vedic period

But in the later Vedic period the condition of women started deteriorating through sexual discrimination. The social status of women was undermined, many restrictions were imposed on them and they were deprived of basic human rights. They were treated as bonded labourers. Although the women were in majority in society they were discriminated against, humiliated and ill-treated by men as the minorities suffered at the hands of Majority. They were considered as one of the three 'W's' -the wine; women and wealth. The women were expected to show complete obedience to men. They were denied property rights and were treated as the property of men. Evils like early child marriages, polygamy, illiteracy, sati, etc. had thrown the women in complete darkness.

The Manu Dharamshastra said the object of women is to seduce men they should never be given independence and should be treated as slaves. Manu clearly enunciated that a widow should never even dream of remarriage. The Artha Shastra stated that the sole aim of women is to get married and bear children. Bhishma and Yudhistira believed that the woman is the root cause of the evil. Swamy Sankaracharya of Kerala proclaimed that a woman is a gate to hell and she is poison in the disguise of the sector. Katha Upanishad (2-5) strictly warns men not to follow women for "they strut about within the periphery of ignorance. They lead us as blind men lead the blind." Divorce and remarriages were absolutely forbidden. The Golden Age of Guptas had been the Dark Age for women they advocated early marriages, even the pre-puberty marriages. The Gupta Kings strictly practiced the Brahmanical law by upholding certain rules for women like sati and celibacy of windows. Later in the medieval period, Muslims invaded India and introduced the purda system.

During the colonial rule, the clarion call of the resurgence of women came from a galaxy of socio-religious as well as political reformers. The Indian, as well as foreign stalwarts in this field, were Raja Rammohun Roy William Bentinck, Is war Chandra Vidya Sagar, Jyotiba Phule, Savitri bai Phule, Swami Dayananda Saraswati, Kandukuri Veeresalingam. Durgabai Deshmukh, Annie Besant, and many others. A few among them sought facilities for the education of women as well as legal restraints on evil social practices like sati

and child marriages. It is interesting to observe that the social reformers got encouragement from the opening of educational institutions for women followed by the founding of the women's University (SNDT) in Mumbai by the D.K. Karve, Who also demonstrated his commitment to reform when he married a widow.

Constitutional Rights

A few articles in the Constitution help the women to improve their status and to compete with their male counterparts. For example, under Article 14, the State guarantees equality before the law or equal protection of the law to all its citizens within Indian Territory. Article 15 says, the State shall not discriminate any citizen on the grounds of race, religion, caste, sex, place of birth or any of them. Article 16 says. There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State. There shall be no discrimination based on religion, race, caste, sex, place of birth against any employment or office under the State. Article 24 prohibits the employment of children under the age of 14 years in factories, mines or in any other hazardous employment.

Under Article 39 the State grants to all the citizens, both men, and women equal rights to have an adequate means of livelihood and Article 39(d) states that there is equal pay for equal work for both and women. As per Article 41, the State shall guarantee within its economic limits to all the citizens, the right to work, to education, and Public assistance in certain cases. Under Article 42, the State makes provision for just and humane conditions of work and maternity relief, and under Article 44 the State provides a uniform Civil Code to all the citizens throughout the territory of India.

The Hindu Code Bill

Besides providing Constitutional guarantees to women, Dr. Ambedkar introduced and got passed four Acts which strengthened the position women in the society. These were incorporated in the Hindu Code Bill. They are:

(1) The Hindu Marriage Act, 1955. (2) The Hindu Succession Act, 1956. (3) The Hindu Minority and Guardianship Act. 1956. (4) The Adoption and Maintenance Act, 1956. One of the main considerations which led to the codification of Hindu Law pertaining to women is that some of them placed women at a disadvantage as compared with men.

The Hindu Marriage Act, 1955

The Hindu Marriage Act, 1955 which was amended in 1976 made the following provisions for women: (a) the legitimization of illegitimate children (Sec. 16). (b) Punishment-bigamy (Sec. 26). (c) Custody of children (Sec. 26). (d) Marriageable age of females raised to 18 years. (e) Provision for alimony (Sec. 25). The Act abolishes the difference between a maiden and a widow.

The Hindu Succession Act, 1956

Under the Hindu Succession Act, 1956:

- (a) A widow has a right to adopt a son or a daughter which was not there in the Hindu Law.
- (b) It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14).
- (c) A uniform scheme of succession to the property of a Hindu female who dies, intestate after the commencement of the Act, was made in Section 15. Previously under the unmodified law, the succession to stride varied according to the marital status of a woman.

The Hindu Minority and Guardianship Act, 1956

Under the-Hindu Minority and Guardianship Act, 1956:

- (a) The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.
- (b) The father's right to appoint a guardian for the minor by will during the lifetime of the minor's mother is prohibited under this Act

The Adoption and Maintenance Act, 1956

The Adoption and Maintenance Act, 1956:

- (a) This Act accepts adoption of a male and a female child with any difference, whereas under the uncodified law a daughter could not be adopted.
- (b) This Acts permits a wife to adopt a child on her own right even during her husband's lifetime. She had no such right prior to this enactment.
- (c) In the unmodified law, a spinster or a widow had no right to adopt it whereas this Act grants them the right to adopt.
- (d) Under the old Hindu Law, a wife need not be consulted v. Adopting a child or while giving a child for adoption, where this Act made it essential to consult her in both the cases.
- (e) Section 11 lays down that, a father should adopt a daughter at least 21 years younger to him.

Conclusion

Thus, from the above discussion, it is very much clear that Dr. B. R. Ambedkar was truly the liberator of the Indian women. In spite of the legal equality status provided by the constitution of India, women in India are still being exploited in the society. If this problem of exploitation of women in our society has to be solved permanently, then a crusade against the law books of Hindu religion is required until it is wiped out from the minds of the people in India. This is the way forward for the women's liberation movement in India. His emphasis was on reconstruction of the Hindu society on the basis of equality, liberty, fraternity and justice. His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment. Dr. Ambedkar's emancipatory perspective is important even in today's times. His understanding about their problems and the solutions which he tried to give are very much relevant even in 21st Century.

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Caste, Class and Gender Violence in India: A brief Conceptual Understanding

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ABSTRACT

Violence against rural Dalit Women should be located in overlapping area of caste, class and gender. Since mid-nineties there has been a secular decline in the cases of violence against Dalits after a high tide of violence against them. This trajectory is a reflection of changes in agrarian structure, occupational diversification, access to education and changing caste-class relation in rural India. In the initial phase, Dalits' assertion challenging unequal and hierarchal social structure met with retaliation at the hands of forces of status quo. Their weak material condition made them much vulnerable to violence but the second phase of assertion is based on comparatively better material conditions that give them protection to an extent. Still a large part of Dalit population is deprived of these material gains and this section still forces on going violence against them at large scale.

Keywords: Caste. Class, Gender. Dalit, Development, Violence, Changing, Identity.

Introduction

Violence against Dalits has been a widely discussed phenomenon in social sciences. There are studies that deal with these issues conducted by different scholars in different space and time. A team of well known sociologists has recently conducted a nationwide survey regarding practice of untouchability, related violence and its changing forms in rural India (Shah. 2006). This study focuses primarily on the practice of untouchability and deals with the violence only as a part of it. Secondly, this study has published only the all India data and the macro level data fail to reflect spatial variations as well as region specific patterns. Another important study reported by S.S.Jodhka (2002) deals with the problem in rural Punjab.

Another recent study conducted by Chakraborty (2006) deals only with the violence against Dalits and that too on the basis of secondary data provided by the National Crime Record Bureau. National Commission on Scheduled Castes comes out with a report on the status of Dalits in India every few years but being based on secondary data this report too lacking capacity to capture micro level realities. Galanter (1998) has also discussed untouchability at length but he focuses only on its legal aspects and state intervention regarding this issue. These studies have also overlooked important link between untouchability and violence against Dalits. There are many studies that analyzed escalating violence against Dalits during the 1980's and early 1990's but they failed to note the reverse trend since mid the 1990's. This is a significant change that should be analyzed in appropriate context. In this way, we come across a situation where social science faces scarcity of studies that go to the grass roots level to document patterns of violence especially against Dalit Women that too in a state like U P that houses highest number of Dalits in India. This situation demands to have a mapping of patterns of violence prevailing in India Uttar changing social, economic and political context. In an attempt to bridge this gap of the social sciences, this paper provides a broad mapping of pattern of violence in rural India.

Caste, Class and Gender

Dalit can be defined in many ways. The 'Dalit Panthers', in their 1973 manifesto, refers to include the scheduled tribes, Neo-Buddhists, working people, landless and poor peasant women and all those being exploited politically, economically and in the name of religion (Omvedt, 1995). Like Dalit Panthers many others have defined this category. The term Dalit can be given both inclusive and exclusive definition. In its inclusive definition any exploited social groups like the ex-untouchables, the Tribals, the other backward castes are included. Some even include the Muslims. For instance, BAMCEF that is, Backward Scheduled Caste Scheduled Tribes and Minority Community Employees Federation, which is an indication of this inclusive definition. Exclusive definition of Dalit refers only to ex-untouchables or Scheduled Castes. Here this term has been used to refer communities included in to Scheduled Castes.

Literature on Dalit women notes that identity of Dalit women is multifaceted and channelized through multiple identities based on class, caste and gender (Louis, 2003: 130-1; Bhagvat, 1995: 1-2). These social structures are

sometimes perceived as separate entities but many scholars have also identified association between the three. “Caste hierarchy and Gender hierarchy are the organising principles of brahmanical social order and despite their close interconnections neither scholars of caste system nor feminist scholars have attempted to analyse the relationship between two” (Chakravarti, 2004:271). Referring to limitations of social sciences in giving due import to caste, class and gender, other scholars have also pointed out that Indian scholarly tradition especially some Marxist scholars have seen oppression of women and caste system only as part of superstructure and class as the base. In the same way, some Feminists have been insisting on treating ‘Patriarchy’ as an autonomous structure of exploitation and have not been ready to see the caste system as autonomous social institution. Similarly, the Dalit-Bahujan intellectual tradition insists on central significance of ‘Brahminism’ and has not taken Patriarchy very seriously (Omvedt, 1999). Scholars have also argued that social scientist in India have placed an excessive emphasis on caste. Mukherjee (1999: 1761) referring to different attributes of ‘dominant caste’ given by Srinivas (1966:10-11) comments “all these attributes are secondary or tertiary expression of the top stratum of class structure in rural society. But the proclamation of class relations was an anathema to these conservative scholars. So, class was forcibly funnelled into an amorphous identity of ‘dominant caste’”.

Reflecting upon the link between patriarchy and caste, scholars note that the women are considered as gateways of the caste systems {for detailed discussion on the subject see Veena Das (1976: 135} and a crucial pivot on whose purity-sanctity axis the hierarchy is constructed. It can be seen in the efforts of each community to control female sexuality through strict rules and regulations. (Bhagvat, 1995:6; Manorama, 1995:163-165). Control over sexuality also uncovers the relationship between class and gender in a highly stratified society. Nur Yalman (1962:25-28) identifies structural links between Brahminical patriarchy, female sexuality, land, ritual status of caste and the larger structure in which all these social entities were located. Besides, many sociologists have noted that the caste system, being one of the oldest hierarchical systems in the world, has more or less successfully tabooed the sexual access of men and women from different castes in order to maintain itself. As Aruna Grandson observes “The control on women’s sexuality was essential for the development of a patriarchal caste hierarchy, both for the maintenance of caste and for the legitimisation and control of inheritance.

Restrictions of time, place and space were therefore, imposed on women to ensure the purity of caste by avoiding the danger of inter-caste ‘pollution’” (Grandson, 1995:172-173).

In the initial days, Indian sociology was sharply divided on the issue of interconnection between caste and class. Some argued that in Indian situation, caste plays the role of the class while some others suggested that the class is the only real stratifications found in Indian society. But consequently a consensus has emerged that recognises presence of both the systems as D’Souza (1999:235) argues “it is generally agreed that caste and class are different forms of social stratification. At the same time it is found that both caste and class systems may coexist in the same society”. Some scholars also suggest that in Indian Society, both caste and class over-lap with each other, at least at the bottom of the hierarchy, i.e. those who belong to lower position in caste system, a major section of them also finds its place in lower strata of class and vice-versa. In this regard, Omvedt (1982:14) notes “with this redefined caste system maintained under the domestic capitalist mode of production, what we are faced with is very complex mixture of caste and class, a mixture that has tremendous regional variations”. Mukerjee (1957: 1-58) comments that all the people do not take similar positions on caste and class hierarchy but “an overview of Hindu society substantiated this correlation between the caste and capitalist class structures”.

With the above discussion, it could be suggested that Dalit women should be located in the structural possibilities of class, caste and gender. They are not the free agents outside the boundaries of these social realities (Rege, 1995:19). The position of Dalit woman, being thrice alienated on the basis of caste, class and gender, is worse than Dalit men or the women of other social groups. She faces discrimination in her family as a woman, in job market as a landless labour and as a Dalit in the society (Shah, 2006:132-143). Furthermore, Dalit women could be understood with the study of interface of class, caste and gender.

Violence and untouchability.

Violence and atrocities against Dalits are sometimes perceived merely as a law and order problem. Practice of untouchability and the incidences of violence having relation with each other should be located in the social structure and the change in power equilibrium in rural society where Dalits are no more ready to accept a subservient status. Violence, as the expression of the inherent contradictions in the society and the manifestation of social processes going

on, is to be seen in the context of recent Dalit assertion in AP. Studies have shown that since late 70s and early 80s strong wave of Dalit assertion has challenged status quo and this has led to greater confrontation between Dalits and land owning upper/middle castes those who try to suppress this assertion with brutal use of force. This phenomenon can be seen in growing number of cases of violence against Dalits during 80s (Pai, 2000: 418).

Caste discrimination manifests itself in different forms including violence and untouchability against Dalits. It was expected that caste system with other features of traditional social structure would decline with the advancement of modernisation process. Though it has declined in social and cultural spheres its intervention in politics has become much pronounced (Jodhka, 2002:1813). Another change that has taken place is the weakening of caste-occupation link and consequent change in caste-economic status correlation, however is taking place to a very limited extent, "...the caste-class correlation is still remarkably stable both at macro and micro level (Shah, 2006:20). In this changed context, manifestation of caste discrimination also changes its forms.

It will be misleading to perceive atrocity only as a physical violence but it refers to social setting that perpetuates and condones violence on the community (Chakraborty, 2006:2478). For further clarity on the subject, one may refer to Beteille (2000: 376) who distinguishes between 'chronic' and 'acute' forms of violence and notes that "What undoubtedly prevailed widely in the past were chronic rather than acute forms of violence against exterior castes, and it is difficult to estimate the cumulative effect of everyday insults and injuries inflicted on their members". Here it seems that Beteille refers to 'chronic' violence to indicate the whole gamut of patterning and social arrangement that regulates everyday life of Dalits and for him 'acute' violence refers to physical violence. Besides, atrocity is broader phenomenon that includes actions and attitudes that could be other than 'acute' violence or not just acute violence. For example if Dalits try to assert their political rights against landed upper caste, the former could face sanctions on using fields owned by the later for easing themselves. In the recent past, as discussed in the following sections, with rising Dalit assertion aimed at breaking down the traditional order, acute violence or physical violence had been on the rise. In this context, violence against Dalits has been taken as an expression as well as an indicator of atrocities against Dalits.

Joshi (1982:679) notes that nowadays atrocities are an exclusively a rural phenomenon. If we take atrocity only with its limited meaning, this observation may sound nearer to reality in some cases but when we take it in its comprehensive meaning we see that even the modern secular institutions are not spared of caste discrimination. We can only say that this is more prevalent and overt in rural areas than in urban milieu. Like Khairlangi³ incidence of violence against Dalits gets fuelled with issues related to land, use of common property resources of the village community, agricultural wages and relation between Dalit man and a woman from non-Dalit caste. Chakraborty (2006:2478) observes that any dispute between Dalits and non-Dalits may lead to caste polarisation and in the absence of a settlement can take the form of intimidation, social boycott or even violence. Violence is also used as a tool to suppress growing consciousness among Dalits and it also reveals link between untouchability and violence. When Dalits try to deviate from the pattern of untouchability, violence or atrocity may take place. Because of this reason, field studies and data of crimes against Dalits suggest that practice of untouchability is stronger in the area where Dalits are economically dependent on non-Dalits and less in number to be politically assertive whereas incidence of violence is much higher in the area where at least a section of Dalits has some kind of economic independence (Chakraborty, 2006:2478).

Concluding Discussion

After a high tide of violence against Dalits, a decrease in number of crimes since mid '90s could be understood on the basis of change in agrarian relations, diversification of employment, consolidation of Dalit assertion and further advancement of modernization in rural areas. Survey results reveal a change in land owning pattern among Dalits. Landless families, benefited with state's land distribution policy, have increased their landholding to an extent. The proportion of Dalit families solely dependent on agriculture has also gone down due to their increasing representation in other employment sources. The percentage of the respondents having one of their family members occupying employment in any government, semi government or cooperative institution has doubled in the current generation as compared to the previous generation. Similarly, the proportion of government officials, industrial labour, white collar jobs in private sector has also gone up. Lower dependence of Dalits on agriculture and consequent change in power structure of the villages would

have contributed in bringing down the number of incidences of violence against Dalits in more than one way. The study finds that availability of employment outside the village enhances bargaining power of the agricultural labour and hence chances of wage related conflicts leading to violent retaliation get reduced to an extent. Secondly, income from different sources adds to the economic standing of the household bringing down their vulnerability to violence perpetuated by dominant classes and gives them social freedom. In a way, disassociation of different sections of a village from agrarian structure advances the process of disintegration of village as a socio-economic unit, providing greater freedom to its constituents.

In this way, we see that in the first phase, Dalit assertion was initiated by a small educated middle class section and large mass was poor and illiterate. High dependence on agriculture and consequent dependence on strong agrarian classes made them much vulnerable to violence. So, this phase of Dalit assertion faced stiff resistance and repression. This repression can be clearly seen in the literature that reveals growing number of incidences of violence against Dalits. In the second phase, Dalit assertion consolidated itself on the base of comparatively better material conditions. Diversification of employment and consequent change in agrarian relations, education and consolidation of Dalit Leadership in rural areas seem to be most important factors for bringing down the number of violence against Dalits. These gains in the material conditions provide them protection to an extent] and hence trajectory of crime against Dalits presents a secular decline. Still a large population of Dalits is deprived of material gains stated above and this is the section that faces continuing violence at large scale.

Though a limited decrease in number of atrocities may console some one but even then violence committed against Dalit women is of a high magnitude and reflects caste, class and gender discrimination. To control violence against the most disadvantaged section of our society, not only their status needs upliftment but disparities should also be brought down. Notes:

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Entitled: Scarcity of Minor Forest Produces and Tribal Women's Right

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ABSTRACT

This study focuses on the centrality of Minor Forest Produces in the lives of tribal women from Saranda forest area in the eastern part of Jharkhand state. Like other informal or unorganized sector of economy, MFPs collector women are struggling without any government policies and safeguards. In addition their traditional livelihood rights are getting affect and shift due to rapid industrialization, mining and deforestation. As Schedule V of Indian constitution, tribals are entitled to forest resource but these rights are often violated. Instead of recognize their right whatever right they have been given is also sometimes denied by the state. Tribal women's in Saranda forest are facing two form of patriarchy first outside their society by middlemen, traders and contractors and second the state who restrict their mobility in the forest by passing different forest laws and acts.

Keywords- MFPs, Livelihood, Neo liberalism, Tribal rights, Violation

Introduction

Forest based livelihood play a pivotal role in the lives of tribal people especially tribal women who depend on Minor Forest Produces (MFPs) for subsistence their family as well as income generation. Like other informal or unorganized sector of economy, MFPs collector women are struggling without any government policies and safeguards (Saxena, 2011). In addition their traditional livelihood rights are getting affect and shift due to rapid industrialization, mining and deforestation. They lose their traditional pattern of livelihood and encounter different problems such as scarcity of other livelihood options, starvation, malnutrition and other health related problems. This study focuses on the centrality of Minor Forest Produces in the lives of tribal women from Saranda forest area in the eastern part of Jharkhand state.

According to the official record, Jharkhand is known as rich in forest cover and accounts for 3.32 percent of the total forest cover of the country and ranks 11th in the country for density of its forest. Minor forest produces are the source of revenue as well as it is the major source of livelihood to the tribal and landless people (Department of Finance Government of Jharkhand, 2014). The Saranda forest comprises of most natural resources and is a rich forest of India. The forest covers an area of 820 km and Saranda literally means 'seven hundreds hills' the forest lies at the tri junction of three states Jharkhand, Orissa and Chhattisgarh. Saranda is known for the densest Sal forest in Asia and at present is also known for huge deposit of Iron Ore.

Saranda area of Jharkhand comprises of most natural resource rich forest of India. A large part of the rural population especially tribal and women depend on minor forest produces for both subsistence and income generation. There are 42 revenue villages and 10 forest villages that are located in the Saranda forest area. According to working plan draftⁱ 2013-14 of Saranda forest division Chaibasa West Singhbhum district, it has been reported nearly 91 per cent of the households depends upon forests, 97 per cent households are dependent upon non timber forest produces. The agriculture is mostly rain fed as there are no major irrigation facilities available to the villagers. The agencies involved in mining are engaging the local people especially tribal men and adolescent boys in various mining and allied works like transport and wage laborers.

Now the question is arises that the tribal woman who totally depend upon forest for their livelihood, how they are coping with changing pattern of livelihood. Forest degradation, mining activities, which is not only minimizing their traditional livelihood resources but also control their mobility in forest area. At present out of 85654 hectares of forest including Protected and Reserve forest of Saranda, 6974 hectare of forest land is under mining leases to public company (Steel Authority of India) and 2531 hectare under mining leases to 15 private sector companies. So far only 1980 hectare of forest land has been accorded permission for diversion for mining under forest Conservation Act by ministry of Environment and Forests Govt. of India (Saranda forest draft, 2013). But many survey sources reported that from 2001 to 2003 some 7,900 hectare forest was lost due to legal and illegal mining activities. Legal and illegal mining activities, huge deforestation of Saranda area, whose development is taking place and what is the future of local

people? Due to increase in mining activities the movement of people inside the forest has increased. Further loading of iron, the construction of roads, railway siding, hutting etc. have exposed the forests much more to the damage. Among other issues, molestation and harassment of young women in their locality and market outlets has also become a problem. The tribal adolescent girls are given lure of job and better life in cities like Mumbai, Delhi by agents and traffickers. It has been reported by a leading women organization of Chaibasa, West Singhbhum district as adolescent girls and women are mostly sent for domestic work in Faridabad, Delhi, Gurgaon by agents. Many young girls are sold to the brothels for the purpose of prostitution. These problems are flourishing in this area due to abject poverty, illiteracy, shrinking land holding, deforestation, and mining activities.

Symbiotic relation with forest

Shiva says 'it is women's work that protects and conserves nature's life in forestry and in agriculture, and through such conservation work, sustain human life through ensuring the provision of food and water' (1988, p.62). The interviews of tribal men and women indicate that their connection to forest is of several kinds. First thing is forest resources provide the main source of food, fodder and fire wood. Second, it is the only way to struggle with poverty in lean season; and finally tribal people follow many activities due to strong cultural and spiritual meaning they associate with forest. Saxena (2011) writes Forest Survey of India (2002) Dehradun estimated that there are 147 million people living in 170,000 villages in and around forest area in India and another 275 million villagers directly depend upon forest for their livelihood. It is evident that tribals have a symbiotic relationship with the forest. Minor forest produce is a vital livelihood support system for tribal women in Saranda forest area. They are involved in collecting MFPs and play a part in protecting forest also. Agriculture is one of the significant occupations of the tribal people and there are some specific implements and tools used in agriculture which are only made with timber. Most importantly tribals from this region have strong religious faith over their 'Singhbonga' who is the main deity of the tribal community and lives in forest. All the tribal festivals are related to worship of nature, sun, trees and rivers.

The livelihood rights of poor, tribal, and marginalized people are linked to their right to living spaces, as also to natural landscapes, forest, and watershed. In many parts of the country women play a crucial role in the primary sector of

economy and are responsible for providing the family with food and also supplements the family income but unfortunately they are marginalized from resource management and decision making.

Economic Policies and Tribal Rights

Process of modern development, state policies have been strengthened the existing patriarchal ideologies and have introduced new global economic policies which often overlooked the poor women's social and their economic rights. "Poor section of society in concert with global capital and market forces, resulting in the loss of economic spaces, livelihood, resources, and knowledge and often the suppression of ways of life and culture" (Krishna, 2007, p.16). However, the global capital has the more dominant characteristic of being marginalized and disempowering the larger section of poor community especially tribal people and women, who lives in rural and forest area.

As Schedule V of Indian constitution, tribals are entitled to forest resource but these rights are often violated. Instead of recognize their right whatever right they have been given is also sometimes denied by the state. "Citizenship is not just a set of legal rights and entitlement that individuals possess by virtue of their membership of a state, but is also a set of practices through which individuals formulate or claim new rights or struggle to expand or maintain existing rights" (Rajagopal, 2007, p.346). If Social and economic rights would be recognized in well manner then rights to equality can be achieved.

Neo liberal economic policies that are leading to displace of tribal people from their homelands in this way amount to denial of their citizenship right by the state. Turner (2008) says, globalization raises problem about the relationship between the individual and societal structures, which destroy the symbiotic relationship of human being and nature. Tribal people are emotionally and culturally but also economically attached with forest. 'Since adoption of neoliberal reforms (1991) India is promoting global capitals and in this way 341 Special Economic Zones (SEZs) have been identified and approved across India. Thus the opening of Indian economy to the foreign monopolies, investors and international and multinational companies for capturing the tribal lands and forest areas for profit making' (Siddiqui, 2012, p.3).

Economic liberalism ideology expands free global market and trade which promote the competition of capital accumulation among dominant class (Turner, 2008). Furthermore it leads to faster economic growth which causes

environment degradation and scarcity of livelihood for tribal people whose dependency is mostly based on land and forest. In this context tribal women are mainly pay the cost of development process by losing their rights over forest resources. Harvey (2005) says in the process of neo-liberalization has however entailed much 'creative destruction' not only of prior welfare frameworks and powers but also challenging traditional form of state sovereignty, division of labour, social relation, welfare provision, way of life and further bring all human action into the domain of the market. Destruction of biodiversity leads to changing and challenging the traditional pattern of livelihood which are forced tribal to migrate other places for searching livelihood options and make their live precarious.

Violation of Tribal Rights

The United Nations conference on Environment and Development (UNCED) in Rio de Janeiro on 1992 introduced different declarations that paved the way to recognize universal human rights. Rio Principle 22 emphasizes the indigenous people rights in the conservation and sustainable management of the environment through their own knowledge system and traditional practices. It also recommends the states to recognize and duly support tribal to preserve their culture and traditions and effective participation in sustainable development (Hobergh, 1993). The current mode of development however, severely excludes the weakest communities from the endless race for economic growth. Tribal are alienated from their native places by transferring land to the state government for the purpose of mining and industrialization. Mostly it happens without taking consent of the particular communities who reside in the schedule fifth areas. The tribal and many forest dwelling communities have historically experienced marginalization, displacement, violence, threat and the destruction of their cultures and traditional livelihood.

The provision of the 73rd constitutional amendment and certain unique characters of tribal societies and tribal areas should be kept in view since many tribal societies have their own customary laws, tradition, practices, community ethos, political and administrative systems among others. The life of tribals and other forest dwelling communities living within and near forest depends upon forest resources. State advocated that the rights and concessions enjoyed by them should be fully protected by the forest legislative safeguards of constitution. The government of India passed the provision of the Panchayat (extension to the Scheduled V areas) Act, 1996 under the 73rd amendment of

the constitution for empowering the Gram Sabha to be the owner of forest resources (Singh, 2005). A committee under the chairmanship of Mr. D.S. Bhuria was constituted in June 1994 to recognize the Gram Sabha as the legal primary centre of tribal self governance. Many academics, administrators, even social activists working among adivasi communities argue that the institution of Gram Sabha is non-existing in most tribal areas and the law does not recognize the dramatic social and economic changes that have taken place in tribal society in the past two centuries.

The Fifth Schedule of the Indian constitution provides protection to tribal people living in the Scheduled Area of nine statesⁱⁱ in the country from alienation of their native lands and they have the rights of accessing natural resources also (Singh, 2005, & Behura & Panigrahi, 2006). The PESA, 1996 and FRA, 2006 attempts not only to rectify a “historic injustice” in favour of tribal which committed by the colonial and post-colonial governments but also recognize the legal recognitions and grants to the tribal people and forest dwelling communities who resides in Scheduled V areas of country. These Acts also prevents the tribal lands and forest land transfer to the corporate and state for development purpose such as mining activities, industries, dam, and thermal power plants without taking consent of Gram Sabha. But in reality these legislative safeguards are being violated by the state as forest areas are allocated to corporate for mining the mineral resources and logging the valuable trees from forest area.

Commercial exploitation of forest and land which is depriving tribal livelihood rights over forest. The Conservation of Forest and Natural Ecosystem Act’ under this act section 5 and 34 severely restrict local forest dwelling communities and tribals rights to the forest and prohibit state government from granting patta to unauthorized encroachers on forest land. ‘Wildlife Protection Act’ 1972 which passed by the Parliament of India for protecting plants and animal species so these acts restrict the hunting and harvesting the plants of forest (Baviskar, 1994). On the one hand they are entitled to forest resources as per Schedule Fifth and on the other hand state binds the tribal people rights over forest and their accessibility of natural resources which is being controlled in the name of different forest act and laws.

Changing traditional livelihood

By and large tribal women depend upon forest for their livelihood which mostly helps them in starvation period when there is no other sources of

income. Many MFPs are commercially important products which enter local, regional and global markets. Most of the MFPs gatherer women come from remote areas and poor and illiterate, which is cause of no access to market information (Saxena, 2008). The plant wealth in Saranda as per recent survey of Saranda Forest Division, Chaibasa, total number of tree species is 164, shrub 128, Herbaceous 262 and climber 75 among these species few are identified as fit for household use as well as commercial purpose. With multiple interviews with tribal women who mostly depend upon forest explained that forest produces are collected throughout the year. It not only provides their daily needs but ensures their food security and helps them in lean season of agriculture. It has been explored during interviews that now days tribal are involved with multiple occupations. Apart from agriculture and MFPs collection they are earning cash income by doing wage labour work in construction sites, mining sites, doing service even by migrating to other places for livelihood search. Most of the villages have very low connectivity to main town and block headquarters therefore villagers unable to get fair prices for their produce. Tribal women sell forest products to middlemen at Manoharpur and Chiria market.

Conclusion

In Saranda forest a large part of the rural population especially tribal population depends on minor forest produces for both subsistence and income generation. Commercialization of land and forest which leads to increase burden on MFPs gatherer women and question arises for their survival. They are forced to migrate to other place in search of other livelihood options. Marginalisation from their basic livelihood rights further pushes them to precarious existence. The absence of any legal safeguards, they become increasingly vulnerable to verbal and non-verbal sexual abuse by local traders and forest contractors where they sell their produce or do labour work under them. Tribal women's in Saranda forest are facing two form of patriarchy first outside their society by middlemen, traders and contractors and second the state who restrict their mobility in the forest by passing different forest laws and acts. Further these restrictions minimize their access to the natural resources. Thus, a tribal women's identity as both a woman and a tribal constitutes them as a 'marginal citizen'.

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ⁱ Draft working plan 2013-14 to 2035-36 for Saranda forest area prepared by Y.K. Das (IFS) Conservator of forests territorial circle Chaibasa and K.K. Tiwari (IFS) Divisional forest officer Saranda forest Chaibasa, Jharkhand.

ⁱⁱ Andhra Pradesh, Jharkhand, Orissa, Chhattisgarh, Himachal Pradesh, Madhya Pradesh, Gujarat, Maharashtra and Rajasthan

Role of Micro Enterprises in Women Empowerment - A Study

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ABSTRACT

Empowerment of women means equipping women to be economically independent, self-reliant, have a positive self-esteem to enable them to face any difficult situation and they should be able to participate in development activities and in the process of decision making. It has been globally recognized that women's empowerment can be well paying strategy for overall economic and social development. This has resulted insignificant changes in the approach to assist, women in a continuum ranging from welfare to development. Quietly, yet effectively the lives of rural women in the district are getting empowered and being transformed, courtesy Women Technology Park (WTP) here. The WTP is sponsored by Science for Equity, Empowerment and Development (SEED) Division under Department of Science and Technology (DST), Government of India Entrepreneurship development among women is one activity that promises encouraging results. The present study is an attempt to study the socioeconomic background of the women entrepreneurs and to assess the role of micro-enterprises in the empowerment of women in terms of economic, social and psychological spheres in Telangana State.

Keywords: Empowerment, Entrepreneurship, Micro-enterprises, Suggestions

Introduction

The status of women in India has been subject to many great changes over the past few millennia. In ancient times, Indian women used to enjoy equal status with men. Many reformers and social workers protected the rights of women either because of the role of women in the society or their special character as described in Upanishads. But during the medieval period, the rights of women have declined in spite of arguments and support from many reformers. In modern India, women have holding high level positions in administration,

corporate sector and politics. They held high positions such as President of India, Prime Minister of India, Speaker of Lok Sabha, etc, in Indian Parliament. Despite these facts, women in modern India are exposed to various social problems and issues. According to a global study conducted by Thomson Reuters, India is the "fourth most dangerous country" in the world for women. 3 An analysis of research studies on women's status in India indicates that the status of women started declining around approximately 500 BC. During Vedic period it is noted that women enjoyed equal rights, sometimes better status than men. Women's rights were curtailed and more protectionist attitude towards women prevailed during medieval period. Many restrictions and conditions were put on women's education, religious rights and privileges and on their social and political activities. But through centuries, societies the world over, have been trying to fly on one wing denying women their rightful place. Viewed against almost all the indicators of development, women continue to lag behind men. According to the 2011 census of India, women make an independent group constituting 48.49 % of the country's total population. If we look at the sex ratio, there are only 940 women against 1,000 men in India. Woman's access to literacy and education is more limited.

UNDP (2008) suggests that the workforce participation for women is half than for men in India. Women employment record shows that more women are still largely concentrated in agriculture as self employed and casual labour and are lesser-paid. There are evidences of higher rates of women working in informal and non-farm sector (MWCD Report, 2007). It is clear now that women and society in general are in great need of self-introspection to overcome the downslide in human values and justice and empower women.

Schemes for the development and promotion of women entrepreneurs

Women development of any nation can be determined by female work participation rate, female literacy rate as well as by some health indicators like female life expectancy. It has been realized that the progress of any nation is significantly influenced and determined by the status and development of women. In India, the era of development of Indian women was started with the appointment of a Committee on the status of women in India in 1971 to examine the rights and status of women in the context of changing social and economic conditions in the country. With this attempt, the paradigm shift from welfare to development has begun. Further, this shift was largely moved for women's development during, the Fifth Plan (1974-79), mainly because of the

impetus of the International Women's Year (1975) and International Women's Decade (1975-85), with the aim of integration of welfare with the developmental services. From there onwards, the Government of India has been formulating and implementing certain policies and programmes to achieve advancement of Women and to eliminate discrimination.

The Eleventh Five Year Plan acknowledges women's agencies and tries to ensure that their needs, rights and contributions are reflected in every section of the plan document. For the first time in the history of Indian planning there is an attempt to move beyond empowerment and recognize women as agents of sustained socio-economic growth and change. A significant step in the political empowerment of women was also made through 73rd and 74th Constitutional Amendments of 1993 for the advancement of women with the reservation of 1/3 of the seats in local bodies in rural areas as well as in urban areas for women.

There is growing evidence all over the world that Small and Medium Enterprises (SMEs) play a significant role in the national economic development of any country. They provide majority of new jobs and produce much of the creativity and innovation that fuels economic progress. The extra growth over the past several years throughout the industrialized countries has been due to the growth of SMEs. In India, the Ministry of Micro, Small and Medium Enterprises (MSME) is implementing the promotional schemes for the development of micro, small and medium enterprises. The schemes and programmes generally focus on capacity building in states and regions; nevertheless, there are a few schemes and programmes, which are individual beneficiary-oriented. Similarly, under two employment generation programmes being implemented by the Ministry like Rural Employment Generation Programme (REGP) and Prime Minister's Rozgar Yojana (PMRY), some concessions have been provided for women beneficiaries. Besides, the Coir Board is implementing the Mahila Coir Yojana, which is a women oriented self-employment programme.

TREAD

The Trade Related Entrepreneurship Assistance and Development (TREAD) scheme for women envisages economic empowerment of women through development of their entrepreneurial skills in non-farm activities. The government's grants up to 30 per cent of the total project cost are provided to

the Non-Governmental Organizations (NGOs) for promoting entrepreneurship among women. The remaining 70 per cent of the project cost is financed by the lending agency as loan for undertaking activities as envisaged in the project. Further, the government grants up to Rs.1 lakh per programme is provided to training institutions/NGOs for imparting training to the women entrepreneurs. Under this scheme, proposals involving grant of Rs.51.65 lakh to 16 NGOs / institutions, have been approved for benefiting 1700 women.

REGP

Rural Employment Generation Programme (REGP) is a flagship scheme of the government for employment generation programmes in the unorganized sector. Though there are no specific reservation for women entrepreneurs under this scheme, still there has been substantial participation (around 30 per cent) of women as a result of the promotional efforts undertaken in this regard. Under this programme, 3,656 projects of women entrepreneurs involving margin money of Rs. 6397.99 lakh have been assisted as government grant during 2007-08 up to December 2007.

PMRY

During 2006-07, the participation of women in terms of employment generation under Prime Minister's Rozgar Yojana (PMRY), was 16.5 per cent. Under the scheme, preference is given to women beneficiaries. The government also made several relaxations to women to facilitate the participation of women beneficiaries.

Mahila Coir Yojana

Mahila Coir Yojana is a woman-oriented self-employment scheme in the coir industry, which provides self-employment opportunities to the rural women artisans in regions producing coir fibre. The scheme envisages distribution of motorized ratts for spinning coir yarns to women artisans after giving training. Women spinners are trained for two months in spinning coir yarn on motorized ratt at the Coir Board's training centers. A stipend of Rs.500 per month is also paid to the trainees. The Coir Board provides motorized ratts / motorized traditional ratts at 75 per cent cost subsidy, subject to a maximum, ceiling of Rs.7, 500/- for motorized ratts and Rs.2,925/- for traditional ratts. During 2007-08, up to December 2007, 1,042 ratts have been distributed.

Training of Women Entrepreneurs

The industrial policies of the government announced from time to time, have laid considerable emphasis on promotion of women entrepreneurship, particularly among first generation women entrepreneurs, through various

training and support services. Special attention is being given by organizing exclusive Entrepreneurship Development Programmes (EDPs) for women. During 2007-08 upto December 2007, approximately 15,000 women participated in these training programmes. In addition to programmes and schemes of MSME, NSIC, KVIC and Coir Board relating to conduct of EDPs and SDPs for benefit of potential women entrepreneurs, three national level entrepreneurship development institutes set up by the Ministry, particularly Indian Institute of Entrepreneurship (IIE), Guwahati, are also undertaking training programmes for skills and entrepreneurship development for women. The National Institute for Entrepreneurship and Small Business Development (NIESBUD), Noida, has conducted seven training programmes exclusively for 227 women participants during 2007-08.

Enhanced Credit Flow to the MSE Sector

For strengthening the delivery of credit to the MSEs, the Government announced a Policy Package for Stepping up Credit to Small and Medium Enterprises (SME) in August 2005 for doubling the credit flow to this sector within a period of five years. This has resulted in a significant increase in the credit flow from Public Sector Banks (PSBs) to the micro and small enterprises (MSE) sector with the outstanding credit of public sector banks increasing from Rs.58, 278 crore at the end of March 2004 to Rs.1,48, 651 crore at the end of March 2008.

Skill Development

The Government has taken up skill development as a high priority area through various measures like enhancing the training capabilities of the Tool Rooms, MSME Development Institutes and other organization under the Ministry of MSME. The agencies under the Ministry of MSME conducted programmes for skill development for nearly 1.8 lakh trainees during 2007-08 and the targets set for 2008-09 is 3 lakh persons. The Ministry of MSME provides all such trainings for SCs/STs, free of cost. Similar programmes are also being organized for women and other weaker sections of the society free of cost, besides providing a monthly stipend of Rs.500/- per month during the entire period of training.

Rajiv Gandhi Udyami Mitra Yojana

The new scheme was launched on February 7, 2008. The main objective of the scheme is to promote and support establishment of micro and small enterprises

through handholding of potential first generation entrepreneurs, who have already successfully completed Entrepreneurship Development Programme (EDP), Skill Development Programme (SDP) etc.

Sick Small Scale Industries

The total number of micro and small enterprises (MSEs) in the country as on 31st of March 2007 is estimated to be 1, 28,46,365. As per data compiled by the Reserve Bank of India from the scheduled commercial banks, the number of sick MSEs at the end of March 2008 is 85,187.

National Fund for Unorganised Sector

The National Commission for Enterprises in the Unorganised Sector (NCEUS) in one of its reports has recommended creation of a National Fund for the unorganized sector. The Minister for Micro, Small and Medium Enterprises, Mahabir Prasad informed Parliament that while a final view on the creation of this fund is yet to be taken, a token provision in the Budget 2009-10 has been proposed. He said that the MSME has continued to contribute significantly in the gross domestic product, industrial production, employment generation and exports and has acquired a prominent place in the economy of the country.

Industrialization Policy State of Telangana

Industrialization will be the key strategy followed for economic growth and development for Telangana, the 29th state of the country. People of the new state have very high expectations from the Telangana State Government for creating jobs for the youth, promote development of backward areas, maximize growth opportunities by optimum utilization of the available resources, harness the talents and skills of the people, and usher prosperity in every household. Industrialization holds the potential for fulfilling all the dreams and aspirations of the people of Telangana. The vision for industrialization of Telangana is “Research to Innovation; Innovation to Industry; Industry to Prosperity”. The industrial policy framework will be driven by the slogan of “In Telangana—Innovate, Incubate, Incorporate”. The policy framework intends to provide a business regulatory environment where doing business would be as easy as shaking hands. Innovation and technology will drive the industries of the Telangana State. The Government of Telangana State realizes that industrial development requires large-scale private sector participation, with the government playing the role of a facilitator and a

catalyst. The government is committed to provide a graft-free, hassle-free environment in which the entrepreneurial spirit of local, domestic and international investors will thrive to take up their industrial units in the state of Telangana as the preferred investment destination. The new Industrial Policy will be the instrument through which the vision of the Telangana State Government will be translated into action.

The new Telangana State Industrial Policy will be rooted in certain core values, as follows:

- The Government regulatory framework shall facilitate industrial growth
- Entrepreneurs will thrive in a peaceful, secure and progressive business regulatory environment
- Industrial development will lead to massive creation of jobs benefitting local youth
- Industrialization shall be inclusive and facilitate social equality
- Benefits of industrialization should reach marginal and socially disadvantaged sections of the State
- Environment will be protected and any potential impacts shall be mitigated

Objectives

The new Telangana State Industrial Policy will strive to provide a framework which will not only stabilize and make existing industries more competitive, but also attract and realize new international and national investments in the industrial sector. The focus will be on core manufacturing sectors, with the creation of employment for urban and rural youth and adding value to existing skills emphasised at all stages. It is expected that the most significant outcome of this approach will be the production of high quality goods at the most competitive price, which establishes “Made in Telangana-Made in India” as a brand with high global recognition.

The cornerstone of the policy would be zero graft and zero tolerance to corruption. The decision-making in all Telangana State Departments will be transparent and the departmental heads will held responsible for all acts of omission and commission by departmental staff. An online and help-desk grievance redressal system will be put in place where entrepreneur will be encouraged to report instances of corruption or any delays in performing timely tasks by Telangana State Government departments. Timely and strict disciplinary action will be taken against those employees who violate the

parameters of the Industrial Policy Framework. The Industrial Policy Framework has the following mandate for departments that have any responsibility in the industrialization of the State Minimum Inspection and Maximum Facilitation. Minimum inspection would encompass a system of no random inspections without cause. Subject to statutory requirements, the departments will develop a system where each industrial unit is inspected only once in 3/4 years and the cycle of inspections to be fixed in advance. Some random inspections will be planned to keep the industry also in its toes, but these inspections will be with the specific written permission of the head of the department.

Maximum Facilitation would encompass an effective system beyond the conventional single window as the anchor. Self-certification will be encouraged and automatic renewals will be implemented. There will be web based E-helpline facilities as well as physical help-desks at Hyderabad and Districts. Information availability and industry department transactions will be transparent and web enabled. The Office of the Commissioner of Industries and the Telangana State Industrial Infrastructure Corporation will have a Citizens Charter covering all their activities.

Effective Single Window Mechanism

The Government of Telangana State is determined to create an ecosystem in which the ease of doing business in the state matches and even exceeds the best global standards. Telangana State Government is aware that offering a hassle-free system is considered to be of the highest priority by the industrialists, and accordingly the government will implement a very effective industrial clearance system that will go beyond the traditional single window system. This system, called the Telangana State Industrial Project Approval and Self-certification System (TS-iPASS), will be strengthened by way of legislation. A Right to Single Window Clearance, on the lines of the Right to Information, will be bestowed for all applicants. Penal action will be imposed on the concerned officers who delay the applications.

Telangana State to guarantee loans to Micro Small and Medium Enterprises

The Telangana government will provide 100 per cent loan repayment guarantee to banks for creating a support system for the MSME sector. The scheme is still in the concept phase and will have a corpus on the lines of women's SHGs that can be used for repayment in case of a unit defaulting.

Also an exclusive State Level Bankers Committee for the SME sector will be constituted by the government to provide funding to the sector, said TSIIC chairman Jayesh Ranjan. He was speaking at a meet on 'Funding MSMEs to Stimulate Growth' "Many measures to support SMEs have been taken. Now we have 2.5 lakh acres which will be converted into industrial parks.

Promoting a sustainable agri-business model

The project to incubate three Farmer Producer Companies (FPCs) was undertaken when ALC India got the opportunity to set up an agricultural enterprise for the first time in 2012. The three FPCs, namely Hasnabad, Kodangal and Angadi Raichur Farmer Producer Companies came through Small Farmers Agribusiness Consortium (SFAC), a Government of India enterprise. Funds to incubate train and provide services to every farmer in the company for a time period of three years was also allocated by SFAC. Following this, a sustainable business model was created to fill gaps in the value chain that lowered the income of farmers in the Hasnabad, Kodangal and Angadi Raichur villages of Mahabubnagar district.

Working with women farmers

ALC India has worked towards creating large scale producer companies by bringing together farmers under each FPC. The FPC then procures and sells what they produce by themselves with no need for a middleman. "This helps the farmers take charge of their business and own the value chain," says Aravind. The foremost services provided by the FPCs are supply of agri-inputs and procurement of commodities produced by the member farmers which is then sold to the markets. The main commodities are red, green and black gram including groundnut. They are also exploring the possibilities of cultivating cotton in the coming years. Along with empowering and making rural women farmer's independent, the aim of each FPC is to provide these services in many ways without profit being the only aspect in sight. The services are in form of capacity building sessions and agri-inputs along with skill development, direct linkage to markets, and raising funds to set up infrastructure. These services have resulted in enhanced income and employment among the communities in all four years.

A quantum leap over challenges

It is hard to gain the trust of rural farmers, says Aravind, "Mobilisation was extremely difficult. With a number of NGOs visiting villages almost every

day, they promise change and growth. Most do not live up to these hefty promises, making farmers hesitant.” Opposition from menfolk was also a major challenge ALC managed to overcome by breaking preconceived gender roles. Also, many a times, farmers refused to return loans and repay money for the input services provided. Due to this, a lot of convincing goes into retrieving back money which slows down the process in certain cases. But besides these roadblocks, each of the FPCs, which started out with farmers possessing not more than 2.5 hectares, today have nearly 1,000 members as shareholders, a number that has gradually grown over the years. In the financial year 2016-2017, the three producer companies conducted red gram procurement business worth Rs 15.5 crore.

The Telangana State Government will consider providing incentives to the entrepreneurs in the following areas under its T-IDEA (Telangana State Industrial Development and Entrepreneur Advancement) incentive scheme:

- a. Stamp duty reimbursement
- b. Land cost rebate
- c. Land conversion cost
- d. Power cost reimbursement
- e. Investment subsidy
- f. VAT reimbursement
- g. Interest subsidy
- h. Seed capital for 1st generation entrepreneur
- i. Training and skill development cost reimbursement
- j. Quality/patent support
- k. Clean production measures
- l. Reimbursement of infrastructure development costs

SUGGESTIONS

In the light of the above findings the following suggestions have been offered to make the entrepreneurship among the Rural Youth as a meaningful, forceful and effective instrument not only for the economic improvement of youth but also for the development of the entire nation.

- 1) Schemes for credit to women entrepreneurs be geared to give information, training. More techniques needed to rural entrepreneurs to give training in nontraditional areas. Entrepreneurship Development Programmes (EDP) should be tailored to suit varying requirements.

- 2) Respondents stated several financial problems in relation to price fluctuations, non-availability of loans, funds and their release in time. Attention of the government as well as the voluntary organizations need to be drawn in rectifying these problems by making liberal assistance and gearing up the various facilities for enhancement of the status of women entrepreneurs.
- 3) Several problems were reported to be faced with government assistance which included “red-tapism no availability of guidance and advisory service in time etc. Obviously, these factors needed to be considered in reframing and re-organising entrepreneurship development programme in the country, which will not only benefit the entrepreneur but will be in the larger interests of the region and the country in achieving higher productivity and prosperity.
- 4) Women entrepreneurs associations and the Non Government Organisations (NGOs) interested in the cause of promotion of economic empowerment of rural youth should play an active role in the implementation of income-generation schemes evolved by the central and state governments.
- 5) Serious efforts should be made for a maximum utilization of all variable information and technologies for promoting the cause of women entrepreneurs eg. by allocation of substantial time slots in Television and other media: UGC education programmes etc.

Conclusion

Micro enterprise is an important aspect to generate economic bustle and self employment opportunities for women. It has the capacity to increase the family income and standards of lives of the women. Proper functioning of micro-enterprises develop capacity as well as empowered women to improve their socio-economic status. In spite of having positive impact, the overall performance of the women entrepreneurs is not at a satisfactory level. Therefore, there is an urgent need to revamp the situation. The governmental and nongovernmental organizations should join hands together to take initiatives to increase women's participation in the small business. Women should have easy access to credit and marketing. They should also be provided with training to develop skill and knowledge on business, market and to promote business environment as well as facilities for them. This will motivate rural women to engage in micro-entrepreneurship for strengthening their capacities besides adding to the family income and national productivity.

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Women Political Participation in India: Challenges and Opportunities

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ABSTRACT

Women's low rate of participation at the highest levels of politics is an enduring problem in gender stratification. Previous cross-national research on women in national legislatures has stressed three explanations for differences in women's political representation: social structure, politics, and ideology. Despite strong theory suggesting the importance of ideology, it has not found support in previous cross-national statistical studies. But ideology has not been as well measured as structural and political factors. In this article, we demonstrate that gender ideology strongly affects the number of women in national legislatures. We do so by introducing a newly available measure of national gender ideology into a cross-national model of women in legislatures.

All human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms without distinction of any kind, such as race, colour, sex, language, religion, birth or other status. However, it is the most unfortunate that women have suffered inferior position to men in almost all societies of world. Women's political participation is the actual and equal involvement of women in the governance of the communities they belong to whether via elective, appointive or merited positions. It means the recognition and value attached to the contribution of all including women in the governance system of any community/country.

Keywords: Political empowerment, Women representation, Discrimination

Introduction

Women constitute slightly more than half of the world population. Their contribution to the social and economic development of societies is also more than half as compared to that of men by virtue of their dual roles in the

productive and reproductive spheres. Yet their participation in formal political structures and processes, where decisions regarding the use of societal resources generated by both men and women are made, remains insignificant. Presently, women's representation in legislatures around the world is 15 percent. Despite the pronounced commitment of the international community to gender equality and to the bridging the gender gap in the formal political arena, reinforced by the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) and the Beijing Platform of Action, there are only twelve countries where women hold 33% or more seats in the parliaments. Realizing women's subjugation and subordination and affirmative discrimination against women in general there has emerged the need of their empowerment – both political and economic.

The objective of this paper is to support and encourage the enactment of the Women's Political Reservation Bill. Additionally its aim is to stimulate the initiatives for stopping corruption, criminalization and communalization of politics, for enforcing stringent ceiling of funding expenses incurred for election campaigns and creating awareness in the society in order to inculcate the values of gender equality and gender justice. In order to achieve these objectives, the present work is based heavily on United Nations reports, International norms and conventions, Indian Constitutional provisions and other statutory enactments providing favorable laws rendering special privileges for the benefits of women, Government of India reports, NGO reports and important works by modern jurists who contributed a lot towards the evolution and growth of feminist jurisprudence and studies.

The challenge facing all advocates of gender equality in politics today is the wide gap between shared values reflected in the national and international policies and practices. Before identifying the key strategies for the promotion of women's political participation and the vital elements in the enabling environment for women's political empowerment, we need to strive for a deeper understanding of the structural imperatives of a society in which women's political participation is instituted. Women's historic exclusion from political structures and processes is the result of multiple structural, functional and personal factors that vary in different social contexts across countries. However, beyond these specificities of national and local contexts, there is a generic issue in women's political participation that relates to the wider context of national and international politics, liberal democracy and

development. It is, therefore, imperative to critically review these constructs and decode the gendered nature of Democracy as well as Development, which poses limitations on women's effective political participation. The elements of enabling environment for women's participation in politics and development cannot be discussed and identified without putting the current development and political paradigms under scrutiny.

In ancient India, the woman enjoyed equal status with men in all spheres of the life. Women of later periods spanning between the middle and modern ages have been denied their rightful place of honour and a vortex of innumerable caste and communal combinations, has paid scant regards for the education and welfare of women culminating in child marriage, sati, ban on widow marriage, and divorce, to name a few atrocities on them. The ability to challenge the subordination was seriously affected by the omission of women from positions of power in all its manifestations. The leaders of both pre and post independent India paid nothing but lip service to the upliftment of women in various walks of life including rightful representation in the legislatures, both at the centre and in the states, with the result that even now women do not enjoy place of pride in the power centers of legislation, administration and party leadership. At the international level also, on women's issues, women's political empowerment was at the center stage of all the discourses, but still, in any political system, participation of women is very low as compared to men right from the developed to developing countries. No doubt, the principle of gender equality is enshrined in the Indian Constitution.

The Constitution of India guarantees adult franchise and provides full opportunities and framework for women to participate actively in politics. But it is pity that the decades following independence witnessed a decline in the participation of women in the politics. The state and society seem to be lagging behind in offering them political reservations that were long overdue. Of late, the Women's Reservation Bill has been a political ball for nearly a decade and half. It has always triggered heated debates within Parliament and outside. The proposed legislation to reserve 1/3rd seats in the Parliament and State Legislatures for women was drafted first by the H D Deve Gowda-led United Front government. The Bill was introduced in the Lok Sabha on September 12, 1996. Although it has been introduced in Parliament several times, the Bill could not be passed because of lack of political consensus. Though our Constitution and various other legislative enactments and different

Commissions established for women from time to time have made a number of efforts for the achievement of the objective of gender equality, yet in actual practice, the planned efforts to emancipate women educationally, economically and particularly politically did not yield the desired results over the decades after independence. This paper deals with the women emancipation through its political participation.

Women's participation in politics in SAARC

India neighbors Pakistan and Nepal, when it comes to women's participation in politics. With only 10.8 per cent of women representation in the Lok Sabha and 10.3 per cent in the Rajya Sabha, India ranks 98 in the world, according to the data released by the Inter-Parliamentary Union (IPU), an international group that works for promoting democracy, peace and co-operation in the world. India, the world's largest democracy, has now only 59 women representatives out of 545 members in Lok Sabha, while there are 25 female MPs in the 242-member Rajya Sabha. While India shares its position with Benin and Jordan, it is ranked 47 places below Pakistan and 80 places behind Nepal. With 22.2 per cent women MPs in its Lower House and 17 per cent in the Upper House, Pakistan is placed 51 while Nepal is ranked 18, with 33.3 per cent of female MPs in its parliament, according to the IPU list released on January 31 this year.

Similarly China and Bangladesh also have a much higher representation of women in national politics compared to India. While the communist country is placed at 55 in the list, with 21.3 per cent women representation, Bangladesh is ranked 65th, with 18.6 per cent female participation in national politics, the data revealed. Sri Lanka and Myanmar are the only neighbours which are placed above 100 in the list. Following its elections last April, Sri Lanka is ranked 122 with only 12 female members, or 5.3 per cent, in the 225—seat National Assembly. Myanmar, which allowed general elections last year after decades of military rule, is ranked 124 with only 14, or 4.3 per cent of female MPs in the 168-seat parliament. Among the countries with highest women participation in national politics, Rwanda ranks number one in the world with over 56 per cent women members in the Lower House and over 34 per cent in the Upper House. With 157 women MPs or 45 per cent, in its national legislature, Sweden ranks two in the list while South Africa comes third with 44.5 per cent women MPs in its Lower House. Cuba had fourth highest

women representation (43.2 per cent), followed by Iceland (42.9 per cent), Netherlands (40.7 per cent), Finland (40 per cent) and Norway with 39.6 per cent.

Mozambique and Angola are placed at position nine and ten with over 38 per cent women participation in politics. Countries like Germany, Italy, Britain, France and the US are ranked 19th, 53rd, 62nd, 63rd and 72nd respectively. There are 12 countries, including Saudi Arabia, Qatar and Oman, which have zero women representation in their national assemblies, the report reveals.

Women Participation in Politics and Development

In the interconnected world of today, external factors such as globalization, international trade and economic policies impact the development policies of the nation-states. Therefore, the creation of enabling environment for women's participation in politics and in development cannot be viewed only within the boundaries of a country. It must be linked with global factors. Thus, the responsibility to create supportive environment for gender equality and advancement of women as shared responsibility falls equally on the national and international communities. Interlocking layer of gender inequalities are rooted in the power structures at the national and international levels. Development and the globalization policies have led to increased poverty, exclusion and marginalization. Structural forces must be challenged and transform by linking them with the rights of people. Without changing socio-cultural, political and economic structural barriers at the national and international levels, the goal of gender equality or women's equal participation in politics and development will remain impossible to attain. Another important element in the enabling environment relates to the nature of democracy and the level of democratization in society. The participative and decentralized form of governance creates greater space for citizens to participate in governance processes and structures. It also creates space for greater interaction between the state and the society. Human capacities are dependent on the availability of resources such as education, health and employment that build capabilities and enlarge human choices. Access to education, health and employment is directly linked with women's ability to create space for themselves in politics and development. Women's consciousness of their political rights is another critical element for women's individual and collective agency. Political consciousness through building transformative communities is the sustainable way to transform politics and development. A strong women's movement and civil society is another

condition of enabling environment that can influence the direction of politics and development in favor of women. Triple roles of women in productive, reproductive and community management spheres must inform the efforts for creating supportive environment for women's political participation. Provision of childcare and care work is vital to enabling women to participate in the development processes.

Measurement of Political Participation

The term 'political participation' has a very wide meaning. It is not only related to 'Right to Vote', but simultaneously relates to participation in: decision making process, political activism, political consciousness, etc. Women in India participate in voting, run for public offices and political parties at lower levels more than men. Political activism and voting are the strongest areas of women's political participation. To combat gender inequality in politics, the Indian Government has instituted reservations for seats in local governments. Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. India ranks 20th from the bottom in terms of representation of women in Parliament, Women have held the posts of president and prime minister in India, as well as chief ministers of various states. Indian voters have elected women to numerous state legislative assemblies and national parliament for many decades.

Women's participation in decision-making is essential for women's interests to be incorporated into governance. It has been widely experienced that governance structures which do not provide for adequate participation of women, often suffer from state interventions which are neither inclusive nor democratic. Including women, especially in local governments is an essential step towards creating gender equal opportunities and gender sensitive policies. Since women have different needs and perspectives on social and political issues, it is important to involve women in governments to incorporate all of the societal viewpoints in policy and decision-making processes. Women are actively involved in household and community work and hence well aware of real issues faced by common people. This gives them insight and perspective which can be instrumental in sustainable overall development.

The presence of women in local governments serves as an encouragement for other women to enter diverse professions and leads to breaking stereotypes of women's roles in society and public space. People had gained confidence in

women as good public administrators and local government representatives after seeing women making a positive difference in other people's life. The society acknowledges the sincerity and commitment of women to their duties and their resistance to criminalization of politics.

Approaches for a Robust Measurement

Application of Technology . The new government in India has a penchant for using technology for taking government schemes to the remote areas. The mobile penetration in India is even more than the penetration of electricity connections. The digital communication advancements may be introduced to capture the actual participation of women in Panchayat activities by counting their attendance and their vote share in passing a decision in the Panchayat. Portals and mobile applications may be developed to voice the women issues by calling response from general women.

Application of Analytics. Advanced analytics can be used to validate, cluster and segment data regarding women participation in local level politics. Big Data techniques have allowed policy planners to work with huge chunk of data which can be both quantitative as well as qualitative. Techniques like text mining and video mining can be utilized to extract meaningful information out of the huge data which can be in the form of recordings, documents and other information. Work has been started by the new government to use social media analytics for grass root development and gender issues can be incorporated into this framework.

Challenges in Political Participation

The measurement of women participation in politics based on voting percentage and election to legislature is relatively easy. The challenge is to estimate the actual participation of women in the decision making process.

Participation as a Proxy Candidate

There have been evidences that due to reservation policy, certain women got elected into the setup, but they acted merely as the mouth-piece of the male family members. This indicates that there is a possibility of on-roll women participation to be higher than what it actually exists on ground. Awareness programs and increase in female education is now taking care of such happenings and women active participation is on an increase. Still there is a need to record data at a more micro level so that women who only act as a proxy can be identified.

Measurement of Decision Making Initiatives

The quantitative data of political participation of women at local level is available but the qualitative data on the aspects of their active participation including the utilization of the decision-making functionality provided to them is not being quantified properly. Although, the legislature has enabled their huge presence into the state of affairs, but their valuable essence into the system is yet to be established at most of the places. The data on their sensitization about their rights and its usage is still missing. Efforts can be made to capture the performance of women in debates, initiative in bringing legislation and participation in other aspects of the democratic process.

Development of Women Political Participation Score

The collection of data on women participation in politics is essential for policymakers. With lot of related and unrelated data, it becomes imperative to convert that information into an indicator which can be utilized for policy intervention. Data required for this task may include all the three aspects of political participation which are: women as electorate, women as elected representatives and women as policy makers. Other aspects of gender statistics can also be included as an input to give a holistic measure of women participation in that area. A single score which can be weighted average of normalized version of different dimensions can be used for both budgeting and policy intervention purposes.

Obstacles to Political Participation

The obvious obstacles are traditional and cultural barriers that are entrenched and social norms and attitudes against women as leaders and decision makers. It is important for women to have the necessary social and family support to overcome this. It is important to highlight the benefits of having women in decision making and to have local role models to help build local capacity. To engender political parties, it is useful to have mandatory quotas such as 30% minimum women in leadership structures and having women's wings within political parties. Another major threat for women is violence and intimidation. This can be prevented by having electoral codes of conduct and assistance from non-governmental organizations such as International Republican Institute (IRI) on good practices adopted to local conditions. Another obstacle facing women are economic barriers. This can be mitigated by enlisting the assistance of women in business and obtaining in kind resources similar to project Womankind and WiLDAF-Ghana provided other in-kind support to

female candidates in the local District Assembly elections. Campaign financing restrictions and measures to curb corruption should be imposed.

Training and Empowerment

International and local women's organizations play a substantial role in increasing women's participation in politics such as IRI's Women's Democracy Network (WDN)'s Women's Political Education Forums (WPEF) has been used to increase women's political engagement. Conducting training such as developing media skills, designing campaigns and building knowledge of key national and local policy issues along with long term mentoring has assisted in building women's confidence to take on leadership roles beginning at grassroots levels.

Conclusion

India has a rich history of measuring political participation of women since its independence. The decentralization of governance which is taking place for last two decades has increased the importance of measuring participation of women in decision making. Proper gender budgeting has already been worked out for inclusive growth of women & girls by ear-marking one third budget for the women in all the schemes. The Indian Government has a lot of emphasis on utilizing real time data for measuring different social indicators and using them for policy intervention. With more responsive data on women participation, better gender budget initiatives aim to move the country towards a gender equal society.

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Educational Aspiration among Adolescent Girls: First Step in Pipeline

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ABSTRACT

This article highlights about the educational aspiration among adolescent girls. It is believed that aspiration motivates an individual and energizes him for action. So formation of aspiration becomes an important area of achievement of life goals. The investigator pointed out the relation between academic achievement and educational aspiration among the adolescents. Through this article the investigator explored the importance of home environment and parents playing the most significant factor in shaping educational aspiration by providing opportunities, encouragement and support for their adolescents learning.

Keywords: Educational Aspiration, level of Aspiration, adolescent, academic achievement.

Introduction

Present age is the age of competition and achievement; hence education has a tremendous role to play in motivating the students to achieve higher and to have realistic aspiration in all of their doings especially at secondary stage of education. Education is defined as the preparation of life. Since life of an adolescent student involves many desires, interest, success, failure, motivation and aspiration level. Though education is a part of human life, it cannot help the adolescent pursuers unless they have the required amount of educational aspiration.

Aspirations: Gateway to fulfill life goals

Aspirations begin to be shaped early in child's life, but are modified by experience and environment. It means a strong desire to achieve something

high or great. Aspiration as goal setting behavior is an essential feature of modern competitive world. According to **Jackson and Howell** (2004), Aspirations have been defined as the educational and vocational dreams that students have for the future. In formation of one's own aspiration what plays most important part is level of aspiration (11).

Level of aspiration is a form of self motivation involving competition with one's past performance. It suggests fruitful new lines as well as new horizon of carrier setting personal goals. According to **Dembo** (1931), level of aspiration is the degree of difficulty of the goal towards which a person is striving. Whereas **Hurlock** (2005) defined it as a longing for what is above one's achieved level with advancement on it (10). In other words, it's the goal an individual sets for himself in a task, which has intense personal significance for him or in which he is ego involved. The term level of aspiration shows the estimation of an individual's ability for his future performance on the strength of his past experience, ability and capacity, the efforts that he can make towards attaining the educational goal set by him.

Factors affecting Aspiration:

- Background factors comprised of social and demographic attributes such as age, gender, socio economic status and family structure.
- Personal factors are psychological in nature and are composed of an individual and personal attitude towards education, school and work.
- Environmental factors include aspect of social support as parental involvement, affecting the individual (6).

Educational Aspiration: First step to success

Educational Aspiration reflects goals an individual sets for himself. It is important as encourages and energizes the individual to achieve them. Educational aspiration refers to early impression of one's own academic abilities and highest level of education an individual expects to attain (Furlong and Cartmel, 2005) (8). It has been well documented in the career development literature, and are seen as "The first step in pipeline" of career attendance (Berkner and Chanez, 1997) (3).

Educational aspiration is developed early in a students' academic career and are generally theorized to affect academic achievement by enhancing the possibility of pursuing educational opportunities. It is believed that student's

educational and career aspiration are most relevant factors determining one's future education attainment (Gottfredson, 1981)(9).

Beal and Crockett (2010) defined educational aspiration as how much education a student thinks she or he will achieve (4). It means level of aspiration in field of education i.e. level of future performance in educational task, which a student undertakes to reach, knowing his level of past performance in educational task.

Is there a relation between Educational Aspiration and higher education?

Educational aspiration is an important factor in predicting academic success. Student's early educational aspirations play an important role in guiding their later achievement (Anshu, 2016, pg38). The investigator had personally interviewed with the adolescents and opined that students who have high educational aspiration are more likely to take advantage of educational opportunities that may lead to academic success. Likewise students with low educational aspiration are less likely to take advantage of these opportunities thus limiting their future educational opportunities. Hence it can be said that the adolescent's educational aspiration can influence what they learn in school, how they prepare for their higher secondary education, their ultimate academic and career attainment.

Does home environment have an effect on Educational Aspiration in higher education?

Educational aspiration is a strong desire for high achievement and it is influenced by family background and the way family interacts, communicates and behaves (13). From the investigators point of view, it's the home which plays a significant role in shaping adolescents educational aspiration no matter what family background or socio economic status they belong. It should be the parents who need to be aware of various positive mechanisms which help in enhancing educational aspiration. It is the foremost duty of parents to make every effort to create a conducive and healthy atmosphere in home so as to attain high educational aspiration in adolescent. After interaction with various adolescent the investigator came to the conclusion that parental support seems to be the most important factor in development of educational aspiration. Family members play a role model and source of encouragement for higher education. Parental expectation and involvement have a significant impact on student's aspiration.

Anxiety as a predictor of Educational Aspiration

Adolescent is a period when a major turning takes place among the students. Anxiety plays a significant predictor among adolescent high achievers (15). Through various reviews the investigator came to a conclusion that adolescent who have been overloaded with anxiety are engaged in healthy habits and resultantly greater motivation in studies that brought high scores among the high achievers and vice versa in low achievers. Hence students with higher level of anxiety have higher educational aspiration to achieve.

Conclusion:

Educational aspirations have been identified as a main strategy for widening educational participation in a lifelong learning process. This article has emphasized upon the significant role played by home in shaping adolescent educational aspiration in higher education. There is a strong association between higher education and educational aspiration. Studies have suggested that fostering higher educational aspiration among adolescent may be an important mean of raising achievement among low achievers.

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Women Empowerment in 21st Century: Need of the Hour

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ABSTRACT

In the modern society women are not safe irrespective of their caste, creed, colour and educational status. They face so many hazardous in their life both physically, mentally, socially and economically due to many factors, for example illiteracy, ignorance of their rights, male dominated society and child marriage etc. The paper focuses on the importance of women empowerment in present situation. It also highlighted on different issues of women empowerment and government schemes and incentives to overcome the problems and to strengthen the women in physically, economically, socially and mentally.

Keywords: women, empowerment, government schemes, illiteracy

Introduction

After independence of India, the constitution makers and the national leaders identified the equal status of women with men. The Hindu Marriage Act, 1955 has determined the age for marriage, provided for monogamy and guardianship of the mother and permitted the dissolution of marriage under specific circumstances. Under the Hindu Adoptions and Maintenance Act, 1956, an unmarried women, widow or divorce of sound mind can also take child in adoption. Similarly, the Dowry Prohibition Act of 1961 says that any person who gives, takes, or insists the giving or taking of dowry shall be punished with imprisonment, which may extendable to six months or fine up to Rs.5000/ or with both. The Constitution of India guarantees equality of sexes in the following three articles in the constitution. Article 14 says that the government shall not deny to any person equality before law or equal protection of the law. Article 15 declares that government shall not

discriminate against any citizen on the ground of sex. Article 15(3) makes a special provision enabling the state to make affirmative discriminations in favor of women. Article 42 directs the state to make provision for ensuring just and human conditions of work and maternity relief. Above all, the constitution regards a fundamental duty on every citizen through Articles 15 (A), (E) to renounce the practices derogatory to the dignity of women.

Women serve as the backbone of the hill societies. They represent more than 50% of the population living in the hills and actively participate in the social, cultural and economic activities. They are the major contributors to the labour of farming, livestock, domestic and forest resource collections/utilization systems etc. They play a significant role in natural resource management, on which the rural livelihood and the very survival of hill families/communities depend. Despite that, women have been and still are excluded from production of and representation in many socio-cultural and political decision making activities. Hill women have further challenges to face, they belong to societies that are marginalized, traditional, and cut off from the mainstream societies. Hardships of living in remote and widespread areas, unpleasant environment, and topography which make their tasks more laborious and increasing tendency for men to migrate for employment is further increasing women's workloads. But there is a general lack of appreciation of women's role and skills in managing and looking after the responsibilities of their own families, and are often left out from the various capacity building programme and training in rural development and decision making processes.

Education need to be encouraged as a means of empowering women from grass root level. Educational and awareness programmes for women need to integrate the authorized functions and responsibility of PRIs for village development. And it is necessary to develop capacity and skill in the field of enhancement of rural livelihood. It is the need of hour that the qualities and skills like leadership and strategic planning skills as well as confidence building, role in decision- making in local level governance, etc. needs to be developed. It is confirmed that women are not only capable to manage their families but also acquired knowledge of managing their resources and environment. Thus, hill women need to be involved in PRIs and their role need to be ensured in various programmes and activities that improve their capacities in addressing the issues relevant to rural development and natural resource management. Besides, women are also to be involved in policy

making at local, regional and national level and given equal opportunities to participate in decision making that meet norms set out for public accountability of including financial accountability, both upward as well as downward to the people. Empowered women play an important role and responsibility effectively in every sphere of life.

Developmental programmes in various fields were taken up in the country in a planned way through various Five-Year Plans with the main objective of enhancing the quality of life of general masses by providing basic necessities of life as well as effecting improvement in their social and economic well-being. It is an established fact that education is a major weapon to all-round human development. In accordance with the Constitutional commitment to ensure free and compulsory education for all children up to the age of 14 years, provision of universal elementary education has been a salient feature of national policy since independence. Through education the standard of the women will be developed. Women empowerment means their capacity to participate as equal partners in cultural, social, economic and political systems of a society. Women empowerment is the process of treating the women with same status with that of men in all the fields of the society. Women Empowerment has become a movement now but in our country it only seems a distant dream. We have restricted our perceptions to only upliftment of women- from the value of an object to the value of a living being.

Some noted women to worthy remember

Aruna Asaf Ali was born in 1909 in to a Bengali family. She took her first step into freedom struggle through Salt Satyagrah in 1930. She was arrested by the Chief Commissioner after some months post Gandhi-Irwin Pact. Again in 1941, she was arrested for Individual Satyagrah. After all the major leaders were arrested on August 8, she was the first person to hoist the tricolor at Gowalia Tank Maidan on 9th August. 1942. On 26th September, 1942, all her property and belongings were confiscated and she was asked to surrender in order to get it back. When she refused, all her belongings were sold off. She, along with Dr Ram Manohar Lohiya brought out 'Inqalab Patra', that created mass awareness, after which, many government servants and thousands of students quit their colleges, to join and lead the freedom movement. She was also called 'Rani Jhansi of 1942'. She became the first Lady Mayor of Delhi Municipal Corporation. She also brought out journals called Link and Patriot, which earned her great recognition for her work. She was also given a number

of national and international awards. **(Sources; YOJANA, September, 2016).** **Sucheta kriptani** was born in 1908 in Ambala. After her primary education in Lahore, she got her M.A. degree from Delhi University. Right from her childhood, she had dreamt of living in an independent India. In 1932, she entered public services and in 1939, she joined Politics. Impressed by her work for public to serve her nation, she was elected by Gandhi in 1940 for Individual Satyagrah, for which she even got arrested. In 1942-43, she went underground and continued her work and became the founder of All India Mahila Congress which served as a platform for her to spread inspirational messages to women to fight for their country. For this important work, she also founded an 'Under Ground Volunteer Force' in 1942 that trained women in drills, operating arms, first aid and self defense techniques. She was arrested after two years in 1944. After coming out of jail in 1945, she devoted most of her time in social services. She also provided refuge to women who were kidnapped at the time of Communal Riots in East Bengal in 1946 and Punjab riots in 1947. She was the Chief Minister of U.P from March 1963 to March 1967, and the first women Chief Minister of Independent India. **(Sources; YOJANA, September, 2016).**

The above two anecdotes of great women of our country have raised their image such a height that other women should be follow their foot prints. Their immortal work reminds us of the fact that no woman is inferior in respect of their achievements. If they try their best they can make them shine in their own fields. One may say that they are born like that but some are born great and some are made great by their own perseverance.

Obstacles to women empowerment

The major problems to women empowerment are as follows which prevailed in past days and still today up to some extent. These are

- Gender discrimination
- Lack of Education
- Female Infanticide
- Child marriage
- Dowry
- Atrocities on Women (Raped, Kicked, Killed, Subdued, humiliated almost daily.)

Besides the above factors women are deprived of in many fields. They are also neglected by the male dominated society. In many cases like;

- Taking Decision
- Access to Education and Employment
- Freely movement
- Freedom to go outside alone at night
- Oppressed in domestic violence
- Facing to mass Media

Ways to Women Empowerment

- Positive attitude towards women
- Providing education
- Equal pay for equal work
- Self employment and Self help group
- Providing basic needs like nutrition, health, sanitation, shelter
- Give scope for social interaction

Government Plans, Policies and Programmes for Women Empowerment

The governments have been implementing so many schemes and programmes for developing and empowering the status of women. At present, the Government of India has covered 34 schemes for women operated by different department and ministries. These are as follows;

- The 73rd and 74th Constitutional Amendment Acts of 1993 ensure reservation of 1/3 of seats for women in all elected offices of local bodies, in rural and urban areas. In the rural areas, women have thus been brought to the centre-stage in the nation's efforts to strengthen democratic institution.
- The government has formulated the rule to ban sex determination in order to prevent the female foetus and provide equal opportunity to ensure the holistic development of the girl child.
- Equal pay for equal work.

The Central Government Sponsored Schemes for Women Empowerment Schemes are listed below;

1. 'Beti Bachao, Beti Padhao' (save the girl child, educate the girl child)

- To generate awareness and improve the efficiency of welfare services meant for girls.

2. One Stop Centre Scheme

- To provide support and assistance to women affected by violence both in private and public spaces.

- To facilitate immediate emergency and nonemergency access to a range of services including medical, legal, psychological and counselling support to fight against any forms of violence against women.

3. Women Helpline Scheme: Scheme for universalisation of Women Helpline is meant to provide 24 hours immediate and emergency response to women affected by violence. To provide information about the appropriate support services, government schemes available to the woman affected by violence.

4. Working Women's Hostel (WWH): The main objective of the scheme is to promote availability of safe and conveniently located accommodation for working women with day care facility for their children wherever possible in urban, semi urban or even rural areas where employment opportunity for women exists.

5. Support to training and Employment Programme (STEP) for Women: To make a significant impact on women by upgrading skills. The target group includes the marginalised asset less rural women and urban poor. This also includes wage labourers, unpaid daily workers, women headed households and families below poverty line.

6. SWADHAR Greh Scheme: To provide temporary accommodation, maintenance and rehabilitative services to women and girls rendered homeless due to family discord, crime, violence, mental stress, social ostracism. Another scheme with similar objectives is Short Stay Home (SSH).

7. Rajiv Gandhi National Creche Scheme: This scheme is for the children of working mothers to take care of the children. To providing a nursery where babies and young children are cared for during the working day.

8. Indira Gandji Matriva Sahyog Yojana (IGMSY):

It is a Conditional Cash Transfer Scheme for pregnant and lactating (P&L) women to contribute to the better environment by providing cash incentives for improved health and nutrition.

9. Mahila e-Haat: To strengthen financial inclusion of Women Entrepreneurs in the economy by providing continues sustenance and support to their creativity.

10. Mahila police volunteers: The Role of Police is pivotal in ensuring the safety and security of citizens in general and women in particular. To increase the number of women in the police force.

11. National Mission for Employment of Women (NMEW): It is an initiative of the Government of India for empowering women holistically.

12. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls – Sabla: The Rajiv Gandhi Scheme for Empowerment of Adolescent Girls – Sabla is an initiative launched in 2012 that targets adolescent girls. The scheme offers a package of benefits to at-risk girls between the ages of 10 and 19. The programme offers a variety of services to help young women become self-reliant, including nutritional supplementation and education, health education and services, and life skills and vocational training.

13. Rashtriya Mahila Kosh: Rashtriya Mahila Kosh (The National Credit Fund for Women) was created by the Government of India in 1993. Its purpose is to provide lower income women with access to loans to begin small businesses.

14. Pradhan Mantri Ujjwala Yojana: The scheme seeks to provide free LPG connections to women from below poverty line (BPL) households and builds on the objective of achieving universal coverage of cooking gas in the country.

Constitutional provisions for women empowerment in India

- Equality before law for all persons (Article-14).
- Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15(I)).
- Special provisions may be made by the state in favours of women and children Article 15(3).
- Equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16).
- State policy to be directed to securing for men and women equally the right to an adequate means of livelihood (Article 39(a);
- Equal pay for equal work for both men and women (Article 39(d)).

- Provisions to be made by the state for securing just and humane conditions of work and maternity relief (Article 42).
- Promotion of harmony by every citizen of India and renouncement of such practices which are derogatory to the dignity of women Article 51A (e).
- Reservation of not less than one-third of total seats for women in direct election to local bodies, viz; Panchayats and Municipalities (Articles 343(d) and 343 (T)).

Conclusion

The women empowerment process is not a short term process. It is a continuous process. It cannot be visualized with a single dimension rather than various components of women's life and their status. Despite ceaseless efforts of governments and NGOs the achievement is too far behind. We have to overcome these constraints which check the progress of the women empowerment.

Awareness programmes should be organized to create awareness among women especially belonging to weaker sections about their rights. Programmes and acts should be implemented seriously. The need of the hour is to identify those limitations which are observing the realization of empowerment of women and this initiative must be started from the women of grass root level. Let us take the oath that we want an egalitarian society where everybody whether men or women get the equal opportunity to express and uplift one's well being and well being of the society as whole. We have to go a long way in this direction for the welfare of the society as well as the world.

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Tribal Women Education

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ABSTRACT

Education system should make an individual better suited in the needs of the ever changing dynamic world. The changes in the educational system should also reduce that social gaps by enabling proper recognition to pursue extent one is able to pursue or acquire a skill. Scheduled Tribes (STs), the socially, educationally economically disadvantaged groups are one of the most exploited and deprived section of the Indian population. Tribal women are deprived of reduction which is the integral part of life. The present study attempts to analyze public initiatives to activate marginalized communities towards education.

Keywords: *education- Ideal, Myths and reality, inter tribe and interactive*

Introduction

Women should develop along the lines of their genius and should allow imposing anything on them. We should try to encourage in every way their own traditional arts and culture. We should try to try and build up a team of their own women to do the work of administration and develop mint.

I am a woman who has loved and lost a woman who is often remembered and often forgotten. I am a woman with thoughts and words that can flow like a waterfall but memories locked safely in my heart.

I am a woman like every other woman, who believes fighting for, even when I'm losing a battle against my tears. They say you must be full of contradiction.

I say no I'm full of possibilities. The beauty of a woman is not in the clothes she wears, the figure that she carried or the way she combs her hair. The beauty of a woman is seen in her eyes because that is the doorway to her heart.

The place where love resides. True beauty in a woman is reflected in her soul. It is the casing that she lovingly gives the passion that she shows. And the beauty of a woman only grows with passing years.

A scale to measure 13 areas of feminine worth.

- Birth of a girl child.
- Education of a girls child.
- Her social status in terms of her rights autonomy and prestige in society.
- In marriage does she have an equal say?
- Dowry for the marriage of a girl.
- Marital adjustment: whether it is only the wife who has to subjugate make adjustments and play a secondary role.
- Marital ethics: it is only woman's duty to uphold fidelity and tolerate man's unfaithfulness.
- Wife battering: is it accepted by society or considered a social problem.
- Widow remarriage does society accept it as much as widower remarriage.
- The status of a divorced woman.
- Woman and the world work: what type of reception do they get in the work place.
- Financial independence and subsistence.
- Flesh trade of woman.

With a view of equalize the status of a woman and man and removing disparities and prejudice our constitution provides equal rights and privilege for men and women and also special provision for the development and upliftment of their social economic and political status. In pursuance of the constitutional directive various attempts have been made by the government at the national and state level, necessary provision has been made in five year plans to improve infrastructure and quality of woman education at its different stage and aspects. Woman education has been given an important place in the developmental system, for eradicating existing disparity and difference, for increasing the empowerment of woman DNA equality between both the sexes.

Education

Ideal	Myths	Reality
All girls should be entitled to education government has made primary education free for girls	Education is a waste of time, money and effort, since the girl should be taught household chores.	The female literacy rate of 65.46% and that makes 82.14%. Total 74.04 of India

Tribes

The Schedule Caste's (SCs) and Scheduled Tribes (STs) are various officially designated groups of historically disadvantaged indigenous people in India. The terms are recognized in the constitution of India and the various groups are designated in one or other of the categories.

Educate one man, you educate one person but educate a woman and you educate a whole civilization said Mahatama Gandhi. An educated son cares for his family and an educated daughter cares for and nurtures two families and three generation. Every girl is previous educate a girl and strengthen the nation.

For the development of a society, there is the need of an inclusive progress of all the sections of the society and for this perspective, it is imperative to bring the deprived, marginalized and weaker sections of the society such as tribal woman to the forefront of the educational revolution in India. This is important for equitable growth of human resources and over all development of the nation. Education imparts knowledge. Knowledge of self and infuses a sense of confidence courage and ability among the tribal women to know and overcome their problems associated with exploitation and to avail socio-economic and political opportunity extended to them. Although there is a significant increase in the literacy of population of all categories in India. The tribal women are far behind from National increase, both in terms of national average and women literacy. Despite the opportunities special initiatives and government for tribal education, the achievement of tribal woman education is not as per expectations due to several factors. Hence, problems associated with education of tribal women needs immediate attention and early resolution the tribal woman education.

Comparative literacy rates of STs and Total population (in percent)

Category/Census of Year	2011
Total population Gap	72.99
scheduled Tribes	58.96
Gap	14.03

Comparative literacy rates of all social group SC and ST population 2011

All social groups	72.99
SC	6.07
ST	58.96

Percentage distribution of persons of age 15 years and above by level of general education

Social group	Non literate	Literate upto primary	Middle	Secondary	Higher Secondary	Diploma Certificate	Graduate and above
Rural Male							
ST	35.8	26.4	18.3	11.1	5.7	0.6	2.2
All social group	26.0	25.3	20.5	14.7	8.0	1.0	4.5
Rural Female							
ST	58.3	21.7	10.3	5.7	2.7	0.3	0.9
All social group	49.8	22.0	13.5	8.2	4.2	0.4	2.0
Urban Male							
ST	12.7	17.6	19.3	18.2	14.3	2.6	15.3
All social group	10.4	15.9	17.5	19.5	13.9	2.9	19.8
Urban Female							
ST	31.3	16.7	15.3	14.7	11.1	1	9.8
All social group	23.6	17.2	15.3	15.9	12.1	1.3	14.7
Rural Person							
ST	47.0	24.2	14.3	8.4	4.2	0.4	1.6
All social group	37.8	23.7	17.0	11.5	6.2	0.7	3.2
Urban Person							
ST	21.8	17.1	17.3	16.5	12.8	1.8	12.6
All social group	16.7	16.4	16.4	17.7	13.0	2.1	17.3

Source Report on 543 of NSS 66th round

The curriculum in the school has seldom taken into consideration the tribal life context. It has been emphasized time and again that curriculum has to be greatly flexible to take into account the local environment and local needs of

the community, but it has hardly considered in any of the curriculum. For any development process in any society, educational is considered an important indicator. Recognizing the importance of education, Indian constitution has made specific provisions in article 15(4) and 46 for promoting education among Scheduled Tribes.

Even after, launching and implementation of many programmes, not such seems to have happened in this direction, except an increase in literacy rate. Non-suitability of the school programmer has been identified as another major course of rejection of schools by parents. There is hardly any progress in the direction of teaching children through their mother tongue (tribal dialect). The teacher themselves are from outsides, not knowing the tribal dialect.

Being a distinct discipline with different socio cultural fabrics and hardships, needs to be analyzed distinctively to find the hard realities the tribal women face in their educational advancement education system should make an individual better suited to the needs of the ever changing dynamic world. The changes in the educational system should also reduce the social gaps. The tribal community all over India has been subjected to various forms of deprivation such as alienation from the tribal woman though they are away from the man streams of national life but they are not kept away from the impact of socio economic changes reflecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional productive system her house, family and children and even her own life. The fact remains that the large number of tribal woman has missed education at different stage and in order to empower them. There is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self reliance and even social transformation. It is often alleged that the level of aspiration of these women as a group is low and they are quite satisfied with what they are and with what they have.

A large number of studies have been carried out on the different aspects of tribal education. A majority of the studies are concerned with educational facilities and the problems of primary education among the tribal. These studies indicate a high rate of drop-out, wastage and stagnation among the tribal children. The main factors associated with these problems are the poor economic condition of the tribal and their apathetic attitude towards formal

education. Another important point is the unequal spread of education among the tribal. Various studies have detected the presence of inter-tribe as well as inter-tribe disparities in educational development. The economically better off section of the tribal society-such as the rich farmers and the salaried employees, and those living in less isolated geographical areas are found to be in a relatively better situation than the poorer tribal and those living remote and isolated areas. Further, the tribal women are found to be educationally disadvantaged relative to the tribal men.

Impact of education on the tribal society

It is found that the introduction of education leads to certain changes in the material as well as recreational aspects of the tribals. Education has also enabled many tribals to shift from their traditional occupations to occupations in the modern economic sector. However, majority of the tribal employees are concentrated in the low status occupations and only few of them have managed to reach high status occupation. Therefore when seen within the context of the wider society. The movement of tribals appears to be horizontal in nature rather than vertical i.e. they are moving from traditionally disadvantaged tribes to a disadvantaged class in the modern economic sector.

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Impact of Socio-Economic and Socio-Religious Determinants on Female Labour Supply Decisions in Rural India

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ABSTRACT

The latest Employment-Unemployment Survey (EUS) data published by National Sample Survey Office (NSSO) in India has been used to study the effect of socio-economic and socio-religious determinants on Work Force Participation Rate (WFPR) of female workers (age 15-59 years). Working with the unit level data of the 68th (2011-12) Round of NSSO, logistic regression methods have been used, as in such cases the model does not always make distributional assumptions on the predictors which can be both continuous and discrete. Results show that socio-religious factors are more important than socio-economic factors in determining the work participation of female workers. Most important is the kind of work that women are engaged in which determines the effect of these factors.

Keywords: Gender, Employment, Rural, Landownership, Socio-religious groups, Cross-section analysis.

JEL Classification: J16, J21, J22, J23, C21

I. Introduction

Employment is essential for poverty reduction and for empowering women. However, it will serve the purpose only if it provides women an opportunity to improve their well-being by being well paid and capability enhancing. But if it is low-paying and distress driven then it only increases a woman's drudgery. The picture that emerges from a study of the work profile of women in rural India in recent years strengthens this conjecture (Srivastava and Srivastava, 2010). A lot has been studied about the different determinants of female

labour supply process in the Indian Economy along single axis but nothing has been said about the inter-sectionality of such determinants. There has been fleeting references of 'land-possessed' or 'land-cultivated' as one of the many determinants. But ownership of land being a historically important indicator of wealth of the households and hence a socio-economic determinant, especially in rural India, warrants a detailed study as to its effects on the labour supply decisions of the women workers. The extent of female participation in the labour market is determined in India by a nexus of class/caste hierarchy and norms of patriarchal ideology. In a hierarchical society based on patrilineal-patrilocal families, the location of the family in the caste/class hierarchy would determine the level and forms of female work participation (Bardhan, 1985). So the importance of socio-religious determinants is also pretty strong in determining the female work force participation rate. With this background my study has explored the latest Employment-Unemployment Survey (EUS) data published by NSSO to analyse the inter-relationship of socio-economic and socio-religious factors on the decision of women to participate in workforce.

II. Literature Review

Using employment data from the quinquennial rounds of the National Sample Survey (NSS), a number of papers/reports have examined the employment situation in India (for instance, Srivastava and Srivastava 2010, Majumder 2011, Mehrotra et al 2012, Shaw 2013). A major conclusion from these studies is the fact that there has been a marked slowdown in employment growth in the post reform period and that this slowdown is more marked for female employment, both in urban as well as rural areas. Labour Force Participation Rates (LFPR) and Work Force Participation Rates (WFPR) for females in India lag considerably behind the 'norm' for developing countries. There is also a yawning gap in LFPR and WFPR among women residing in urban and rural areas.

All of these studies provide an insight into a neglected area – the female labour supply process in India. But none of them deal with the inter-relationship of wealth ownership of the households and the decision of female labour supply. This study has tried to focus on this aspect. The marked decline in female labour force participation exhibited in the latest EUS (68th Round, 2011-12) of NSSO is a disturbing fact warranting closer introspection. Rangarajan et al (2014) mention in their study of the 68th round of NSSO (2011-12), that for the first time in the history of the Indian Labour market, the

share of employment in the farm sector fell to below 50%. Around 29 million female workers withdrew from agriculture between 2004-05 and 2011-12.

III. Research Objective

To make an attempt to fill in the existent gaps in the literature this study has the following objectives:

1. Explore the reason for decline in rural female work force participation in the 68th round NSS data (2011-12)
2. Investigate the causal relationship of socio-economic and socio-religious determinants with female work force participation.
3. Establish the effectiveness of intersectionality in determining female work force participation.

IV. Data and Methods

Unit level records for the 68th Round of Employment and Unemployment Survey in India, 2011-12 by National Sample Survey Office (NSSO) have been used in this study. Sample set considered in this paper is working age population, i.e age group 15-59 years. The Employment-Unemployment Surveys of NSSO are primary indicators of labourforce and workforce at National and State levels. The main objective of these surveys, conducted at periodic interval is to get estimates of level parameters of various employment and unemployment characteristics at National and State level. NSS surveys on employment and unemployment with large sample size of households have been conducted quinquennially from the 27th Round (October' 1972-September'1973) onwards. The latest, i.e, the 68th Round (July'2011-June'2012) is the ninth quinquennial round in the series. The number of households surveyed in this round was 1, 01724 (59,700 households in rural areas and 42,024 households in urban areas), and the number persons surveyed was 4, 56,999 (2, 80,763 in rural areas and 1, 76,236 in urban ares). So, it makes the NSS surveys among the world's largest employment surveys.

NSSO employs three different methods of determining the activity status of the persons. The first method identifies the Usual Principal Activity Status (called 'Usual Principal Status', UPS) of a person by using a reference period of 365 days preceding the date of survey. A person is considered as being in the Work Force if he/she is gainfully employed for a major part of the preceding 365 days. The second method considers a reference period of one week and the third method considers each day of the week. The analysis in

this paper is based mainly on Usual Principal Status (UPS) data. NSSO surveys implicitly recognise the fact that UPS data provide information on a wider range of employment-related characteristics of persons. However, one drawback of this data is that it may not always be completely accurate as the recall period for the respondents is too long.

While mainly economic factors determine a man's participation in employment, the forces that influence a woman's participation are many and diverse and include demographic, reproductive, social, religious and cultural factors. Hence, the decision to participate in the labour force is influenced by women's individual preferences and/or those of her household, family circumstances. The probability of participating in the labour force is thus modelled in the study as a function of several explanatory variables. I have tried to focus on the findings of an econometric analysis of the probability of finding employment in rural areas, using Binary Logit framework.

V. Discussion

Table 1
Percentage distribution of female workers (15-59 years) from different land-ownership classes in Usual Principal Activity Status, without home based work (Upa21)

USUAL PRINCIPAL ACTIVITY STATUS OF FEMALE WORKERS (15-59 years)							
Land Classes	Upa11	Upa12	Upa31	Upa41	Upa51	Upa91	Total
Landless	14.66	0.86	28.28	1.38	8.28	46.55	100
Marginal Landowner	19.86	0.84	16.48	0.75	15.77	46.31	100
Small Landowner	30.61	1.15	11.68	0.47	7.36	48.73	100
Large Landowner	23	1.62	20.34	0.33	7.03	47.68	100
Total	22.78	1.06	16.29	0.61	12.15	47.11	100

Source: Author's own construction from unit level data of the 68th round.

Note: LandCategory → 0.000hctrs=landless, 0.001-0.40hctrs= marginal landowners, 0.41-2.00hctrs=small landowners, >2.00hctrs = large landowners
Usual Principal Activity Status; Worked in h.h. enterprise (self-employed): own account worker=upa11, employer=upa12, worked as a helper in h.h enterprise (unpaid family worker) =upa21, Worked as regular salaried/ wage employee =upa31, Worked as casual wage labour: in public works =upa41, In other types of work =upa51; Attended educational institution =upa91

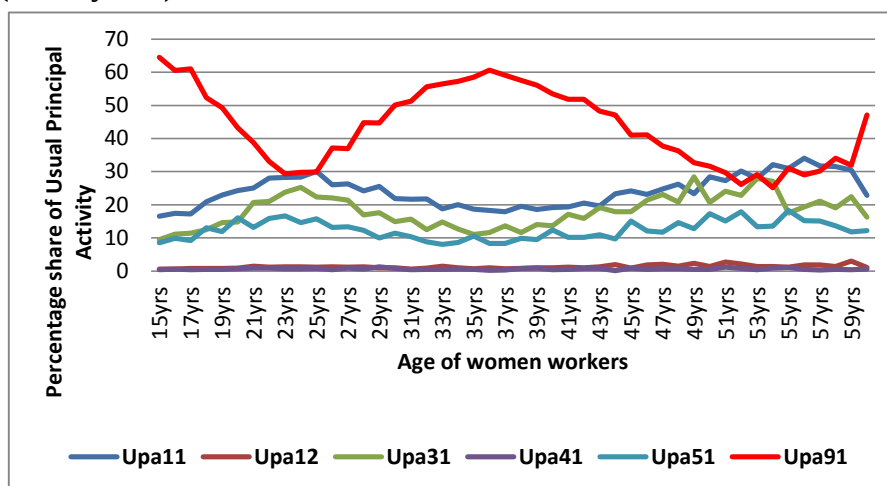
Table 2
Percentage distribution of female workers (15-59 years) from different land-ownership classes in Usual Principal Activity Status, with home based work (Upa21)

USUAL PRINCIPAL ACTIVITY STATUS OF FEMALE WORKERS (15-59 years)							
Land Classes	Activity Status(UPS)						
	upa11	upa12	upa21	upa31	upa41	upa51	upa91
Landless	16.54	0	6.02	15.79	3.01	13.53	45.11
Marginal Landowner	18.74	0.51	5.13	10.5	1.12	21.25	42.73
Small Landowner	27.09	0.99	14.79	8.74	0.45	6.79	41.14
Large Landowner	25.31	1.85	17.93	8.75	0.38	4.99	40.8

Source and Note: Same as Table 1

Table 1 and Table 2 give a picture of the different principal activity statuses of rural women workers emerging from the various land ownership classes. It is seen that a majority of women from all the landownership classes are attending educational institutions. So the decline in female workforce participation during 2011-12, in the rural regions may be due to the fact that a majority of women are pursuing education (Chowdhury, 2011; Neff et al, 2012; Rangarajan et al, 2014).

Figure 1: Pre-Dominance of the ‘Education Effect’ among working age (15-59 years) women



The impact of ‘Education Effect’ is clearly brought out in Figure 1. In the age cohort 15-23 years and again 25-47 years a major percentage of women are attending educational institutions as their principal activity.

VI. Econometric Analysis

To examine the causal relation between land-ownership classes and female work-force participation we perform econometric exercises. The importance of intersectionality in studying female labour supply decisions has been utilised. Introduction of the interaction terms brings in the concept of 'Intersectionality' (Crenshaw, 1989) in the study. It enables me to consider three dimensional axes at one point of time. The axes of observation are; a) landownership class and b) socio-religious group and c) interaction terms. The extent of female participation in the labour market is determined in India by a nexus of class/caste hierarchy and norms of patriarchal ideology. This observation encouraged me to look into the behaviour of female work-participation of the different socio-religious groups in India. These groups have been constructed on the basis of NSSO classification, which gives the position of the household in the socio-religious ladder. Interaction of these socio-religious groups and land ownership has given the position of the household in the class or socio-economic ladder.

A study of the impact of these interaction terms on the work participation of female workers enables certain conclusions about the behaviour of female labour supply. It has provided an insight into the employment aspects of women workers belonging to various land ownership classes of the different socio-religious groups. The need for such a study was felt as there are differences in inheritance and ownership legislations among the various social and religious groups in India.

Model and Variables

Data has been extracted from the 68th Round (2011-12) of NSSO. Household Level and Person Level data has been used.

Total no. of observations = 4, 56,999 individuals.

This includes both males and females in rural as well as urban areas. For the purpose of this specific study only females have been considered and then the data set reduces to 2, 23,195 persons. As the study looks into the employment behaviour of female workers so the data set consists of working age females in the age group 15-59 years. Now the data set consists of 1, 42,776 persons.

For considering Work-Participation of Female Workers (in the age group of 15-59 years) in the Usual Principal Activity Status the data has been arranged in the following manner:

a) Usual Principal Activity Status code 81(as per NSSO schedule) has not been taken into consideration as that will give us the Labour Force estimate but we are considering Work-Force participation only.

b) Usual Principal Activity code 91(attending educational institutions) has been considered 'out of labour force' as per NSSO guidelines.

c) Usual Principal Activity Status codes 92, 93, 94,95,97,99 have not been taken into consideration as they do not enable us to define work-participation as gainful employment. {These codes describe activities which are not remunerable or done for gainful purposes}

d) An observation needs to be made here: Although Upa21 defines unpaid family worker yet we have considered it in Work Participation because of the fact that as landownership increases there is a greater representation of working age women in the family who work as unpaid family labour. Most of the unpaid agricultural (on owned farms) or non-agricultural (in own household enterprise) work is done by female workers of the household. Taking Upa21 into consideration or leaving it out of the definition of Work Participation changes the econometric results for the different socio-religious groups.

So Work-Participation= Usual Principal Activity Status
(11+12+21+31+41+51)

Final size of the dataset= 90230(observations).

Dependent Variable: {P (1, 0)} is a categorical one, with binary outcome, where participation is either in workforce or not.

Independent Variables:

1) Land Ownership: Is a categorical variable where the classes considered are:

L1 = Landless Households (landownership 0.000 hectares), (yes=1; no=0)

L2 = Marginal Landowners (ownership 0.001-0.40 hectares), (yes=1; no=0)

L3 = Small Landowners (ownership 0.41-2.00 hectares), (yes=1; no=0)

L4 = Large Landowners (ownership >2.00 hectares), (yes=1; no=0)

2) Socio-Religious Groups: NSSO disaggregates data on the basis of social groups and religions. The following socio-religious groups have been created to get a detailed picture of the behaviour of workforce participation.

a) Hindu-Others (H-O), (yes=1; no=0)

b) Hindu-SC (H-SC), (yes=1; no=0)

c) Hindu-ST (H-ST), (yes=1; no=0)

d) Muslims (M), (yes=1; no=0)

e) Other-Religions (Othr-Relgns), (yes=1; no=0) [Includes Christianity-3, Sikhism-4, Jainism-5, Buddhism-6, Zoroastrianism-7, Others-9]

3) Sector: Landownership as a wealth indicator has a very important role in rural areas but it may not be so in urban areas. This has been seen by considering sector as a categorical variable in the following manner.

Sec1=rural, (yes=1; no=0)

Sec2=urban, (yes=1; no=0)

4) Interaction Terms

To get a better picture of the work-force participation behaviour of the socio-religious groups in particular, interaction terms of landownership and the socio-religious groups have been created in the following manner:

Lasrg11= Hindu-Others who are landless

Lasrg12= Hindu-SCs who are landless

Lasrg13= Hindu-STs who are landless

Lasrg14= Muslims who are landless

Lasrg15= Other-Religions who are landless

Lasrg21= Hindu-Others who are marginal landowners

Lasrg22= Hindu-SCs who are marginal landowners

Lasrg23= Hindu-STs who are marginal landowners

Lasrg24= Muslims who are marginal landowners

Lasrg25= Other-Religions who are marginal landowners

Lasrg31= Hindu-Others who are small landowners

Lasrg32= Hindu-SCs who are small landowners

Lasrg33= Hindu-STs who are small landowners

Lasrg34= Muslims who are small landowners

Lasrg35= Other-religions who are small landowners

Lasrg41= Hindu-Others who are large landowners

Lasrg42= Hindu-SCs who are large landowners

Lasrg43= Hindu-STs who are large landowners

Lasrg44= Muslims who are large landowners

Lasrg45= Other-Religions who are large landowners.

The Model can be expressed as follows:

$$\text{Logit } x = \alpha_0 + \sum_{i=1}^k \alpha_i Y_i$$

Where x is the probability that an individual participates in workforce;

$$\text{Logit } x = \ln\left(\frac{x}{1-x}\right)$$

$\{Y_i\}$ (i=1, 2, k) are the predictor variables, α_0 is the intercept and α_i s are the regression co-efficients.

Table 3
Odds ratios explaining female participation

Women Workers(15-59years)		
	Model1	
Land-Classes	Wfpr (with UPA21)	Wfpr (without UPA21)
Landless	Ref	Ref
Marginal LandOwner	0.99(0.08)	0.99(0.08)
Small LandOwner	1.04(0.08)	0.88(0.07)
Large LandOwner	1.07(0.01)	0.94(0.07)
Urban	Ref	Ref
Rural	0.88(0.01)***	0.95(0.01)***
	Model2	
Socio-religious grps		
Hindu-Others	Ref	Ref
Hindu-SCs	1.06(0.02)	1.09(0.02)***
Hindu-STs	1.21(0.03)***	1.16(0.03)***
Muslims	0.79(0.01)***	0.082(0.01)***
Other-Religions	0.88(0.01)***	0.88(0.01)***
Urban	Ref	Ref
Rural	0.89(0.01)***	0.99(0.01)
	Model3	
Interaction Terms		
Hindu-Others		
Landless	Ref	Ref
Marginal	1.02(0.08)	1.01(0.08)
Small	1.08(0.08)	0.93(0.08)
Large	1.12(0.08)	0.96(0.08)
Hindu-SCs		
Landless	Ref	Ref
Marginal	1.07(0.09)	1.11(0.09)
Small	1.11(0.09)	1.02(0.09)
Large	1.04(0.09)	0.95(0.09)
Hindu-STs		
Landless	Ref	Ref
Marginal	1.30(0.12)***	1.32(0.12)***
Small	1.2(0.09)	1.01(0.09)
Large	1.30(0.10)	1.00(0.10)

Muslims		
Landless	Ref	Ref
Marginal	0.85(0.07)**	0.82(0.07)**
Small	0.77(0.06)***	0.69(0.06)***
Large	0.95(0.08)	0.89(0.08)
Other-Religions		
Landless	Ref	Ref
Marginal	0.93(0.07)	0.90(0.07)
Small	0.96(0.07)***	0.88(0.07)***
Large	0.93(0.08)	0.87(0.08)*
Sector		
Urban	Ref	Ref
Rural	0.89(0.01)*	0.9(0.01)**

*Ref. implies reference category; *** implies significance at 1%, ** implies significance at 5%, * implies significance at 10% level. The figures given in the parenthesis are the robust standard errors. Source: NSSO 68th Round, 2011-12.*

Results

We now explore the results (Table 3) of the micro decision making process as evident from the binary choice model. Our model uses land (categorised as marginal, small and large), socio-religious groups (categorised as Hindu-Others, Hindu-SC, Hindu-ST, Muslims and Other Religions), interaction terms of land and socio-religious groups and sector (categorised as rural and urban) as the causal variables. Regressions are run with a rural/urban dummy.

Model 1

There is no inverse relationship between land-ownership classes and female work-force participation. This is mainly due to the presence of unpaid home based work because when we perform binary logit without including this category of work there is an inverse relation between the two variables. We have presented the tables showing both the regression results. Although Landownership in itself is not a significant variable but it is assumed significance in Rural areas in comparison to Urban areas as shown by the regression results. Wealth ownership of the household does not seem (using the word 'seem' as the results are not significant) to have a favourable effect on the labour supply decision of women workers. As the ownership of land increases there is a lower probability of women workers working when we do not consider the 'unpaid work'(Upa21) done by women workers, but once this

work is taken into consideration we notice that work force participation increases with increase in land ownership size. Inheritance laws are varied among the different socio-religious groups in our country and they also vary according to the states or regions. To study the impact of such differences we have studied female work-participation behaviour among the various socio-religious groups.

Model 2

We consider Hindu-Others (including OBCs) as the reference category for the next section of study involving socio-religious groups. Women workers from Hindu-SC and Hindu-ST households have a greater probability of working. This result seems quite plausible, given the fact that such households being supposedly under-privileged and in the minority group may not be able to afford the luxury of sending their working age women to educational institutes. The opportunity cost of not working may be too high as a result of which they are forced to join the workforce. Muslim women workers (considering Mus-STs, Mus-SCs, Mus-Others and Mus-OBCs) have a lower probability for work-participation. One point needs to be mentioned here, i.e we have not taken into account 'unpaid domestic work (Upa92, Upa93). So we are not sure as of now, whether the decline in work-participation is actually been channelled towards educational attainment or towards domestic work. For that we need to perform Multinomial Logit or Probit and break work-participation into 'paid work' and 'unpaid work' to get a disaggregated picture. Among the 'Other-Religions' socio-religious group also we find that there is a lower probability of women workers taking part in work-force. The relationship is statistically significant. Thus we see that affiliation to socio-religious groups is a significant factor in determining the behaviour of female work participation. The responses do not vary much between rural and urban areas.

Model 3

Our First model does not support the hypothesis of an inverse relationship between land-ownership classes and FWPR. Our Second model depicts that the relationship between socio-religious groups and FWPR is very strong yet different groups present different patterns. This led us to the concept of intersectionality by looking at the impact of the interaction of land and socio-religious groups on female work participation. Our results are as follows: Considering landless workers as the reference category for all, the logistic regression results show that women workers belonging to marginal, small and

large landownership households for Hindu-Others, Hindu-SCs and Hindu-STs have a greater probability of working. Presence of land as a productive asset, which is a form of wealth, is not affecting work participation favourably. This is irrespective of the presence of 'unpaid work', for Hindu-SCs and Hindu-STs. Among Muslims, women workers belonging to marginal, small and large landowning households have a lower probability of working. There is a clear inverse relationship between landownership and workforce-participation. For the group 'Other-Religions', the results are mixed. They show that, women workers belonging to marginal and large land owning households have a lower probability of joining work force. Those from small land owning households have a greater probability of participating in work force. We see that in Rural areas there is a significantly higher probability of women workers participating in work. Thus Female Work Force Participation is higher in rural areas than in Urban areas.

VII. Conclusion

Our study tries to provide a glimpse of the female labour supply process as chronicled in the latest employment-unemployment survey of the NSSO (2011-12). Regression results show that the effect of socio-economic determinants is much weaker than socio-religious determinants. Unambiguous and strong results are obtained for minorities like Muslims, Scheduled Castes and Scheduled Tribes. There is no concrete evidence as yet that labour supply decision of women workers is affected solely by the ownership of land as an asset. It may be because of the fact that the ownership rights of productive assets are not with women. Sector plays a very significant role in the analysis. Role of land ownership is important in rural areas but not so in urban regions. A major gap in the existing literature is the limited attention paid to the interplay of the socio-economic and socio-religious factors in determining female labour supply decision. Class considerations have been incorporated in certain studies in the form of analysis of the impact of technological change, but there is no similar attention given to the question of caste or religion. Caste is important because of the increasing heterogeneity of the agricultural labour class. The lack of specific attention is not a limitation of only studies on women but it is a general problem with much of the literature on agrarian relations in India. So, it's very essential that we integrate these three elements of class, caste and gender, otherwise our understanding will remain partial (Duvvury, 1989).

Another important aspect to be noted is that, textbook labour supply model assumes that labour markets are competitive. However, it is quite plausible that labour markets do not function competitively in developing countries like India, especially for women (Mammen and Paxson, 2000). There may be costs associated with women working outside the family farm or non-farm family enterprise. There maybe social norms and laws restricting women from working outside the home (Afghanistan is a case in point) or from accepting paid employment, especially in manual jobs. The amount of land and other productive assets owned by her family and the numbers and skills of family members who are available to work on a family enterprise will influence her labour supply decisions.

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Economic Contribution of Women as an Unpaid Worker in Kashmir

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ABSTRACT

Unpaid work is a not a market oriented work but a type of activity where goods or services are produced by female folk for the domestic consumption, but not for sale in the market. Most of the work that women perform, such as collecting fuel, fodder and water, or growing vegetables, or keeping poultry for domestic consumption, goes unrecorded in the census counts. The female workers working on family farms are no where recorded as workers. The work women perform is treated as their social responsibility and is not paid any remuneration for that. In this backdrop, the current study focuses to explore the contribution of women in such type of unpaid pursuits by using time use survey methodology to bring to the light the contribution of the so called weak sex. The study was carried in three districts of Kashmir valley, one each from South, Central and North Kashmir. The information collected from a sample of 439 households of 24 villages of 6 different community development blocks of the three different districts of the valley namely Shopian, Budgam and Kupwara by using Multi-stage random sampling technique. The results reveal that women in all the three districts of the valley remain busy from dawn to dusk, both in household activities and also participates in almost all the farm operations and work shoulder to shoulder with their male counterparts and even with the labour force employed.

Keywords: Women, domestic work, caretaking, household management, participation, farm-activities, unpaid work, income and contribution.

Introduction

India as a village economy is having a rich cultural diversity. The Indian constitution grants women equal rights with men, but a strong patriarchal system persists which shapes the lives of women with traditions that are epochs old. India being a patriarchal society male child are given priority and preference over girl child. The origin of what is considered appropriate behaviour for an Indian female can be traced back to the rules laid by Manu in 200 B.C.: in childhood, a female should be subject to her father, in her youth to her husband, and when her “lord” is dead then to her sons. Having such a strong patriarchal and traditional social setup, removing gender gaps is not easy. Work, whether paid or unpaid, is the foundation of a nation’s economy. Yet, while paid jobs are counted as part of the economy, unpaid work is neglected. Unpaid workers are not considered part of the labour force and unpaid work is not counted as national income. Unpaid workers therefore fail to get the attention they deserve from the government and are inevitably left out of pension schemes and other programs to support workers (Beena George et. al. 2009).

The world is witnessing a growing trend of women as an unpaid worker. The invisibility of, and low value given to, the work done by a vast majority of the women across the globe, particularly in countries like India, is an issue which is seldom addressed by policy makers. In addition to their work in the formal sector, women spend countless hours in the unpaid sector of domestic work, yet such work is never counted. As most women give much of their time to the unpaid sector, the majority of them have limited access to higher education, health care, jobs outside the home, or even recreation. There is no question that women are involved in a tremendous amount of work that has significant value to family, society, and the nation. The women as a worker is so essential that if a woman stops working in the family then her importance can be felt. In fact, families would cease to function if women did not work. Men are able to engage in paid labour because of all the work that women do in the home: cleaning the home, washing clothes, preparing food, washing dishes, and engaging in all the tasks involved in bearing and raising children.

Policymakers and others may be proud to see more and more women entering the formal economy, but they tend to forget that women who are coming out of their house for a paid job (or performing one in the home) are actually required to do a double day’s duty, as they regularly remain the sole

responsible person for domestic chores. While society recognizes women's role in the economy when they participate in the paid labour force, they remain hidden and unacknowledged when they do not, and thus the double burden on women is often not addressed. The work performed by the women remains invisible, goes under valued and that is the reason women face hurdles in attaining education, health care, and pension plans. This discussion is not meant to suggest that all women should stay at home and avoid entry into the paid economy; rather, it presents an attempt to achieve a balance in which the work of caring is considered as important as the work of earning an income—and thus both men and women are encouraged to participate in both, rather than relegating most paid (and valued) work to one sex and virtually all unpaid work to the other.

From the very beginning of the civilisations, the household duties are considered the primary role or job of women in almost all societies. In ancient societies women worked with men both at home and outside and enjoyed a satisfactory status. In the industrial society, although some women benefited due to education and new employment facilities, a majority of women have been marginalised in economy and confined to their household duties only. Since, money has become most important in a capitalist society and house work is not paid, it is not considered as real work and women have been devaluedⁱ.

In addition to working in the fields, women not only ensure fuel, water, and food, but also have to look after the emotional needs of their families- the children, the elders and husband. The nurturing, caring and reproductive responsibilities are the dimension that have never been computed economically, but are essential and significant aspects of women's workload. Women's role as food producers is related also to their role as mothers and nurturers and in sustaining their families and communities. The work of women is essential to the essence of life of peopleⁱⁱ.

Women play significant, if not dominant roles in supplying all ingredients necessary to achieve food security in developing countries. But the role women play is not from their own choice always, there are some times some social, cultural and economic constraints that force the female folk to play such roles in the family and society as well. This report brings together the evidences on the key roles that women play in maintaining food security and

examines the way to strengthen this through policies and programs that enhance women's abilities and resource to fulfill their roles. A more equal distribution of existing resources between women and men can be achieved by addressing the specific constraints women faceⁱⁱⁱ.

Women produces between 60 and 80 percent of food in most developing countries and are responsible for half of the world's production; therefore women's role in food production ensures the survival of millions of people in all regions. Women's livelihood strategies, and their support and means of ensuring food security are diverse and complex, from cultivating field crops to livestock rearing, home gardening, gathering etc. Women playsuch roles and make the contributions despite she face many hardships like limited access to land, inputs and information. A growing body of evidence indicates that if male-female access to inputs were less unequal, substantial gains in agricultural output would occur, benefitting both women and men. Estimates from FAO of United States show that women account for more than half of the labour required to produce the food consumed in the developing world.

Unpaid work and its valuation

Women's unpaid work has no monetary value attached to it, it took years together for world governments to even measure the hours dedicated to it. Therefore, the largest share of many women's activities was not taken into account in the development of laws and policies. This omission served to further exacerbate existing inequalities. Measuring unpaid work was one of the major challenges to governments that emerged from the UN Third World Conference on Women in Nairobi in 1985 as well as the UN Fourth World Conference on Women in Beijing in 1995. The Platform for Action that resulted from both these Conference called for National and International Statistical Organizations to measure unpaid work and reflect its value in satellite accounts to the Gross Domestic Product (GDP). (Such an approach has been criticized for fear that satellite accounts will be given no importance in policy making, but it does at least represent a step towards the recognition of women's unpaid work.) As Marilyn Waring wrote "I am talking about attributing a monetary valuation to unpaid work, productive and reproductive. This process, called imputation, would make (women's) work visible, influencing policies and concepts and questioning values." At the same time, the lack of remuneration for much of women's work has a direct relationship to women's economic security, visibility, and rights.

Women are facing a huge opportunity cost. The lack of recognition given to unpaid work is a chief contributor to women's higher rates of poverty, and possibly mistreatment, around the world. Because most unpaid work takes place in the home, women who do primarily unpaid work can be isolated and at greater risk of physical, social, and psychological problems. Many women who choose or are forced by circumstances or by family members to be primarily housewives are not respected by their families, which in turn decreases their self-esteem—even if the choice is made for such reasons as having a severely disabled child or unwell relative requiring fulltime care. Such women are often treated as subordinate to their male counterparts (or their female counterparts who hold paying jobs outside the home). They are unable to exercise their power in decision making. As a result they are dependent on their father, husband or son, who becomes the ruler of their lives.

Women and unpaid work

The skewed distribution of work, paid and unpaid, between women and men, was made visible in the Human Development Report 1995 (UNDP). A sample of 31 countries studied indicated not only that of the total burden of work, women do more than men (53% in developing countries and 51% in industrial countries), but also that of women's total work time—both in developing and in industrial countries—roughly two-thirds is spent in unpaid work and one-third in paid work. For men in industrial countries these shares are reversed. Men in developing countries spend even less of their total work time in unpaid work: roughly one-fourth. Comparison of the results of time-use studies, which differ in design and methods, is a risky affair. In addition, tasks performed simultaneously are often under-reported and the intensity of effort is not counted. Nevertheless, two tendencies seem to have been well established. On average, unpaid working time amounts to a comparable number of hours a week to the number of hours in paid employment. The burden of unpaid work and paid work respectively are distributed unequally between men and women. As a result, 'men receive the lion's share of income and recognition for their economic contribution while most of women's work remains unpaid, unrecognized and undervalued' (UNDP).

Neo-classical economics looks at unpaid work essentially as a form of consumption— a logical consequence of the emphasis put on market phenomena. Unpaid work, especially of married women, is taken into account in the study of (female) labour supply, but it is still treated as a form of leisure.

John Kenneth Galbraith (1974), however, called the post-war American housewife a 'crypto-servant' for her critical role in the expansion and administration of private consumption. Ivan Illich (1981) became famous for his rather critical analysis of women's 'shadow work' that became a necessary complement to wage labour in modern industrialized economies. Gary Becker's famous article 'A theory of the allocation of time' (1965) marked the beginning of a new school of thought: the New Home Economics. Becker considered the family as 'a small factory' where households divide their time between paid employment, unpaid household production and leisure. They envisaged a production function of the household that reflects the production of commodities by combining market goods and time. Becker and his followers have been criticized by feminist economists for taking the household as a unit of analysis, and in that way obscuring conflicts of interest and over power inside the household (Ferber and Nelson, 1993).

Economists interested in unpaid work have mostly concentrated on micro-analysis of household work. Far less is known of the macro-economic significance of unpaid work. At the macro-level, 'an iceberg view of the economy' prevails: what is visible is actually only a very small part of what goes on in the economy (Naila Kabeer in UNRISD, 1977, p. 14). Feminist economists, however, are very rapidly making up for this omission by highlighting the overall economic importance of non-market work, such as subsistence production and caring activity.

Unpaid work and its benefits

In spite of having many drawbacks, unpaid work is much providing much more satisfaction to a huge chunk of female population. Taking time to raise one's own children is an experience many women do not want to miss, while others are happy to contribute to the well-being of their family or the upkeep of the home instead of taking paid work. For those women, unpaid care-giving provides an opportunity to directly experience the results of their labour; the love of their family is more satisfying than money. The main complaints of such full-time housewives might include the lack of both substantive and moral support in their tasks, and the demeaning effects of those who question their decision to "not work". Meanwhile, other women are frustrated when not able to afford the time to take care of their families in a way that feels right to them due to the time demands of paid work, and the stress involved in attempting to balance both jobs, while family members may only acknowledge the paid work as "real".

Measurement and the valuation of unpaid work

Broadly, there are two methods; the input method and the output method. The 'input method' counts hours worked in unpaid productive activities. Time use surveys are used to deal with the quantification of work done. There are various issues connected with time use surveys, but still this method is widely used for the measurement of unpaid work.

The second 'output method' measures the unpaid production by putting a price to the quantities of goods and services produced. Considering the multiple unpaid roles of women, the research involved a cross-sectional study using a combination of quantitative and qualitative methodologies. The present study is an attempt to explore the significant roles and participation of these women in unpaid pursuits, which are studied with certain specific objectives:

Objectives

The baseline objectives are:

1. To examine the participation rate of women in unpaid activities.
2. To assess gender discrimination in carrying out unpaid work;
3. To identify gender differences in terms of leisure time, and decision-making;
4. To analyse the contribution of women in unpaid activities related to agricultural production in the sampled area.

Sampling

The present study utilises partly purposive and partly stratified sampling. Firstly, three districts viz Shopian, Budgam and Kupwara have been chosen purposively. Secondly, two blocks have been selected. At third stage four villages were selected by giving equal representation to each block and 10 percent of operational households from each selected village have been taken up. The survey was conducted according to the objectives of the study. Therefore, the present study has been conducted in six community development (C.D) blocks of the valley, two from each district.

Data collection tools

In order to collect the data from the respective respondents a questionnaire has been prepared keeping the baseline objectives of the study in mind and has been thoroughly served to female and male respondents separately. Observation technique was utilised to further gather the hidden information relevant to the study.

Social and economic aspects of the respondents

The social and economic features of the respondents are enumerated in to the following sub-heading;

Educational attainment gender wise

Table1
Educational levels of respondents by Sex

S. No.	Education	District Shopian		District Budgam		District Kupwara	
		Male	Female	Male	Female	Male	Female
01	Illiterate	5.23	38.85	15.23	61.38	19.08	62.27
02	Primary	10.02	16.76	5.03	17.94	21.22	16.17
03	Upper primary	15.03	10.87	11.44	5.51	16.00	5.99
04	High school	15.55	9.14	20.04	3.45	14.24	3.59
05	Secondary	20.44	7.72	15.33	2.76	12.32	2.99
06	Graduate	22.33	8.72	22.02	6.90	11.12	6.59
07	Above	11.04	7.94	10.55	2.06	6.02	2.40
	Total	100	100	100	100	100	100

Source: Field Survey

Table 1 shows the educational level of the respondents by sex. Overall, the female respondents have low levels of education. For all the three district the trend is almost the same for the female education rate.

In district Shopian both men and women have access to higher education. The reason could be the wider exposure and high income profile, being a horticulture dominated region. The study confirmed the typical mindset of many families in rural Kashmir wherein it is not considered beneficial to continue girls' education beyond a basic level as girls would be unlikely to find a decent job (and high educational status of women is unlikely to benefit the girl's natal family, as she will live with her husband's family after marriage). A similar explanation, combined with fewer job opportunities for women, would explain why most women in rural areas get little education beyond the basic level.

At the same time, however, the opportunity cost of girls attending school is seen to be lower than for boys, as boys can engage in paid labour even from a young age; as a result, school attendance at all levels is higher for girls than it is for boys. As girls become older and play a more important role in housework, their school attendance may be seen as more of a detriment to the family.

The higher literacy rate for men may be due to a perception that if a boy acquires higher education he will be able to find a good job and income, so that the early investment in school pays off in the higher salary later on-a scenario which does not play out in rural areas, thus leading to the ironic situation in which the lower perceived value of girls leads to higher literacy rates, as their time is insufficiently valuable to create a disincentive for sending young girls to school.

Even for girls in the conservative/orthodox families with higher levels of education, it is very difficult to find a decent job, because they are not allowed. Many of the respondents told the researcher that they were forced to be full-time housewives as it was difficult to find any other job. Meanwhile, many urban female respondents work as domestic servants due to the lack of other job opportunities.

Marital status

Table 2
Distribution of respondents according to their marital Status in the sampled area

S. No.	Marital Status	District Shopian		District Budgam		District Kupwara	
		No.	%age	No.	%age	No.	%age
01	Married	120	94.49	141	97.25	163	97.60
02	Unmarried	07	5.51	04	2.75	04	2.40
	Total	127	100	145	100	167	100

Source: Field survey

It is clear from table 2 that majority 163 (97.60 percent) respondents are married in district Kupwara as compared to 141 (97.25 percent) respondents in district Budgam and the least i.e. 120 (94.49 percent) in district Shopian. Similarly, 4 respondents (2.40 percent) are unmarried in district Kupwara and 4 respondents (2.75 percent) in district Budgam and the highest percentage of unmarried female respondents are found in district Shopian i.e., 7 respondents (5.51 percent). The reason for the highest number of married respondents is that most of the respondents belong to the age group 30-40 years.

Family income

Family income is one of key determinants regarding the family status of the households; income of family determines the burden of work on house wives, greater the income of a household, lesser the work load on women, as the family can hire labourers for domestic work. Our study is related to rural sector, there are many sources of income as is shown in table 3;

Table 3: Distribution of respondents according to their annual incomes

S.N	Income Sources	Shopian					Budgam					Kupwara					% age
		Amount in (000)					Amount in (000)					Amount in (000)					
		2	3-5	6-10	11-15	Above	2	3-5	6-10	11-15	Above	2	3-5	6-10	11-15	Above	
01	Salaried employment					16 (12.59)				17 (11.73)						19 (11.37)	11.84
02	Business			11 (8.67)					17 (11.73)					22 (13.18)			11.38
03	Agriculture				25 (19.69)					72 (49.66)					67 (40.11)		37.35
04	Horticulture				60 (47.24)					19 (13.10)					40 (23.96)		27.10
05	Handicrafts		15 (11.81)					20 (13.79)					19 (11.38)				12.30

Source: Field survey

As is clear from the table 3, in district Shopian 16 respondent (12.59 percent) the highest in the sample area are engaged in government employment and are having their monthly income above 16000/- compared to Budgam 17 respondents (11.73 percent) and the least number of respondents 19 (11.37 percent) are engaged in district Kupwara having 16000/- as their monthly income. Similarly, the highest percentage of respondents i.e. 60 (47.24 percent) are engaged in horticulture activities in district Shopian having 11000-15000/- as their monthly income and 72 respondents (49.66 percent) and 40 (23.96 percent) are respectively engaged in horticulture activities respectively in district Budgam and district Kupwara, having their monthly income 11000-15000/-.

Furthermore, in district Shopian Agriculture is the only activity where, less number of respondents are engaged i.e. 25 (19.69 percent) and are having 11000-15000/- as their monthly income as compared to the other sampled districts respectively having 72 (49.66 percent) and 67 (40.11 percent) number of respondents engaged in agricultural activities having 11000-15000/- as their monthly income. It is clear from the table that agricultural pursuit dominates in the two districts of the sampled area namely Budgam and Kupwara and horticulture is the dominant activity in district Shopian and there is merely agricultural pursuit found in certain areas. As compared to the district Shopian, the other districts have standard of living and the economic condition of the respondents very poor, which forces the men folk to do other menial works and the women remain engaged in farm activities for more hours as they have to produce food for their children and the older parents. In addition, the women folk is utilising there leisure and spare time in economic activities by earning sum amount of money from handicraft and weaving as is evident from the table 3.

Managing the house

Women in rural areas have to play a dual role by keeping the house intact, perform the routine work meant for them and help the male members in economic activities. Moreover, they take care of health and education of children. They spend considerable time of a day in cleaning and washing and the average working hours in cleaning, cooking and washing is mainly in the age group of 20-40 years for all the three districts of the sample area. Table 4 shows the management of women in household chores.

Table 4
Management of the household responsibility

S.No	Activity	Shopian				Budgam				Kupwara			
		No. of Responses				No. of Responses				No. of Responses			
		Alone	Sharing with in-laws	Sharing with servants	Sharing with husband/head	Alone	Sharing with in-laws	Sharing with servants	Sharing with husband/head	Alone	Sharing with in-laws	Sharing with servants	Sharing with husband/head
1	Cooking and Serving Food	106 (83.47)	21 (16.53)	-	-	116 (80)	29 (20)	-	-	125 (74.85)	42 (25.15)	-	-
2	Purchase of Grocery	39 (30.70)	45 (35.44)	-	43 (33.85)	108 (74.49)	28 (19.31)	-	9 (6.20)	109 (65.27)	39 (23.35)	-	19 (11.38)
3	Washing clothes and utensils	97 (76.38)	30 (23.62)	-	-	94 (64.83)	38 (26.20)	-	13 (8.97)	116 (69.47)	51 (30.53)	-	-
4	Cleaning the house	97 (76.38)	30 (23.62)	-	-	96 (66.20)	31 (21.38)	-	18 (12.42)	106 (63.48)	43 (25.74)	-	18 (10.78)
5	Care of children	96 (75.60)	31 (24.40)	-	-	110 (75.87)	35 (24.13)	-	-	131 (78.44)	36 (21.56)	-	-
6	Care of sick	98 (76.16)	29 (22.84)	-	-	96 (66.20)	49 (33.80)	-	-	112 (67.06)	55 (32.94)	-	-
	Help the children in studies	6 (4.72)	41 (32.29)		80 (62.99)	17 (11.72)	36 (24.83)	-	92 (63.45)	7 (4.19)	30 (17.97)	-	130 (77.84)

Source: Field Survey

Note: Figures in the barkets are showing percetages.

From the analysis of the table 4 it is clear that, 83.47 percent of the respondents in district Shopian cook and serve food for their family member alone as compared to 80 percent of respondents in district Budgam and 74.85 in district Kupwara cook and serve food for their family members alone without the support of any family member, similarly, 16.53 percent of respondents in district Shopian cook and serve food by sharing with their in-laws and in district Budgam 20 percent and 25.15 percent respondents cook and serve the food with the help of their in-laws. Likewise, in district Shopian, 30.70 percent of respondent purchase grocery for their households alone and in district Budgam, 74.49 percent and in district Kupwara, 65.27 percent of the respondent's purchase grocery for their daily consumption alone without the help of anybody. Similarly, 35.44 percent, 19.31 percent and 23.35 percent respondents in districts Shopian, Budgam and Kupwara respectively purchase grocery for their daily consumption with the help of their in-laws. Similarly, 76.38 percent, 64.83 percent and 69.47 percent of respondents in three districts Shopian, Budgam and Kupwara respectively do the washing clothes and utensils alone without any help from any of the family members and 23.62 percent, 26.20 percent and 30.53 percent of respondent in three districts Shopian, Budgam and Kupwara respectively wash clothes and utensils while sharing with their in-laws.

Furthermore, cleanliness of the household is one more dimension in the household chores and it is evident from the table that in district Shopian 76.38 percent of the respondents do manage this alone and similar is the situation in the two other districts as 66.20 percent and 63.48 percent respectively in district Budgam and Kupwara. Likewise, from the table it can be seen that almost 76 percent of the respondents in all the districts take care of their children and elder ones alone without anybody sharing this burden. Only one activity in the household is that where women respondents are having fewer shares in performing such type of activity is helping the children in their studies as is evident from the table that 62.99 percent, 63.45 percent and 77.84 percent of the doers in all the districts respectively.

Time consumed on the household pursuits

Everyday women had to perform routine household activities and these activities consume lot of time of a women worker. Table 5 gives us information about the time consumption of female respondents on the household activities.

Table 5
Consumption of time on household activities

S.N	Activities	Shopian				Budgam				Kupwara			
		No. of Responses				No. of Responses				No. of Responses			
		10-15m	½ h	1h	2hrs	10-15m	½ h	1h	2hrs	10-15m	½ h	1h	2hrs
1	Cleaning utensil	72 (56.69)	38 (29.92)	10 (7.88)	7 (5.51)	82 (56.55)	38 (26.21)	25 (17.24)	-	107 (64.07)	38 (22.75)	15 (8.99)	7 (4.19)
2	Cooking food	-	79 (62.20)	36 (28.35)	12 (9.45)	-	93 (64.14)	38 (26.21)	14 (9.65)	96 (57.49)	48 (28.74)	23 (13.77)	-
3	Washing clothes	-	84 (66.14)	28 (22.04)	15 (11.82)	-	104 (71.72)	41 (28.28)	-	99 (59.28)	46 (28.74)	22 (13.77)	-
4	Fetching water	82 (64.56)	26 (20.48)	19 (14.96)	-	115 (79.31)	19 (13.10)	11 (7.59)	-	123 (73.65)	36 (21.56)	8 (4.80)	-
5	Collecting fuel wood	94 (74.02)	33 (22.98)	-	-	119 (82.07)	26 (17.93)	-	-	138 (82.63)	29 (17.37)	-	-
6	Care of children	29 (22.83)	61 (48.03)	37 (29.14)	-	17 (11.73)	110 (75.86)	18 (12.41)	-	32 (19.16)	112 (73.05)	13 (7.79)	-
7	Care of parents	42 (33.08)	81 (63.78)	4 (3.14)	-	20 (13.80)	96 (66.20)	29 (20)	-	53 (31.74)	106 (63.47)	8 (4.80)	-
8	Apiculture	-	-	-	-	-	18 (12.41)	-	-	-	26 (15.26)	-	-
9	Miscellaneous	-	-	-	-	-	-	-	-	-	-	-	-

Source: Field Survey

Note: Figures in the braces are percentage.

Time use analysis is the best method of estimating the contribution of women folk in the household chores in general and national and state income in particular. From table 5 it is evident that much of time of women respondents in the sampled area is being diverted to the household activities as average 5-6 hours daily to the day based requirements of the family. Further it has been observed, that in district Shopian some of the female respondent is having some kind of relief as majority of the families are having housekeeping servants for this type of work, but still the women have to do a lot of work at house. Table 5.2 depicts that 56.69 percent of respondents in district Shopian, 56.55 percent and 64.07 percent of respondents in districts Budgam and Kupwara respectively devote every day 15-20 minutes cleaning the vessels and utensils of the day to use, similarly, 29.92 percent, 26.21 percent and 22.75 percent of respondents in districts Shopian, Budgam and Kupwara respectively devote half an hour in cleaning the vessels and utensils of daily use. In the same way, the majority, 62.20 percent, 64.14 percent and 57.49 percent of respondents in all three districts Shopian, Budgam and Kupwara respectively devote half an hour in cooking food for their family members, and 28.35 percent, 26.21 percent and 22.75 percent of respondents devote one hour in cooking food for their family.

Likewise, in the family, washing clothes is a daily based activity and in district Shopian, 66.14 percent, of respondents devote half an hour in washing clothes and in districts Budgam and Kupwara, 71.72 percent and 59.28 percent of respondents devote half an hour time in washing clothes. Furthermore, 64.56 percent, 79.31 percent and 73.65 percent of respondents in district Shopian, Budgam and Kupwara respectively devote 10-15 minutes in fetching water for daily consumption, this shows that the potable water is available to a good lot of people but there are 20.48 percent, 13.10 percent and 21.56 percent of respondents in the districts, respectively who devote half an hour in fetching the water, meaning thereby that still there is a good percentage of people who have no access to potable water. Take the case of care of children in the family and it is the sole responsibility of women folk and in all the three districts viz. Shopian, Budgam and Kupwara the highest percentage of respondents i.e. 48.03 percent, 75.86 percent and 73.05 percent devote one hour in caring the children. One more activity where women are found devoting time is care of parents and it is perhaps the most vital and priority proven activity in rural areas. In district Shopian, 63.78 percent respondents

and in district Budgam and Kupwara 66.20 percent and 63.47 percent of respondents respectively devote half an hour in caring their elder parents. Likewise, 33.08 percent, 13.80 percent and 31.74 percent of respondents in districts, Shopian, Budgam and Kupwara respectively devote 10-15 minutes in caring their elder parents. Furthermore, in Budgam and Kupwara districts some percentage of respondents 12.41 percent and 15.26 percent of respondents are engaged in apiculture and devote half an hour in dealing with this culture.

Power of decision making in the household

A traditional patriarchal society system exists in Kashmir where a household's decisions are usually made by the male members of the family. Decision making is a critical element in the status of family members since it involves the allocation of resources and the distribution of roles within family. In order to assess the role of women in the decision making process, the respondents were asked to reveal who in their family holds the dominant position in making decision regarding expenditure at grocery, purchase of seeds, fertilizers, selecting the crop, harvesting of crops/fruits, hiring labour, weeding and threshing of crops. Table 6 shows the decision making of women respondents in the sample area.

Table 6
Decision making power in the family

S.N	Activities	Shopian			Budgam			Kupwara		
		Responses			Responses			Responses		
		Self	Husband	Any Other	Self	Husband	Any Other	Self	Husband	Any Other
1	Selecting the crop	16.53	64.57	18.90	17.24	64.83	17.93	14.98	76.04	8.98
2	Seeds and fertilizers	14.17	70.08	15.75	15.18	63.44	21.38	6.59	65.87	27.54
3	Sowing of seeds	21.26	59.06	19.68	20.00	55.87	24.13	4.19	67.67	28.14
4	Harvesting	18.11	66.14	15.75	16.56	62.06	21.38	12.57	58.59	28.74
5	Irrigation Expenditure	12.60	70.87	16.53	22.08	71.72	6.20	19.16	64.68	16.16
6	Marriages of the children	5.85	84.01	10.14	2.89	95.04	2.07	3.96	91.00	5.04
7	Education of the girl children	4.30	86.05	9.65	7.96	80.02	12.02	1.98	94.01	4.01
8	Expenditure on household items	14.89	72.08	13.03	9.96	68.03	22.01	3.94	84.05	12.01

Source: Field Survey

Note: Numbers in the braces are percentages.

From the table 6 it is clear that, women in all the three sampled districts are having less say in decision making be it in the field or off the field, in decision making they are not taken into consideration. Table 6 shows that, only 16.53 percent of respondent in district Shopian is having a say in selecting the crop and 64.57 percent of the say is enjoyed by the male members of the family and a mere 18.90 percent of the power is enjoyed by the other elder members that too male members. Similarly in district Budgam and Kupwara 17.24 percent and 14.98 percent of respondents respectively enjoy the power of making decisions regarding the selection of seeds. In the same manner, the least percentage i.e. 14.17 percent of respondents in district Shopian are having say in making decisions regarding the application of manures and fertilisers and in district Budgam and district Kupwara 15.18 percent and 6.59 percent of respondents respectively have their say alone in selecting the manures and fertilisers. The maximum share of decision making in this regard is also enjoyed by male members in all the three districts viz, 70.08 percent, 63.44 percent and 65.87 percent in Shopian, Budgam and Kupwara respectively. Similarly, only 21.26 percent of female respondents in district Shopian, 20 percent of female respondents and 4.19 percent of female respondents alone share the responsibility of sowing of seeds and the majority of decision holders in this regard are also the husband (male) in all the three districts i.e. 59.06 percent, 55.87 percent and 67.67 percent in Shopian, Budgam and Kupwara. Furthermore, regarding the harvesting and irrigation expenditure of the crops, it is also the male members who had a good say in those perspectives in all the three districts viz. 66.14 percent, 70.87 percent, 62.06 percent, 71.72 percent, 58.59 percent and 64.68 percent in Shopian, Budgam and Kupwara respectively in the two activities. Regarding the marriage of the children in all the three sampled districts, the majority, 84.01 percent in Shopian, 95.04 percent in Budgam and 91.00percent in Kupwara of the decisions are done by the male respondents alone. Similarly, regarding the decision of education of girls it is again male in the three districts 86.05 percent, 80.02 percent and 94.01 percent respectively and regarding the expenditure on household item similar trend follows in all the three sampled districts.

From the rigorous analysis of the data, some significant facts come to the forefront. It is quite evident that allocation of household functions is in the dominance of men-folk and women are mere spectators in decision making regarding agricultural/horticulture pursuits.

Effects of workload

After becoming aware about how much work load is on the women respondents in the sampled area, it becomes mandatory for us to know about the health standard and ill effects of work on both the respondents. There are many ailments/problems associated with work, particularly women have been seen complaining that work load has deteriorated their health standards as they are being considered weak sex and they do not get time for maintaining their health. Table 7 highlights the ill effects of work on health standards of respondents.

Table 7: Effect of work on health of respondents

S.N	Health Problems	Shopian		Budgam		Kupwara	
		Responses		Responses		Responses	
		No.	%	No.	%	No.	%
1	Backache	58	45.67	88	60.69	107	64.07
2	Vision Problem	9	7.08	3	2.06	6	3.06
3	Neck Problem	9	7.08	4	2.76	5	2.99
4	Any other	-	-	-	-	-	-
5	Back + Vision	16	12.60	10	6.90	11	6.58
6	Back + Neck	20	15.75	11	7.59	14	8.38
7	Back+Anyother	4	3.15	6	4.13	7	4.19
8	Vision + Neck	1	0.79	10	6.90	9	5.39
9	Vision+Anyother	-	-	-	-	-	-
11	First 3	10	7.88	13	8.79	8	4.80
	Total	127	100	145	100	167	100

Source: Field Survey

It is clear from table 7 that in district Shopian 45.67 percent of respondents suffer from backache due to the over burden of work in the farm land similarly the highest percentage of the respondents in other districts Budgam and Kupwara are 60.69 percent and 64.07 percent respectively. Similarly, 7.08 percent in district Shopian face vision problem relate to their work and 2.06 percent in Budgam and 3.03 percent in district Kupwara suffer from the vision problem. Likewise, some percentage of the respondents are suffering from neck problem as well in all the three districts 7.08 percent, 2.76 percent and 2.99 percent in Shopian, Budgam and Kupwara respectively. In the same manner there are some respondents in all the three districts that suffer from both back and vision problems the percentage of respondents in the sampled districts is 12.60 percent, 6.90 percent and 8.38 percent in Shopian, Budgam and Kupwara respectively. Similarly, some percentages of respondents are that

suffer from back and neck problem in all the three districts, the percentages vary from district to district as 15.75 percent, 7.59 percent and 8.38 percent respectively. Similarly, there are certain respondents in all the three districts that suffer from some diseases that they can't reveal to any other except to the specialists.

From the above analysis it is quite evident, that agricultural work requires enough time, women in particular work for long hours and their health gets affected due to over load of work and extreme weather conditions do add to the miseries of workers. The reason responsible for the highest percentage of women respondent suffering from the back and vision problem is that, most of the work women perform is back bending work, they had to work long hours back-bending be it transplanting, eathening of soil, sweeping or carrying load on their head, this is the main reason responsible for the back problem in women folk particularly in rural areas. Similarly, for the vision problem, the facts responsible are long working hours in sunlight, husking of the food grains, smoke and needle works that women perform.

Involvement in animal husbandry

Table 8: Involvement in animal husbandry

Responses	Shopian		Budgam		Kupwara	
	Male	Female	Male	Female	Male	Female
Caring for chickens, ducks (cleaning, feeding)	37.00	53.00	34.00	56.00	45.00	55.00
Medical care for small animals	76.00	24.00	80.00	20.00	74.00	26.00
Caring for larger animals (cow, goat)	44.00	56.00	39.00	61.00	60.00	40.00
Milking cow	12.00	88.00	16.00	84.00	89.00	11.00
Selling products in the market	83.00	17.00	90.00	10.00	84.00	16.00

As shown in table 8, most respondents (both male and female) were not involved with animal husbandry. But, the main player in care of animal husbandry are female folk, as can be evinced from the majority of the options dominated by them except in medical care for animals which is dominated by the male counterparts in all the three sampled districts.

Women in agriculture

In rural areas the majority of women are illiterate and women workforce is involved in agriculture and men are working outside home, same is true with all the three districts in general and Budgam and Kupwara districts in particular. In agricultural production, women were involved in almost all aspects with the exception of weeding and other mechanized activities. In this part, participation of women in crop production was determined and responses were presented. In table attempt has been made to see the activities performed by respondents in agriculture.

Table 9
Agricultural unpaid work by women in the sampled area

S.No.	Activity	District Shopian				District Budgam				District Kupwara			
		Male	Female	Joint	Hired Labour	Male	Female	Joint	Hired Labour	Male	Female	Joint	Hired Labour
1	Ploughing	-	-	-	18	12	-	-	10	17	-	-	21
2	Sowing	70 (55.11)	18 (14.17)	-	-	88 (60.70)	9 (6.20)	38 (26.20)	10 (6.90)	97 (58.08)	4 (2.40)	48 (28.74)	18 (10.78)
3	Transplanting	08 (6.30)	80 (62.99)	-	-	-	90 (62.06)	39 (26.90)	16 (11.03)	4 (2.40)	94 (52.28)	49 (29.34)	20 (11.98)
4	Weeding/hoeing	16 (12.59)	-	2 (1.6)	70 (55.11)	38 (26.20)	-	10 (6.90)	97 (66.90)	70 (41.91)	-	4 (2.40)	93 (55.69)
5	Harvesting	38 (29.92)	-	25 (19.68)	25 (19.69)	-	1 (0.69)	60 (41.38)	84 (57.93)	-	23 (13.77)	54 (32.33)	90 (53.90)
6	Threshing	46 (36.22)	14 (11.02)	20 (15.74)	8 (6.29)	20 (13.80)	3 (2.06)	81 (55.87)	41 (28.27)	28 (16.77)	24 (14.38)	89 (53.29)	26 (15.56)
7	Transporting	20 (15.74)	68 (53.54)	-	-	-	83 (57.24)	40 (27.59)	22 (15.18)	-	86 (51.50)	49 (29.34)	32 (19.16)
8	Storing	18 (14.17)	70 (55.18)	-	-	-	45 (31.03)	100 (68.97)	-	-	64 (38.32)	98 (58.69)	5 (2.99)

Source: Field survey

From the analysis of the table 9, it is clear that, ploughing one of the arduous and difficult tasks in farming sector once dominated by men folk, is now done by mechanically by tractors, only a few responds are found in all the three districts and the majority number of respondents for ploughing were found in district Kupwara followed by district Budgam. Sowing of seeds is one more activity of farming and this activity is mostly dominated by male counterparts in the three districts as 55.11percent, 60.70 percent and 58.08 percent responses come in favour of male and only 14.17 percent, 6.20 percent and 2.40 percent of responses come in favour of female respondents respectively in districts Shopian, Budgam and Kupwara. There are certain responses in favour of hired labour utilisation also in two districts of Budgam and Kupwara with 6.90 percent and 10.78 percent respectively. Furthermore, response also came in favour of joint in two districts with 26.20 percent and 28.74 percent in Budgam and Kupwara respectively. Transplantation, one of the most dominated activity by female folk in all the three districts as 62.99 percent, 62.06 percent and 52.28 percent of transplantation is done by female folk in Shopian, Budgam and Kupwara respectively and there is a low percentage of 6.30 percent and 2.40 percent in district Shopian and Kupwara respectively in favour of men folk alone.

Some of the responses are also found for joint operation of transplantation with 26.90 percent and 29.34 percent in district Budgam and Kupwara respectively and also some responses in favour of hired labour utilisation also in district Budgam and Kupwara with 11.03 percent and 11.98 percent respectively. Weeding one of the difficult tasks in rice cultivation goes only in favour of male respondents and there is significant variation in the sampled districts as 12.59 percent, 26.20 percent and 41.91 percent of responses were found in Shopian, Budgam and Kupwara respectively, and there is hardly any response in favour of female respondents in this activity in almost all the three districts. But, there are some responses of joint sharing like 1.6 percent, 6.90 percent and 2.40 percent in the three districts. And mostly hired labour utilisation is prominent in this activity in all the three districts as 55.11 percent, 66.90 percent and 55.69 percent in the sampled districts Shopian, Budgam and Kupwara respectively. After weeding comes harvesting of crop and as only 29.92 percent of responses in district Shopian came in favour of men folk as this activity is female dominated and there are no such responses found in other two districts i.e., Budgam and Kupwara. And 0.69 percent and

13.77 percent response comes in favour of women alone in two districts viz Budgam and Kupwara and no response is found in case of Shopian district. Similarly, there are also responses in favour of joint operation as 19.68 percent, 41.38 percent and 32.33 percent of response came in district Shopian, Budgam and Kupwara respectively. Some responses are in favour of hired labour utilisation with 19.69 percent, 57.93 percent and 53.90 percent in the three districts of Shopian, Budgam and Kupwara respectively. After this comes bounding of rice into sheaves and there is hardly any response that comes in favour of women in the districts. One more activity after this comes threshing of grains and 36.22 percent, 13.80 percent and 16.77 percent of response comes in favour of male folk alone in the three districts of Shopian, Budgam and Kupwara respectively. Furthermore, 11.02 percent, 2.06 percent and 14.38 percent of responses comes in favour of women alone in the districts of Shopian, Budgam and Kupwara respectively and 15.74 percent, 55.87 percent and 53.29 percent of responses the highest comes in favour of joint operations in all the three districts respectively. There are also some responses in favour of hired labour utilisation as 6.29 percent, 28.27 percent and 15.56 percent in the three districts respectively. After threshing, grains are transported to their suitable places (home) for storing. Women are considered as transporting agents as the highest 53.54 percent, 57.24 percent and 51.50 percent of responses comes in their favour in all the districts respectively and a very low share of responses like 15.74 percent comes in favour of male folk and that too in only one district i.e., Shopian. Likewise in other two districts some percentage of response comes in favour of joint operation like 27.59 percent and 29.34 percent respectively in Budgam and Kupwara. There are also some responses of hired labour force utilisation with 19.16 in district Kupwara only. Lastly, grains are stored in granary and this is also dominated by women respondents as 55.18 percent, 68.97 percent and 58.69 percent of responses comes in favour of women alone and a less share of responses like 14.17 percent, 31.03 percent and 38.32 percent comes in favour of men alone in all the three districts Shopian, Budgam and Kupwara respectively.

From, the above analysis it is clear that all the activities i.e. from sowing of seeds to storing of grains in agriculture, except weeding and ploughing are dominated by women respondents either, separately or working shoulder to shoulder with men respondents.

Opinion about the value of unpaid work**Table 10****Opinion about monetary value of unpaid work**

Responses	Opinion about monetary value of unpaid work							
	Shopian district							
	Strongly agree		Agree		Disagree		Strongly disagree	
	Male	Female	Male	Female	Male	Female	Male	Female
Domestic work need not be paid, since it is the duty of the women in the family	75.00	79.00	10.00	15.00	5.00	6.00	10.00	3.00
Domestic work does not carry any monetary value	54.00	35.00	12.00	22.00	15.00	34.00	20.00	8.00
Responses	Opinion about monetary value of unpaid work							
	Budgam district							
	Strongly agree		Agree		Disagree		Strongly disagree	
	Male	Female	Male	Female	Male	Female	Male	Female
Domestic work need not be paid, since it is the duty of the women in the family	87.00	89.00	10.00	5.00	2.00	6.00	1.00	0.00
Domestic work does not carry any monetary value	51.00	36.00	11.00	23.00	13.00	32.00	25.00	9.00
Responses	Opinion about monetary value of unpaid work							

	Kupwara district							
	Strongly agree		Agree		Disagree		Strongly disagree	
	Male	Female	Male	Female	Male	Female	Male	Female
Domestic work need not be paid, since it is the duty of the women in the family	72.00	68.00	16.00	12.00	7.00	13.00	5.00	7.00
Domestic work does not carry any monetary value	53.00	38.00	23.00	26.00	17.00	35.00	7.00	1.00

Source: Field Survey

As shown in table 10, most men and women agreed that domestic work, when carried out by female family members, should not be paid. Interestingly, almost an average of men (5%) and women (9%) disagreed in all the three districts. Similarly, more men than women disagreed that domestic work has no monetary value. There could be two main explanations. First, the low status of women may encourage them to undervalue domestic work even more than men do, considering it part of their duty and something they take for granted. Second, they may be less clear than men about the meaning of the idea of the work having a monetary value.

Conclusion

Women in rural Kashmir are engaged in almost all the activities be it related to household, animal husbandry, handicraft, poultry or farm enterprise. The dominant role in all the spheres is of women alone. Besides this, women play a significant role in food preparation and remain busy in care giving of young siblings of their in-laws. Woman typically work almost 13-14 hours per day on unpaid labour; most women have no leisure time; women bear the greatest responsibility for household chores, including many tasks related to income generation; most women, even if they have a servant, do their own cooking; educated women generally assume full responsibility for tutoring and helping children with school work; rural women in all the three districts perform a wider variety of tasks than do urban women; while both men and women recognize that women's household activities constitute important work, they fail to grasp the extent of its economic value;

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Education and Women in India: An Overview

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ABSTRACT

The Indian government has expressed a strong commitment towards education for all, however, India still has one of the lowest female literacy rates in Asia. In 1991, less than 40 percent of the 330 million women aged 7 and over were literate. But the reality is so far from the voice of the government. Our culture gives enormous importance to women, there were kings, who put their mothers name next to their names. But the modernization of men turns uncivilized more and more by day by day towards women.

Along with women there are certain groups in the Indian society systematically disadvantaged because they are discriminated against on the basis of their ethnicity, religion and gender. Among those socially excluded groups women occupies more than half of the population. As the historical evidence code that women have been excluding not to gain knowledge, in terms of enjoying the education part of her life from the Vedic period. After thousands of years the situation remains same. They are not allowed to participate in their daily public activities. Where the world biggest democracy says, every body has equal right to what ever they feel. But it is only there on the papers, not in the hearts of the men, who are reason for this exclusion. Women have been excluded from all the activities because she excluded from the main stream education. If she allowed to participate in education, through that she can gain knowledge, which gives her an immense pressure to fight with the social evils, which are their as barriers not to allow them towards development. It is the main reason beyond the men's selfish minds. This paper contains two parts, first part discusses with the pre independence developments of women education and the second part contains the post independence to till today.

Keywords: Women, Empowerment, Development, Education

Introduction

Starting with ancient time, during the after Vedic period the Aryans had sealed the fate of women culturally and socially, by denying them the right to study Vedas. Thus, half of the population was excluded of one of the most fundamental human rights. The main reason beyond this discourse is 'women were considered as bonded slavers of men'. Before the 19th century, women education was insignificant according to Adam Smith. There were only four literate women in Bengal district out of half of million population. In these days 'Purdah' in Muslim and the prevalence of child marriage and other social customs in Hindus. Still women education did not recognized as a significant resource to the development. East India Company failed to create any effort promote women's education.

During East India Company

If we go through the 18th century India under the East India Company. There was no school for the education of the girls, though Zamindars and landlords often had their daughter's education at home. The majority of Indians were unwilling to educate their girls on account of social prejudices and superstition. This is only one side of the coin, in the other side there were very poor people who can't afford it. They might be ready to send their children to school but the two centuries the poor position remained the same. The education facilities to poor, poor girls neglected by the authorities. The education of girl child is long path, which has to face so many struggles. The first Indian education commission created by British by name Hunter Commission to recent Indian Governments National Knowledge Commission were failed to address the question if poor and women.

During the rule of Lord William Bentinck and Dalhousie, the situation got changed a little bit, but the access of women to education is same. Lord William Bentinck was appointed William Adam to report on the status of elementary education. As follows Adam submitted three reports to the Governor General between 1835-38. According to Adam there were 1, 00,000 schools in Bengal and Bihar roughly two schools for every three villages. Every elementary school for 32 school going boys, where he couldn't found a single school especially for girl child. In spite of prejudices how the parents can send their girls to co-education schools? So, it is totally the rulers and societies mistake of neglecting girl child education. This report concluded that the 19th century education of human beings predominant by only one section

of the society. Charter Act of 1833 gave an opportunity to increase the access of education to all sections of the societies through allowing the missionaries into India. The German and the America missionaries were the most prominent among them. The most significant missionary among those was the women's Association of Education of females in the Orient in 1836, which came to educate the women. This missionary tried to enact the access of education for women in the realm of Indian Society.

In the year 1854, some provision was made for the education of girls resulting establishment of more schools and also increased grant-in-aid for those schools. It is the first in the Indian history that the government realized the importance of girl's education and took the responsibility of women education up to itself. It is a wonderful provision to the enlistment of women education.

After the Bentinck, Lord Dalhousie took the initiation for women education and showed his mark in the field. Dalhousie also supported Vernacular education for female. Adam in his report pointed out regarding vernacular education "A feeling allegedly existed in majority of Hindu families, that a girl thought read and write would become widow soon after getting marriage". The so called Hindu Orthodox male section gave these kinds of taboos and made women to scare of education and also scare the men not to marry women who educated.

The eastern idea of female life was one of strict purity, seclusion and quite domestic duty, and the literature of Hindu also far too corrupt, it is evidence from the fact that in none of the general dispatches relating to education matters submitted to or received from the court of directors during the first half of the century, to the reference of the Indian girl and women education, because the British came to know that providing education facilities to women would lead to the revolution of the Zamindars and so called Brahmin Banniya Class.

Under these conditions Mrs. Cooks in 1821 was deputed by the British and the foreign schools society to open a school for female children in Calcutta . By the end of 1826 she was able to establish 30 women schools, where 600 girls studying. She merges those schools in 1828 into a central school under a committee called 'Ladies Society for Native Female Education'. Other similar schools were also started by the London and the Church missionary society, but what the reports shows is the female education was not in very encouraging position in India except Punjab . "It is very remarkable that there

were female teachers and students who were drawn from all the communities Hindu – Muslim – Sikh” according to Board of administration in Punjab . Bethuna, president of the Council of Education was started a female school in Calcutta in 1849 for the education of elite class girls. Because the elite not sending their children to the public schools, where the others studying. But now with Bethuna’s experiment the elite class also started sending their children into schools.

In 1882, one of the major steps towards enlistment of education policies with Council’s authorized Lord Rippon to issue necessary instructions to the Council of education to support female education in India. With the inspiration from the Council, immediately in Feb, 1882 Lord Rippon appointed the first Indian Education Commission, Hunter Commission as Mr. Hunter is chairmen. The Committee submitted its report in 1883. the commission gave some significant recommendations, those are the commission recommended that primary education should be closed to the practical aspects of the masses. The commission was anxious to extend the benefits of primary education to the excluded society, such as Backward Class and women. For women especially the commission suggested liberal grants to girl’s schools. Establishment of normal schools, institutions of a simple curriculum for the primary education of girls awards of grants to the women teachers and a separate inspector for girls education. These all recommendations were highly respected by Indian Social activities.

Simla conference of Sep, 1901 was given some recommendations, which were issued as a resolution of the Governor General in Council for Indian Education on 11 March, 1904. The government agreed with the view that a far proportional impulse in impacted to the education and moral tone of the people then by the education of men alone. Female education as a whole was still in a very backward condition. The census shows the same. The number of female children in public schools in the year 1901-02 was 444,470 or a less than a ninth or number was male student. It shows that the parents were very strict not to send their girl children to schools. The resolution expressed its view that the more funding to girl child education will give more fruitful result. Model primary girls schools, and increase in the number of training schools with liberal assistance is well needed.

Gokhale’s Contribution for compulsory Primary Education:

Gokhale believed that “an illiterate and ignorant nation can never make any solid progress and must fall back in the race for life”. Gokhale introduced a

resolution in the Imperial Legislative Council on 03 March, 1910. The bill suggested that free and compulsory education through out the country between the age of 6-10, but later the motion withdrawn when the government of British India promised to look into the matter carefully. So, Gokhale is the father of to days free and compulsory education notion.

The British India government announced the appointment of a commission to enquire on the education reforms on 08 November, 1927 . The report shows that the shortage of separate boys and girls schools or separate schools on community and religious are purely inadequate. On women education the commission noted that the greater disparities existing in the figures of school going boys and girls. It was found that the primary education of girls in villages inefficient and restricted. The committee stressed the need of prescribing a curriculum that would suit the requirement of girls, by appointing a large number of women teachers and inspectors. The commission also recommended a gradual introduction of compulsory education for girls in country.

Gandhi's contribution for Basic Education

Indian great mass leader M K Gandhi spoke strongly in 1920 against the present system of education. To make it more efficiency change the present mode of education, which is radically wrong from top to bottom. He suggested a scheme of universal compulsory education for all the children, through the medium of mother tongue, which would be self supporting, leading to all round development of children. The primary education, which Gandhi later described as basic education should equip boys and girls to earn their bread with some support from the state.

Mahatma Jyotirao Phule's contribution

Mahatma Phule was a great contributor to the enlistment of women education. He and his wife Savitri Ba Phule sacrificed their life to the development of women education. Phule was influenced by the thoughts of Thomas Paine's 'Rights of Men' he came to the conclusion that all men are equal. The Verna caste and gender hierarchy are not created by the god. But they created by Orthodox and selfish persons, mostly from Brahmin community the education according to Phule is the main source of personal development and development of communities. So, he took care of the education field to educate the masses belonging to backward communities and the women was the great challenge before him.

At the age of 21, Phule started the first school for girls in the Poona in 1948. it was the first girl child school in whole and sole of India . But as usual the Orthodox people of Poona raised against Phule, where Jyotirao stood firm as a rock. He still started so many schools around Poona and surrounding villages. In the early days some Brahmins came forward to teach, but later they stop to come because of the fear of upper caste. Then Jyotirao educated his wife Savitri Ba Phule. Then she began as the first Indian lady teacher. The so called Brahmin Banniya class started abusing her, but she continued her working as a teacher and participated her husband's revolutionary work with equal courage. Phule was the person, who laid the foundation stone of mass education in India. He advocated female education, though he became as the father of the education of masses in India.

Other contributions

Raja Ram Mohan Roy is one of the famous social reformers in the 19th century. Raja Ram Mohan Roy with the help of William Bentinck administration passed a law in 1829 banning the practice of Sati. Roy also succeeded in starting a revolution for women's education and women's right to property. By delving into Hindu scriptures, he showed that women enjoyed equal freedom with men. Kandukuri Viresalingam was a strong advocate of women education which was forbidden those days. Sri Viresalingam used his intellectual treasure as the weapon and battled for women's equal rights. He was instrumental for a number of widow (re)marriages. Sri Viresalingam was a social reformer and above all was a leader.

Since Independence

Indian government has expressed a strong commitment towards education for all, however, India still has one of the lowest women literacy rates in Asia. Today there are over 245 million illiterate women in India, with world largest number of illiterate women in single country. This low level of literacy not only has a negative impact on women's lives but also on their families' lives and on their country's economic development. Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household. A woman's lack of education also has a negative impact on the health and well being of her children. India got its first woman prime minister, Indira Gandhi, 40 years ago and its first woman president, Pratibha Patil, this year. But theirs is not the story of the common Indian woman. The past 60 years are a story of

missed opportunities - where despite a legal framework, women have been reined in by a rigid, patriarchal society.

After India got independence with the uprising of each and every section of Indian society, women participation is too very high under the leadership of Mahatma Gandhi who always tried to bring women forward from the houses, everybody thought that, every section of society will get benefit out of it. But if we put every thing at a side, women position remains the same. The sex ratio of 933 females per 1,000 males is one of the worst in the world. And women make up only four percent of the organized workforce. According to the National Crimes Report Bureau, 150,000 crimes against women are registered annually out of which nearly 50,000 are related to domestic violence. Literacy rate is considered as one of the parameters for measuring the development of a country. Looking from the point of view of educational facilities, it has been incorporated in the constitution to provide primary and compulsory education till the age of 14 years (Article 21 A). However, the literacy rate according to the 2001 census among females is 54.15% and 75.85% among males. The disparity between women and men education is that men are considered to be the bread earner of the family, while the role of care taking is ascribed to that of women. As it is considered to be the responsibility of men to earn money, education is considered as the means to attend the end. But the case for the women is something different. Since the woman is the one who bears the children, she is assigned the job of caring. And, at the same time, care for the family is assumed to be the sole responsibility of women. As it is considered by the society that the girl child after being matured, is going to manage the household, her education isn't given a priority. More than 50 percent of girls drop out by the time they are in middle school.

Year	Persons	Males	Females	Male-female gap in literacy rate
1951	18.33	27.16	8.86	18.30
1961	28.31	40.40	15.34	25.05
1971	34.45	45.95	21.97	23.98
1981	43.67	56.50	29.85	26.62
1991	52.21	64.12	39.29	24.84
2001	65.38	75.85	54.16	21.70

Source: Census of India, 2001

From the above table, it can be said that even after 50 years since 1951, the male- female gap in the literacy rate hasn't shown much marked changes. In such a situation, wherein about 46% of Indian women still illiterate, aspiring a developed country status for India and assuming that women in India are feeling good is nothing but a pipedream.

Unfortunate thing here is women has been discriminating in all aspects by men, her rights have been violating in her house itself, then how she can come and participate in public life? Starting from Radhakrishnan commission to recent Knowledge commission, there were several commissions, which were appointed for proper recommendations on education for excluded section, but unfortunately among all the recommendations there was no proper recommendation for women's benefit. Because of her physical weakness men always shows the patriarchy on women. There are number of situations,, where if any women becomes a political representative her total office work done by her husband. The reservation of 33% in the parliament and state legislatures has been pushing front for one steps and pulling back for two steps in the Loksabha for the last one decade, even women representatives of parliament are not for to this bill. Rural areas life style is still vulnerable, there are child marriages and Sati. For all these problems the only solution is education. Knowingly the importance of education for women our governments are failed to take further step for enlistment of women education. It is not only the un justification to women, it is also to the nation because the government is not allowing $\frac{1}{2}$ of the population not to participate in the development process. Then there is an urgent need to develop the women education in the country. To tackle this task there is a need to address the reasons, which are preventing women not to educate.

There are several reasons for the low levels of literacy in India , not the least of which is the high level of poverty. Over one-third of the population is estimated to be living below the poverty line (The World Bank, 1997a). Although school attendance is free, the costs of books, uniforms, and transportation to school can be too much for poor families. Poor families are poor families. Poor families are home to care for younger siblings or to work in family enterprises. If a family has to choose between educating a son or a daughter be-cause of financial restrictions, typically the son will be chosen.

Negative parental attitudes toward educating daughters can also be a barrier to a girl's education. Parents view educating sons as an investment because the sons will be responsible for caring for aging parents. On the other hand,

parents may see the education of daughters a waste of money because daughters will eventually live with their husbands' families, and the parents will not benefit directly from their education. Also, daughters with higher levels of education will likely have higher dowry expenses as they will want a comparably educated husband. However, education sometimes lowers the dowry for a girl because it is viewed as an asset by the husband's family. There are social, religious, cultural, economic and political reasons, which are likely barriers to women education.

Social barriers

Since the Vedas, time social suppression of women has been continuing still today, but in this modern era after the origin of the concept of human rights and the democratic governments there are some provision has been provided to women, but those are not being implemented properly, further there are no proper inclusive steps.

Cultural barriers

Culturally there are certain barriers set up by our elders in ancient period. Those have been continuing still in the society and showing enormous pressure on women enlistment. In some aspects the culture gave wonderful position to women but in some of the aspects it is so worst.

Religious barriers

Religious role in each and every aspect of Indian society is enormous, role of the superstitious also too the same. Different religious acts in different ways. For instance Hindu religious which occupies 80% of Indian population believes in superstitious and patriarchy where as the Muslims believes in purdha system.

Political barriers

Political awareness among women is very narrow, it is true that women have been casting her vote since 1947, but they are not left to cast their vote as per their wish. Most of the woman is casting her vote as per her husbands/fathers will. At the same time, women political realm is very less occupied, in terms of exclusion from being a representative at national level. There is no chance even left to women to be organized to compete with the existing anti-women society.

Economic barriers

According to World Bank there are 35% of Indian population are the below poverty line. Economy role is very high in the education realm especially in

these days where commercialization of education taking place. It is very difficult to poor parents to send their children to schools, until unless government gives free and compulsory education the situation remains the same, at the same time this economic poor ness of the parents helps them to send their children to work, which is one of the major reason for illiteracy.

Lack of transport facilities

Particularly in rural areas, transportation is needed for girls to attend middle and secondary schools, which are often far away from their homes. Primary education is often accessible much closer, but secondary education facilities assume that children will drop out as they age, and therefore fewer schools are established to cater to older children. Necessarily, therefore, these schools tend to be inaccessibly far away from many school-age girls. This perverse assumption must be discarded, and equal numbers of schools at all levels must be established.

Lack of qualified female teachers

Girls are more likely to attend schools if they have female teachers. Girls are more comfortable and more vocal with lady teachers, thus actively focusing and participating in the learning process. Also, parents - especially in rural areas - are hesitant to send their girls to schools that have only male teachers. Nearly all committees and commissions that have looked into illiteracy have recommended increased recruitment of women teachers.

Inadequate school facilities

The facilities in Indian schools are very poor. According to NUEP survey of 2005-06 there are 11, 24, 003 schools in the country. There is not even single teacher available in more than 23,000 schools. In 1.3 lacks schools only run with one teacher. There is only one class room in 1, 02,227 schools. 44% of schools do not have a play ground, 54% of schools do not have drinking water, 72% of schools do not have a library and 84% of schools do not have toilets. Because of all these reasons there are 32,000 schools with out even single student, 69,353 schools with less than 25 students and 1,70,888 students only with 25-50 students. Because of these lack of facilities girl child parents are not daring to send their children to the schools.

Measures for the progress of women education**Compulsory primary education**

If the concept of compulsory primary education is being implement properly, women will get most of the benefit out of it.

Provision of sufficient scholarships for women

There should be provision of sufficient number of scholarships for women. So that they can come forward to get educate. There is a need to bring a thought in the parents that there is no need to spend single paisa on the girl child education. In order to achieve this the recent Knowledge Commission's one of the recommendation of fellowships scheme with 1, 00, 000 number must be implement, further the number could be increased if need.

Provision for good hostel facility

Many girls desirous of pursuing education above middle level, facilities for which are available away from their homes, cannot avail themselves of these facilities due to lack of hostel arrangements. Girls, particularly those belonging to Scheduled Castes and Scheduled Tribes would continue their education at middle and above levels if they could find free or inexpensive residential facilities nearer the educational institution.

Syllabus for women

There should be separate syllabus for women in the initial stage of education. There must be vocational training for women to serve themselves better.

Awareness campaign

With the above measures there is a need to bring awareness especially in the rural areas, the government should spend more amount of the money on this activity.

Programs should be utilized in proper way

There are some major programs taken by the central government such as mid day meals, District Primary Education Program (DPEP), which later merged into sarva shiksha abhiyan, to educate all sections of the children in the society. But those are not being implement in expected way, the recent DPEP scam in Andhra Pradesh is a clear cut example in this way. So every body should feel that it is the duty of their own to realize the dream of education to all and should work to wards to realize this dream. In this way if, teachers, parents, society, educationalists and government come together and make efforts in their regards, the problem could be easily solve.

Conclusion

I can conclude that, there is an urgent need to improve the facilities for women education. If necessary, there is a need of making revolutionary acts to bring women from the houses to schools. As everybody knows, that child labor is one of the major reasons for illiteracy and anti-human right activity it took to

the government more than 59 years to make a law to abolish child labor, finally in the last year they enacted the law. According to estimation out of 10.40 million children labor in India 67% are girls. There are so many incidents where the girl child raped and killed which she was going to work. Both the central and state governments suppose to play a predominant role for the enlistment of women.

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