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Use of Facial Action Coding System for Prediction of Stress: A Descriptive Review

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Abstract

Stress, depression and anxiety has become more and more widespread and unmanaged stress could be a factor in a number of health issues, endangering people's moods, thoughts, behaviours, and general wellbeing. A variety of methods exists to predict the stress, depression and anxiety such as self-report questionnaires and some physiological tests. The results of psychological questionnaires depend largely on the responses given by individuals and could be biased. To overcome the limitations of questionnaires, the methods of automatically detecting stress through electro-physiological signals such as heart rate variability, electrocardiogram, blood pressure, electroencephalogram, galvanic skin response etc. have been developed. These methods are quite useful to objectively measure stress, however, require wearable equipment's or sensors. The current review summarizes the literature in relation to prevalence of stress and the various methods used to detect stress. PubMed, Science Direct and Google Scholar databases were used to search literature related to present review. Literature search included following key-words: Stress, Depression, Mental Health, Facial Action Coding System, Action Units, Emotions. The review focuses on the various methods used to detect stress. The findings suggest that along with traditional physiological and psychometric analysis detection of stress could be possible through facial emotions. The fact that stress is assessed in such various ways may partially explain inconsistent results. Therefore, to limit this phenomenon multiple assessments are recommended.

Key words: Stress, FACS, AU, Emotions, Machine learning,

Introduction

Nowadays, the interest on professional stress research is growing primarily because of the increasing incidence of the adverse effects among the professionals on psychological and physical health (1). In addition, the corporate company jobs are known to be more competitive and stressful because of their nature of work like target achievements, night

shift, and work overload. These situations put excessive pressure on the professionals resulting in professional stress (2).The prolong use of computers has been observed to result in physical and mental health problems such as blood pressure and mood disturbance. The usual observed effects of the stress caused by human computer interaction at the workplace are increased physiological arousal, somatic complaints, mood disturbances, anxiety, fear, anger, and diminished quality of working life (3, 4).

Stress, depression and anxiety has become more and more widespread and severe in information technology employees. Unmanaged stress could be a factor in a number of health issues, endangering people's moods, thoughts, behaviours, and general wellbeing.The ability to recognize stress can enable people to actively manage it before negative effects occur. A variety of methods exists to predict the stress, depression and anxiety such as self-report questionnaires and some physiological tests. The results of psychological questionnaires depend largely on the responses given by individuals and could be biased. To overcome the limitations of questionnaires, the methods of automatically detecting stress through electro-physiological signals such as heart rate variability, electrocardiogram, blood pressure, electroencephalogram, galvanic skin response etc. have been developed (5,6,7). These methods are quite useful to objectively measure stress, however, require wearable equipment's or sensors.

Nevertheless, with advances in technology and the original technique developed by Carl-Herman Hjortsjo, the facial action coding system is now-a-days used in the assessment of emotional response of an individual. FACS refers to a set of facial muscle movements that corresponds to a displayed emotion. In fact, facial expression is one of the most powerful, natural, and immediate means for human beings to communicate their emotions and intentions. The face can express emotion sooner than people verbalize or even realize their feelings. In the past decade, much progress has been made to build computer systems to understand and use this natural form of human communication (8-14). The Facial Action Coding System (FACS) is a comprehensive, anatomically based system for describing all visually discernible facial movement. It breaks down facial expressions into individual components of muscle movement, called Action Units (AUs). There are several studies reporting findings that facial expressions can provide insights into the identification of stress (15,16). The literature related to use of facial action coding system for prediction of stress, depression anxiety etc, has been discussed in order to provide insights for future research.

Methodology

This narrative review presents the literature in relation to use of facial action coding system for prediction of various emotions. PubMed, Science Direct and Google Scholar databases were used to search literature related to present review. Literature search included following key-words: Stress, Depression, Mental Health, Facial Action Coding System, Action Units, Emotions.

Prevalence of Stress in IT employees

The information technology sector in India is growing at faster rate and provides job opportunities to youth as well as promotes economic growth. Empirical studies shows that these individuals are vulnerable to stress and burnout (17,18,19). The stress not only causes physical ailments including cardiovascular disease but also has an impact on mental health

(20). Evidence suggest that stress can cause mood, anxiety disorders and suicidal ideation (21,22).Continuous exposure to stress causes problems such as high blood pressure, abnormal heart rhythms and depression.A study by Oh et al., showed that out of 306 call center employees more than half of the participants reported high levels of stress, depression and anxiety (23). Further, a systematic review conducted in India indicated that workers in information technology are experiencing various health and psycho-social disorders (24).

Stress factors and its recognition

Stress is the response resulted from stimulus or stressors occurring in the body and the effect of these stressors depends on the individual. It is a complex physiological, psychological and behavioral state activated due to significant imbalance between demands placed on an individual and their capacity to meet those demands. Psychological reactions include the escalation of strong negative feelings like anger, anxiety, irritability, or depression and can also heighten our emotional reactions, making us feel more stressed, irritable, and hostile, which can have an impact on our interpersonal relations [25]. Physiological responses include increase in sympathetic nervous activity (SNS) which changes hormonal levels and causes responses including sweating, an increase in heart rate, and muscular activation [26].The blood pressure rises and respiration becomes faster [27,28].Changes in the muscles that govern the vocal cords and respiratory system have an impact on speech features as well.Heart Rate Variability (HRV) and skin temperature both drop simultaneously with hands and feet temperature [29].Additionally, pupil diameter might change. Behavioral reactions include modifications in facial expressions or head movement, andvariation in eye focus and blink rate [30].In an office setting, both the general somatic activity or amount of body agitation and computer interaction patterns may be impacted.Work productivity may also suffer, and there may be a greater tendency for errors. Performance associated to accuracy and cognitive reaction, such as logical reasoning [31], attention, and working memory, may also be impaired (32).Additionally, some people may abuse drugs, alcohol, and smoking [33].

Stress detection methods

Psychological tools

Traditionally, psychological questionnaires are used to detect stress, depression and anxiety. These methods are completely dependent on the responses given by the individuals. There are several instruments used for detection of stress in various population. For example, Hamilton depression scale (34,35), Short stress questionnaire (36), The work stress questionnaire (37), Perceived stress questionnaire (38). However, researchers are of the opinion that psychological assessment is instantaneous and subjective. It can lead to false or incorrect information and is unable to meet requirements of real time detection of stress (39). Therefore, now-a-days majority of researchers believe in real time assessment of stress. In fact, physiological signals are most important to detect psychological state of an individual. It is evident from several studies that physiological signals detect stress and are not affected by subjective influence (40, 41,42).

Physiological assessment

The autonomic nerve system (ANS), which regulates involuntary bodily activities, is stimulated when people are under stress (43).The electrocardiogram (ECG), voice, and facial expressions of persons are impacted by variations in involuntary body activities.The

physiological signal that can capture heart activity is called an ECG.Stress causes the ANS-controlled heart rate to rise and the heartbeat's standard deviation to widen (44, 45).The ECG can show these alterations. Further, literature shows there are various physiological signals that can be assessed to detect stress such as electroencephalogram, electrodermal activity, blood pressure, electromyogram, skin temperature, respiration rate, blood volume pulse, and hormone levels.

Facial image & Machine Leaning

Every day, gestures and facial expressions are used in communication in addition to words.These hand motions and facial expressions are frequently instinctive, and the transmitter frequently isn't even aware of doing them.The main non-invasive method for knowing the transmitter's emotions is through this inadvertent information.There are certain facial expressions that consistently convey the same sentiment.These are referred to as common emotional face expressions.There is broad agreement among scientists that the five emotions of anger, contempt, fear, happiness, and sadness are universal(46).The association between emotions and moods was also agreed upon by the researchers.Stress can also be seen in the body language, gestures, and even the facial expressions of other emotions and moods. Although, stress does not have universal facial expression of emotion but few studies have confirmed the relationship between facial expression and stress through cardiac activity and cortisol levels (47, 48). In fact, digital technology and information sciences profoundly changed the detection of stress. Several software being developed for assessment of stress. However, evidence-based studies are needed to validate these technologies.

The facial features, such as the eyes, nose, and mouth, can be used to identify the indicators of stress.Based on the CNN and histogram features from facial photos, Prasetio et al. created a stress identification system with three classifications i.e. neutral, low stress, and high stress (49).Lomabrdi&Marcolin in their study demonstrated the possibility to detect stress by analyzing data collected as 2D shooting and 3D scans by means of deep learning and machine learning techniques (50). Similar studies were conducted to detect stress using image processing and machine learning techniques (51,52, 53).

Facial cues

Facial analysis is a promising approach to detect emotions of an individual unobtrusively as compared to the physiological signals wherein an individual has to wear devices. Facial analysis involves detection of facial features also known as fiducial points which are classified into facial expressions (54). The common classification is based on angles and distances of these landmarks or fiducial points. In this context, Samara et al. used the Eclidean distance between face points to train support vector machine model for detection of expressions (55). Similarly, Chang et al used 12 distances from 14 landmarks to find out emotions such as fear, joy, surprise and love (56). Further, Hammal et al. used five distances calculated from key regions of face which were derived from MPEG-4 animation standard like eyebrows for classification of emotions (57). Additionally, in one study 30 Euclidean distances were extracted through MPEG-4 to recognize six universal expression (58, 59). Further, trajectories of facial landmarks were used to recognize facial expressions and head gestures. (60). The facial signs consist of mouth activity, heart rate, eye blink rate and head motion. These signs were effectively used to detect stress and anxiety (61).

Facial action units

Research reports demonstrated that facial expressions reflect the actual experience of emotion (62), and convey interpersonal information (63). The facial action coding system was developed by Ekman and Friesen (1978). The facial expressions are described by 44 action units (AUs). Of 44 AUs that they defined, 30 AUs are anatomically related to the contractions of specific facial muscles: 12 are for upper face, and 18 are for lower face. AUs can occur either singly or in combination. When AUs occur in combination they may be additive, in which the combination does not change the appearance of the constituent AUs, or nonadditive, in which the appearance of the constituents does change. Although the number of atomic action units is relatively small, more than 7,000 different AU combinations have been observed (64). Action units have been extensively explored by several studies wherein it was found that positive emotions are less expressed in depressed subjects (65,66,67). FACS provides the descriptive power necessary to describe the details of facial expression. FACS needs trained and certified coders and it was time consuming. To reduce the challenges of manual FACS application, automated facial expression analysis has been developed which provides more rapid evaluation of facial expressions and classify them into discrete categories like neutral, happy, sad, surprised, angry, scared and disgusted. Automated facial expression analysis has been used in various consumer and marketing studies (68-72).

Discussion

The stress response of the human body to stressful stimuli and events is measured by a variety of markers.In addition to other physiological measurements like biomarkers and psychometric scales, emotional stress can also be measured by looking at various facial features.Despite the fact that they can be suppressed or altered, facial expressions carry important information about affective states and cannot always be predicted.There are semi-voluntary facial cues or micro-expressions, particularly under stressful circumstances (52, 54,55).Since emotions and different types of affects are expressed through facial expressions, researchers are constantly looking for accurate ways to interpret whether one or both of these factors are present in a human face.Furthermore, it is debatable if AU intensity can be calculated and how to execute an accurate and repeatable measurement (73).There are a few different coding methods that handle this problem, but the one that is most generally used is the idea that the face expresses facial Action Units (AU), which may be coded using the Facial Action Coding System (46).In a recent review, excellent practices in the analysis of facial action units are outlined rather than specific instructions for the technique (74).

Conclusion

Stress is a complicated phenomenon that negatively affects both health and workplace efficiency. Various study fields have looked into it and provided various definitions and/or methods for measuring stress. According to a biological viewpoint, stress is the body's physiological reaction to a stressful stimulus and it can be evaluated using biomarkers like hormonal levels or physiological signals. Further, psychometric analysis is considered for evaluation of stress, however, it is subjective and could be biased. Nevertheless, with the advances in technology various models have been proposed to detect stress through facial emotions. The fact that stress is assessed in such various ways may partially explain inconsistent results. Therefore, to limit this phenomenon multiple assessments are

recommended.

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Women Empowerment, Equal Opportunity For Education In India

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Abstract

Empowerment is essential for creating a social environment that allows for crucial decision-making and choice, leading to meaningful social transformation. It involves strengthening individuals' innate abilities through knowledge, power, and experience. Today, empowering women has emerged as a crucial issue. The goal is to establish equality between women and men in education, livelihood, health, and all other aspects of life. Women's education plays a vital role in advancing society, as emphasized by Pt. Jawaharlal Nehru, who said, "If you educate a man, you educate an individual; if you educate a woman, you educate a whole family. Women empowered means mother India empowered". Education is a pivotal milestone in women's empowerment as it equips them to face challenges, break away from traditional roles, and transform their lives. It promotes equality and improves their status within families, society, and the politico-economic system. This paper aims to highlight the multifaceted dimensions of women's empowerment through education. By providing women with education, we can empower them to be agents of positive change, contributing to the overall progress and well-being of society.

Keywords: Empowerment, education, social transformation, equality, knowledge

Introduction

Empowerment is not just a grand event of liberation; it represents a transition from servitude to autonomy and involves critical analysis of power to challenge existing systems. Education plays a significant role in achieving empowerment. As stated by Mahatma Jyotiba Phule, education is a tool that helps differentiate between good and evil. Education offers new perspectives and attitudinal changes, which are crucial for the socio-economic and

political progress of a country. Education facilitates conscientization, encouraging individuals to introspect and reflect on themselves.Empowerment is the path to liberation and identity formation, breaking free from oppression and realizing one's potential. Education, especially for women, stands as a powerful tool in achieving empowerment. It equips them with knowledge, confidence, and autonomy, enabling active participation in society, contribution to economic growth, and bringing about positive change at various levels. Promoting women's education can advance societies towards greater equality and progress.

Evolution Of Womens Education In India.

Women's education in India has evolved significantly over the centuries. In ancient times, women had the privilege of studying the Vedas alongside men through important rites like Upanayana. However, this practice declined over time. Women actively participated in education and research at prestigious universities like Nalanda, Vikramshila, and Takshila during the 3rd century B.C. Under Muslim rule in the 11th century, universities were established in cities like Delhi, Lucknow, and Allahabad, with women actively involved in educational activities. The Mughal emperors provided liberal education to princesses and women of the royal household, many of whom became highly learned. During British colonial rule in the 19th century, missionary efforts promoted education for girls. Organizations like the Female Juvenile Society and the Ladies Society for Native Female Education played a significant role in establishing girls' schools. The introduction of municipalities and local fund cess further facilitated women's education. In 1857, universities were founded in Bombay, Calcutta, and Madras, offering higher education opportunities. However, middle-class girls faced personal challenges in pursuing higher education, and the participation of Christian and Parsi women was relatively higher compared to Hindu women. The Indian National Congress contributed to women's emancipation, forming a Ladies' Association within a year of its establishment in 1885. In the late 19th and early 20th centuries, prominent Indian women emerged in the public sphere, playing significant political and social roles. In 1913, due to pressure from Indian women, the British government prepared a new educational policy for women, including practical skills like needlework and music in the curriculum. The establishment of institutions like Banaras Hindu University (1916), Aligarh Muslim University (1920), and Delhi University (1922) played a pivotal role in women's liberation and education. After India gained independence, women's education, especially higher education, made considerable progress..

Role Of Education In Women's Empowerment

Education is a powerful tool for individual and national development, fostering various benefits for women in socio-cultural, economic, legal, political, and psychological aspects. Freire's concept of education emphasizes a dialogical approach that encourages critical thinking and societal transformation, promoting human liberation. Access to education enables individuals to think critically, advocate for humanity, and challenge patriarchal attitudes. Educational programs can help reduce gender gaps in earnings and labor market inequalities. Girls' education is a human right and offers economic and social benefits. By breaking free from traditional stereotypes through education, women can pursue diverse paths and become strong, independent individuals in a globalized era. To achieve inclusive development for women, the education system must empower them to take on leadership roles, challenge

gender norms, and participate actively in all aspects of society. Education leads to women's empowerment, transformation, emancipation, and liberation, benefiting both individuals and nations. Investing in education creates a more equitable and inclusive society for everyone.

Participation In Public Affairs

Education empowers women to actively participate in public affairs, encompassing civil, political, economic, and cultural domains. Knowledge enhances their self-confidence, enabling them to resist exploitation. Political empowerment is deeply rooted in self-awareness, empowering women to make critical decisions in personal and political aspects of life. This empowerment includes the right to vote, contest elections, and engage as campaigners in public matters, fostering their involvement in local self-governance. By equipping women with knowledge and skills, education ensures their inclusion in decision-making structures, enabling them to influence policies that advance their interests and promote gender equality. Through education, women become agents of positive change, contributing to a more equitable society where their voices are heard and valued in shaping the future.

Social Upliftment

Education plays a vital role in the social upliftment of women, acting as a catalyst for a country's socio-economic development and fostering human development while reducing poverty, ignorance, and exclusion. Emphasizing the significance of education as a training ground for professionals and career-oriented individuals, it should also be recognized as a powerful instrument for driving social transformation and ensuring the success of democracy By providing an environment free from violence against women and promoting their participation and representation in top policy levels, education can facilitate women's empowerment. However, true empowerment is achieved when women's increased participation in decision-making leads to greater control over resources, factors of production, and equitable distribution of benefits. For the discourse on education empowerment to progress, further research is needed to understand how education can transform values, attitudes, and outcomes for women. By exploring and understanding this process, education can become a more powerful tool for uplifting women socially, economically, and politically, leading to a more inclusive and equal society.

Financial Independence

Education plays a vital role in empowering women, not only socially but also financially. It enhances their financial literacy, enabling them to make informed decisions about their finances. Women with a strong educational background tend to have more robust financial planning . Financial independence is crucial for women to seek justice and equality, as it allows them to exercise their rights and entitlements. Without economic strength, individuals lack the freedom to make rational choices and be socially responsible . Furthermore, education provides psychological empowerment to women by boosting their self-esteem and self-efficacy .This empowerment helps women break free from traditional norms and transform their self-perception and subjectivities. As they engage in various activities such as education, decision-making, and employment, they gain self-confidence and control over their lives .In addition to personal growth, education reduces the desire for large family sizes, promoting family planning and responsible choices. Access to education and financial independence are instrumental in improving the status of women and challenging societal norms. Overall,

education empowers women both financially and psychologically, fostering their independence and personal growth.

Conclusion

In conclusion, the empowerment of women is a critical aspect of development and social transformation. Despite the country's independence, women still face significant challenges and inequalities. Achieving gender equity requires eliminating all forms of oppression and discrimination against women by their male counterparts. Empowering women is a central issue in sustainable development efforts globally. Governments and organizations around the world are working to enhance women's empowerment through various interventions, such as providing access to microfinance services and promoting human rights Education plays a crucial role in breaking gender stereotypes and fostering mutual cooperation between men and women for development. Women's empowerment is a belief-mediated process, where their emancipative beliefs are influenced by social conditions and education. Empowering women not only benefits individual women and women's groups but also has positive ripple effects on families and communities through collective action for development In summary, women's education is a powerful tool for their empowerment, and achieving gender equality and empowering women are essential for creating a more just and equitable society.

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Women Empowerment in the Tourism and Hospitality Industry of India: A Tool for CSR

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Abstract

India's Vision 2030 aims to empower women in the travel and hospitality industries. Despite this, the advancement of women in the workplace is poorly understood. This article examines the influence of gender equality and sociocultural attitudes on women's empowerment in the hospitality and tourism sectors. Women believe that they are better qualified for certain occupations than men. Women have a moderate belief that they have access to managerial and administrative positions on par with men. They believe that women will not have equitable access to employment and benefits. They believe that working in the industry negatively impacts women's health and domestic responsibilities, such as child care. The responses demonstrated that women are not accorded the same regard as males and are not compensated equally. Moreover, women are not given the same decision-making authority as men.

Keywords: Women's empowerment, Tourism & Hospitality Industry, and Corporate social responsibility

Introduction

Tourism is one of the world's fastest-growing industries and a major source of foreign exchange earnings and employment for many developing nations. The concept of tourism refers to the comprehensive framework that recognizes tourism's defining traits and distinguishes it from related but distinct phenomena. The tourism industry consists of numerous separate and interrelated elements. Transportation, hotels, attractions, activities, marketing, government, and regulation are some examples. Numerous firms span multiple sectors, and impacts on one section of the tourism industry have significant repercussions on other segments. Transportation, housing, and other parts of the hospitality industry are tangible and intangible components of the tourism service sector. Significant intangible variables relate to the reason or motivation for being a tourist such as rest, relaxation, the opportunity to meet new people and see different cultures, or the simple desire to try something new and have an adventure. The tourism industry comprises various sectors. The sectors which help tourists to get to and from their destinations are travel agents, airline bus operators, tour operators, and rental car companies. The human factor has a crucial part in the provision of

services to visitors in the tourism sector that make up the product at the end destination such as lodging, facilities, and attractions. Public sector or government agencies, regional tourist groups, professional associations, and industry training organizations require personnel. Within the tourism industry, there are distinct employment categories, including hotel, food and beverage services, recreation and entertainment, transportation, and foreign travel services.

There are numerous opportunities for training, skill development, and career advancement, ranging from operational roles to management and executive-level duties. In addition, the tourism industry creates a unique environment for enterprises. Operational responsibilities, which involve direct connection with tourists are the first step in a lengthy career. Such employment examples include ski repair technicians and bartenders. Concierge, Tour Guide for Adventure Travel, Cook, Sales Coordinator. Supervision role includes possessing essential functional knowledge, these personnel recruit, manage, motivate, and schedule operation jobs like maintenance supervisor, Guest services supervisor, Ski patrol supervisor, Event Planner, Restaurant shift supervisor, Team Accounting Leader, and Team Accounting Leader. Management Positions need budgeting, analysis, planning, and change management to promote the growth and prosperity of individuals and organizations. There may also be interaction with other tourism industries and community involvement. Director of marketing and sales, Chief Cook, Ski Area Manager, Room Division Supervisor, Adventure Company Owner, and Manager of Attractions Operations. Executives frequently oversee multiple departments or divisions and function on a regional, national, and international scale. They are accountable for strategic planning and have significant fiscal responsibilities. Executive positions include hotel general manager, regional director for a restaurant chain, vice president of human resources, president of a tour operator, director of convention center administration, and CEO of a destination marketing company. In India, a negligible yet significant percentage of employment opportunities are held by women. Some vacancies are regarded to be equivalent to men but numerous women employed in the field of tourism are paid less than men in the tourism industry, resulting in a large pay discrepancy. Literature on tourism and women offers a variety of tourism benefits for women. Tourism has a strong employment multiplier effect, a low barrier to entry, and employs women and minority groups more frequently than other businesses. Tourism provides opportunities for entrepreneurship in the areas of handicraft, gastronomy, retail, and tour guiding, among others, Part-time and shifts work in the tourism business may be helpful for women with family responsibilities.

Literature Review

India's tourism and hotel business has expanded tremendously during the past several decades. Tourism enterprises have been founded and grown to meet the need for hotel rooms, restaurants, spa and wellness services as the number of international travelers rises. The number of tourists visiting India has steadily increased over the past several decades. Tourism requires the growth of corporate social responsibility due to an increase in demand.(Ramchurjee, n.d.) In tourist places, the empowerment of women has become an important part of sustainable tourism development. Fifth on the United Nations' agenda for sustainable development is to promote gender equality and women's empowerment.(Abou-Shouk et al., 2021),With the passage of time, the percentage of women in the workforce is increasing and becoming an integral part of organizations. Government has also established criteria that are required for all organizations to comply in order to ease the problem of gender imbalance in organizations; nonetheless, there are still many regions where women face difficulties. To survive in a competitive market and retain professional, competent women

employees within an organization, it is necessary to develop attractive CSR policies that contribute to the organization's growth.(Balyan, 2018),

Tourism participation initiates the empowerment process, which is bolstered by entrepreneurial success and women's participation in community leadership. Economic empowerment was initially affected by steady revenues, which in turn influenced psychological, social, and political empowerment.(Movono & Dahles, 2017), Tourism contributes to the economic empowerment of all people through employment, income, and entrepreneurial opportunities. In certain instances, though, tourism delivers significant empowerment exclusively for women(Aghazamani & Hunt, 2017), In practically every area of the globalized globe, United Nations Development Plan for gender equality and women's empowerment through equalizing the ratio of girls and boys enrolled in elementary education remains a challenge. The contribution of tourist development to the empowerment of women is the primary initiative of the developed world to equip women with equal earning potential.(Nassani et al., 2019) Making sense of the limitations linked to gender, entrepreneurship, and tourist studies depends on academics' role in educating and supporting essentialized entrepreneurial conceptions. The systematic review demonstrates how, when addressing women's entrepreneurship in the tourism industry, researchers have given priority to research into some industries like hotels, and restaurants, over the other industries like technology, and management, as well as into specific macro areas and geographical places at the price of diversity, rural as opposed to urban, This contributes to the formation of conceptions of female business owners that do not adequately reflect the varied and complex experiences of what it entails to be an entrepreneur in the tourism industry. In the literature on tourism entrepreneurship, gender is being acknowledged more and more, and feminist approaches have made significant contributions. However, discussions about tourism and entrepreneurship continue to be fragmented and peripheral when it comes to critical gender analysis and the application of feminist theories.(Figueroa-Domecq et al., 2020).

Women's empowerment is a process wherein both individuals and groups of women become engaged, informed, and goal-oriented and take the lead on or support efforts to combat gender inequality. In a society in transition, education for women was designed to increase women's awareness of business options, in particular sole proprietorships and manufacturing facilities, so they could go into business for themselves and support their families.(Vujko et al., 2019). A global phenomenon, tourism has continuously increased in both developed and developing nations, providing new chances for women working in the industry to be more empowered. Unfortunately, the sector still heavily favors conventional gender disparities. For instance, they have promoted the idea that women are hostesses and men are tourists.(Rinaldi & Salerno, 2020), The proportion of women working in the hotel business is increasing, and this has changed many social norms within the industry. (Soharwardi et al., 2021) Since there are almost 50% more women working in the hotel industry than men, it is important to understand their demands. The following are a few problems that women workers in an organization may encounter: Working mothers with children struggle to maintain a healthy work-life balance since time off and absenteeism cause a serious imbalance. One of the pressing issues that affect women workers physically and mentally is sexual harassment. Decisions, although well-informed and competent, are subject to family approval. Faces social challenges such as gender discrimination and unequal rights; Demoralized by a lack of opportunity and authority delegation. There are very few people in higher positions in the hospitality industry. (Balyan, 2018).

Objectives of the study

1. To comprehend the challenges women confront in the tourist and hospitality industry.
2. To examine the numerous employment opportunities available to women in the travel and tourism business.
3. To educate women on the obstacles, problems, and opportunities within the travel and tourism business.

Research Methodology

This research article employs both primary and secondary data sources. Observation, a literature review, and in-depth interviews with women employed in the tourism business yield data. Secondary data was collected from publications, brochures, and the Internet. Primary data was gained through interviews with women employed in the tourism and hospitality business.

Results & Discussions

After analyzing primary and secondary data the principal findings indicate:

The majority of the global tourism workforce consists of women, Tourism increases women's opportunities for leadership positions. According to the findings of the study, an increasing number of women are defying gender stereotypes in the workplace by entering traditionally male-dominated professions such as tour guides. Technology is essential to liberation since it expands women's training opportunities and encourages female entrepreneurs by facilitating their access to the tourism market. The need of ensuring that women receive their fair share of tourism's advantages is becoming increasingly apparent to policymakers, and they are taking steps to address the issue.

Status of women in Tourism-

Constantly, it is asserted that tourism may play an important role in empowering women, mostly through employee development. This is narrowly focused and disregards the ground realities that have affected women in the tourism industry. wage disparity between male and female workers; women's participation in the informal sector; unsafe working conditions; the hierarchical status of women in the workforce; a lack of support for working mothers; the effects of gender discrimination; job insecurity; and sexual exploitation are some examples of gender inequality.

Gender Stereotyping-

women employed in the tourism industry are servers, bartenders, maids, babysitters, cleaners, flight attendants, and housekeeping assistants, among other positions. Opportunities provided to women in the sector reflect the gender-based division of labor observed in households. As women are predominantly judged unsuited for specific vocations, gender segregation is primarily fostered through gender stereotypes. The airline industry is another example of a segmented business sector. Sales, ticketing, and flight attendant positions are dominated by women, but airline CEOs, managers, and pilots are predominantly male.

Sexual Harassment-

The Human Resources department is indifferent to sexual harassment in the workplace. Following the adoption of the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013, all organizations are required to have an internal complaints committee. However, this committee must be monitored frequently to ensure gender equality.

Informal employment-

Women who might otherwise be unemployed have access to employment opportunities through souvenir manufacturing, catering, janitorial labor, security guard positions, street vending, and temporary agricultural work. The versatility of the tourism business, such as the creation of handicrafts, enables these women to keep their customary responsibilities while improving their standard of living. However, the bulk of women's labor is seasonal, which does not guarantee job security.

Labor Eroticization-

In promotional brochures, women are represented wearing traditional attire that conforms to specific aesthetic standards. Tourism is commonly perceived as necessitating a relaxation of social rules about food, clothes, alcohol, and even sexual behavior. In tourist destinations, women are portrayed and seen as beings whose entire job is to satisfy the needs of tourists. These preconceptions put women in a vulnerable position and endanger their safety and security. According to media reports, sex tourism in a few states of India was increasing.

Government Initiatives –

Women play an important part in the business, making it vital for the government to pay more attention to the condition of women in the tourism industry and ensure that they enjoy the same benefits as males. The Ministry of Tourism, Government of India adheres strongly to Articles 15, 16, and 39 of the Indian Constitution, which prohibit favoritism toward males and promote gender-neutral access to equal opportunities and compensation for equal work. At the Ministry's Headquarters, Regional Offices, and Overseas Offices, there are female officers. This ministry's female employees play a key role in organizing national and international conferences, seminars, exhibits, and road shows. The Ministry provides a Grievance Cell for women to voice their concerns and grievances. In an effort to deter Sex tourism, the Ministry of Tourism of India has also backed a Safe and Honorable Code of Conduct for the tourism industry.

Conclusion

In order to truly execute responsible tourism, the Ministry of Tourism must address the fundamental issue of gender disparity. The magnitude of problems women face in the tourism industry must not only be addressed in the name of empowerment, but also by constructing social protection mechanisms such as insurance, workplace safety for women, gender justice, dismantling gender hierarchies, and addressing all of the issues discussed in the article. Awareness-raising, Internet conversations, and gender analysis can be utilized by various groups to achieve this objective. To meet the needs of women and their role in tourism development, a cross-sectoral strategy that combines with Ministry efforts should be implemented to enhance women's Education and Training, it is necessary to give female students with fully-funded travel and tourism study scholarships, For college-educated women, internships and training programs should be arranged in a structured format. Female teachers and counselors should be offered to ease the transition of girls into all-male educational institutions. Commitment to reduce wage disparity, Numerous developed nations have made great strides toward gender equality and encouraging women to enter the workforce. Several OECD (Organization for Economic Co-operation and Development) nations have lately adopted new economic policies.

It is required to Improve women's access to higher-quality employment and promote equal opportunity. Encourage the education and training of women. Ensure that women earn

the same as men for comparable work, and commit to closing the gender pay gap. Promote the leadership of women. Provide attractive child care, taxes, social benefits, maternity protection, and return-to-work incentives. Increase the number of flexible work options. Combat unconscious bias. Employers should be educated on the advantages of employing women. Facilitate women's entrepreneurship and fair access to start-up grants. We have to globally empower women in positions of leadership and decision-making authority and give more job opportunities for women, emotional and financial investment in women's entrepreneurial ideas, action against unpaid labor, and mentoring women professionally and personally.

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Portrayal of Women Characters in Githa Hariharan's Novel The Thousand Faces of Night

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Abstract

Indian English literature has quickly acquired traction, garnering multiple awards both at home and abroad. Indian women authors are now questioning the prevalent patriarchal control and demonstrating resistance to it via their writing. Over the last four decades, the image of women in literature has shifted from typical self-sacrificing women to protagonists yearning for identity. There are a lot of female characters in modern Indian fiction who are looking for their identity and a place to call "home." This search can be observed in the works of some of the most notable women writers, like Anita Desai, Shashi Deshpande, Githa Hariharan, Manju Kapur, and Arundhati Roy, and it has left an indelible mark on readers' minds. The women characters in The Thousand Faces of Night by Githa Hariharan will be studied in this paper.

Keywords: Gender inequality, identity crises, myth, mythical characters and women characters.

Introduction:

In their well-recognised works, contemporary Indian women authors criticise the prevalent old patriarchal control while simultaneously demonstrating opposition to it. We hear what was never expressed or said from a man's perspective in the writings of these woman authors. The transition from women characters as seen and projected by males to women characters as experienced and articulated by women is critical; perhaps they were not heard because they did not write. Over the last four decades, the image of women in Indian fiction has shifted from conventional self-sacrificing women protagonists to characters that introspect and seek individuality. A growing number of writers, including Shashi Deshpande, Anita Desai, Arundhati Roy, Githa Hariharan, Nayantara Sehgal, Manju Kapur, and others writing in regional languages, have questioned a culture in which female genders have been denied identity and individualism; instead, the entire focus is on the woman's role in the family: as wife, mother, and daughter-in-law. Women authors in the twenty-first century have abandoned traditional notions of enduring, self-sacrificing, obedient, and tolerant women in place of

strong female characters seeking identity or survival who are no longer archetypes defined by their victim position. The female characters are now financially self-sufficient and outspoken. As a result, these works create a collective awareness, influencing their presence in society and making it aware of their worries and demands. Even now, when these writers re-represent the woman in their postmodern narratives, the patriarchy demands approval and compliance, as Githa Hariharan's novel, The Thousand Faces of Night (TTFN) depicts beautifully.

The Thousand Faces of Night:

A novel about the suffering, humiliation, and alienation of women. The book depicts a range of female characters—mythical and real—going through misery because of their aspirations and wants. The notion of "an ideal woman" that is expected of them as spouses, mothers, and daughters-in-law is something that these characters are fighting. Through these modern ladies, Hariharan criticizes the patriarchal power structure of Hindu civilization. She also demonstrates to the reader how Indian women fit into the customs and culture of this predominately male country. Through the tale, she dismantles the concepts of gender, equality, and identity. With the aid of Indian mythology, the Ramayana, the Mahabharata, and other Sanskrit tales, the author articulates the ideas of women, "good" and "bad" in the novel's conventional framework. By relating the stories of Devi, Sita, Parvatiamma, and Mayamma to mythological figures, Githa tells their tales. Despite the centuries-long separation between them, the stories have been reimagined and reinterpreted to allow these women characters to identify with Amba, Ganga, Gandhari, and others in their predicament. The main characters use the "Story within a Story" approach to reveal the different aspects of tyranny. Devi, Sita, and Mayamma are three generations of women who are crucial to the story. The story explores the premise that an Indian woman's fate is to revert to century-old habits, if not to a greater extent, regardless of her generation, background, and level of education. From Tradition to Modernity is continually being demanded by Indian culture.

Githa Hariharan's Journey of Women characters have at least a pretence that they are adhering to long-standing customs. Devi, the book's main character, gets drawn inside "this fortress that shuts out the rest of the world, a cocoon, a secure womb... and holds me fast to its thick, sticky walls" (TTFN 13). Despite being of the third generation, Devi has ties to both the first and second generations via her grandmother and Mayamma as well as the second through her mother Sita. She understands that her mother would plan her swayamvara since in the conventional Indian setting, a woman's traditional function is to marry. At this time, she also contrasts her relationship with her mother with that of her friends', saying, "We certainly did not talk about love, for each other or anyone else. They chatted about boyfriends, they quarrelled, they kissed." When Devi spoke about her experiences in America during those "deceptive moments of... reunion," her mother grinned and said, "All that is now over... why go over an old story again? Devi recalls the Mahabharata tale her grandma told her about Damayanthi. The Nishadi king Nala was courageous, attractive, and upright. The father of Damayanthi chose to do her swayamvara. Damayanthi was bold and adamant in supporting Nala. Thus, despite all the intrigues made even by the gods, she wedded him and put the garland around his neck. Devi's grandmother sum-up the story with a moral, "A woman gets her heart's desire by great cunning" (TTFN 20).

She was captivated by Nala-Damanthi's story. Devi developed the idea of Swayamvara from this story. In her memory, her grandmother's home was always "filled with superhuman warriors, men and women destined to lead heroic lives." and Devi "For many summers I thrived on a diet of her caressing gnarled fingers and her stories of golden splendour" (TTFN 27). Devi found it difficult to comprehend or process these tales; she had to "decode a comparison had to be made, an illusion had to be found, and a moral drawn out." Because she was wed to a wealthy prince whose castle was "twice as big, twice as magnificent as her parents' palace," Gandhari, the main character of Grandmother's next narrative, has a prominent role in the Mahabharata. "the marble pillars shone like mirrors" (TTFN 28) but she was surprised when she first saw her husband in such a lavish palace. "The White eyes the pupils glazed and useless" (TTFN 29). In her rage, Gandhari swore she would never look at the outside world again, so she used a veil to bind her eyes.

Devi's grandmother summarised the tale thusly: "She embraced her destiny blind husband with a self-sacrifice worthy of her royal blood" (TTFN 29). Devi says that her grandmother's choice of Gandhari taught her valuable lessons about life and that it "brought me five steps closer to adulthood." For the first time, I realised that my parents also suffered from a form of blindness. They would always be one, one guiding the other, and one hand would always be in the other's grip in their narrow-minded universe. In this story, Gandhari, who gave up her sight, is compared to Sita, Devi's mother, who gave up singing to fulfil her traditional roles as a wife, mother, and daughter-in-law. She smashes her veena to symbolise her idealised position in a traditional Hindu household, and this act might be seen as a protest against male authority. She is able to get past the past and take charge of her life later in the book, and she not only declares her love for Veena once more but also demonstrates her strength and uniqueness.

Women in the Indian society have always lived under the protection of husband or children and felt safer in this confined relationship. This very confinement has made them slaves as they have taken shelter and dependence in them, whether it is Mayamma, Parvatiamma, Laxshmiamma or other. They are the losers and victims of the patriarchal system. The ladies in Hariharan's female characters are victims of blatant gender discrimination perpetrated by a male-dominated culture because they are caught between customs, antiquated beliefs, myths, and modernity. According to Baba, Devi's father-in-law, a housewife should always be cheerfully skilled in household tasks, tidy in her domestic wares, and frugal with money. She who obeys her master and is in control of her thoughts, words, and actions will reach paradise just like her lord. Old conservative beliefs and ideals were upheld by the male world in order to keep women confined and controlled, and women were compelled to maintain these views.

 Devi's mother–in–law Parvatiamma is a woman of rare beauty who was married at an young age, 'spend more and more time in the puja room' (TTFN 63) doing pujas and singing bhajans. But one day she left her husband's house and never to return again. "She has made her choice. For a woman who leaves her home in search of God, only death is a homecoming" said Baba (TTFN,64). Laxshimamma, an aunt who is over seventy and is widowed, resides by alone in a small, run-down family home in Agrahram. Devi, the main character, struggles to deal with Mahesh, who spends much of the time travelling for work. Devi is a young

educated lady with "American experience." At this point, Devi feels uncomfortable in "her own" house. Her attempts to find her individuality and escape the bonds of marriage, as well as her emotional and mental mismatch with Mahesh, drive her closer to Baba.

Conclusion

She gets closer to Baba in this second section of the book, and he fills the role of Devi's grandmother by telling "less spectacular" stories and setting boundaries. According to Devi, "his stories are never flimsy with ambiguity, or even fancy; possibly a little enchantment, but nothing beyond the purely utilitarian. From Tradition to Modernity: Journey of Women Characters in Githa Hariharan's Woman They always have a wife as their central focus. It appears that the author is introducing Devi into the lineage of the ideal archetypal lady through Baba and Devi's grandmother. Between all of this, Devi is searching for her identity and coping with worry at not being able to establish a "home" or safe haven. Through Devi, Hariharan demonstrates how a woman may endure discrimination of all kinds while yet thriving in a culture that is predominately male.

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Women's Discrimination Against the Socio-Gender Gap And Inequality In Rupa Bajwa's The Sari Shop

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Abstract

Rupa Bajwa's first novel the sari shop is set in a small town, Amritsar. The novel focuses on the development of society and how that changes the nature of human frailty. Follies and vice change the nature of humans and mark up a line between the upper and lower classes. Bajwa with the devotedness of writing bravely showed up the actual insight of the society in the 20th century. The novel begins with the entry of the protagonist and his life in the small-town streets. Ramchand the protagonist of the novel and assistant in the sari shop belongs to the lower strata of the society to make his existence in the society. The main objective of this paper is to analyse the novel not only discusses identity crisis but also the problems of individuality which are being known by the class as he or she belongs. Gender roles can also divide men's and women's existence. The identity paradigm is totally in the hands of society .in this clash the lower class is the one to become the victim and sufferer.

Keywords: Women discrimination, Identity, Culture, Ramchand, Kamla, Indian culture, cultural hegemony.

Introduction

Gender discrimination and male domination persist. Due to caste discrimination, some sections of people were kept away from schools. The discriminations practised and inequalities maintained in the name of caste, colour, creed, religion, sex, place of birth or socio-economic conditions are all unnatural and man-made. Such man-made inequalities or to be totally eradicated. Equality means the end of all such man-made inequalities and discrimination.

Identity

Identity development has always been a lifelong process that begins yearly from adult to old age. Indian culture is classified based on caste, creed, sex, race etc where citizens or recognized by their works as identification is playing a vital role in this present time. Recognition is leading to doubt of one's own identity or self-worth. This novel brought out

the true nature of self-worth which is bounded by its culture, religion and sometimes even education.

Discrimination

There seems to be one kind of discrimination or other among people in all countries. This situation is such that all people are not able to enjoy equal rights and freedom and make use of the social resources and all the facilities available in society. In developed countries such social disparities or very less and in developing countries including India, the disparities are to a great extent.

Culture Study

Patrick Brant linger defines, cultural study is not a tightly coherent unified moment which year age agenda but a loosely coherent end group of tendency issues and questions (Guerin et al 240).It means culture study is not a unified theory, but a diverse field of study including many different approaches, theories, methods and academic purpose perspectives .Even it is considered that culture study containing various theories such as social, political, historical, philosophy, literary, feminist, media, film/ videos studies, communication studies, political, economy, translation studies . Thus, it is clearly how culture study is having wide area. Even, culture study is not limited only to literature or art of the society. Generally, it is considered with the matter of ideology, nationality, ethnicity, social system, and gender., It aims with the meaning and practices of everyday life. Thus, it explores to comprehend how meaning is generated disseminated and produced from the social political and economics within a given culture. Theories like cultural hegemony and agencies have appeared from the cultural study moments as well as innovative communication theory.

Most of the characterization is based on easily recognizable types we see in our day-to-day life. The shop owner of Sewak sari shop has no other work except counting money with his thick stubby fingers and expecting more money in a greedy manner, another corner of Amritsar, far away from the old city in an area many government officers, doctors and few businessmen had made new, spacious houses with lawns in the front and kitchen gardens behind, Mrs Sandhu's husband was chief engineer in the Punjab state electricity board. Mrs Sandhu thought she was as good as anybody now.

'chheee!' Manu made a face and pushed the glass back into her hands. Didn't you strain it? You know I hate cream in milk. Take it away'(TSS-14). Two houses away. Mrs Gupta sat in her bedroom on a large bed covered with a peach satin bedspread. She was in her late fifties, though a very careful diet and regular exercise made her look younger, her skin was pale and translucent, but she had thin hair for another woman of her age it might have looked ridiculous, and her overconfident manner, her smart walk, and her trim waist.

Mrs Gupta had recently heard of feng shui at one of the kitty parties. She had been to. She had told her husband about it. It is just like our Vaastu shastra, but more modern. There are books and all in English about it and Mrs. Bhandari has done it too. She had made a rockery just where the book tells her to one was Mrs Sachdeva, head of the English department at a local college. She was a squat woman with a hoarse voice and hair pulled tightly back into a severe bun. She was known to have written things that came out in the Sunday supplements of the Tribune.

The other was Mrs Bhandari, a haughty, beautiful woman, wife of D.I.G of police she

had won a beauty contest in college and was now in her early forties (TSS-26). She called herself a social activist and organized charity programmes at the rotary club. Both the women were regular customers at the shop but Ramchand had never attended to them personally before. He said an awed namaste to them. Ramchand took another stack of saris to them. Mrs Gupta quickly pounced on a green silk sari that had an intricate border of dancing peacocks. The two women continued to look through more saris. He had heard a lot of customers mention her, some with admiration, others with malice or envy. But women or women, Ramchand thought.

'Rinaaaa!' She shouted, startling him. 'The *sari- Wala* is here'. When she shouted, you could see the red inside of her mouth and her large, even teeth. Then he said, Namaste', and sat down opposite him (TSS-62). A young woman with permed hair walked in the high heels of her shoes sinking into the soft carpet. She wore blue jeans, a slinky blouse with a purple and blue floral pattern and a black woollen cardigan. Silver bangles jangled at her wrists.

Ramchand looked at both of them. So, these two women were Ravinder Kapoor's wife and daughter. Ramchand had been working at sevak sari house for eleven years now. He had watched innumerable women choose saris. Though women were stranger, alien creatures to him, there was one part of them that, he knew intimately the way they chose saris. charged by Rina's conversation about writing and about 'expressing,' Ramchand resolved to start on the radiant essays. The demure figure of Sudha in the colourful sarees to the bare creatures in the porn book seemed like a very long and difficult journey to Ramchand, but he managed somehow.

Kamla as another protagonist also goes through all the pain and suffering in fixing self-worth in the fiction. Kamla became the symbol of discrimination and abuse in this class division in order to make her own life wealthy and live a peaceful life living a brutal life with her husband Chander, a drunken who ill-treats her and misused her.

At the sari shop, he is exposed to women from wealthy families and is inspired to study English, spending his merger earnings on books. One day one of his colleagues does not come to work and Ramchand is sent to find out why. He goes to the address in a squalid part of the city and finds his colleague's wife in a drunken stupor. This wife was also an orphan but her experiences had scarred her badly and having discovered her husband's liquor, she had become an alcoholic. Kamla is portrayed as a self-adjusting soul even with the possession of 'her 2 frocks' of red and blue colour who never complains. Soon you will also devour me". Her misfortune has begun when she got married her identity is now neglected because of her husband's ill-treatment and beat her up every day after drinking. Kamla is a victim of many emotional, misshapes, whether it is domestic violence, sexual assault, penury, or low social strata. The Indian society which she is a part blindly blames and scolds her as not a good wife. Maybe she has had difficulties or problems, but it is a woman's duty, after all, to take care of her husband and his home first, and later think about herself." Chander did not have much money and had long working hours. He went to the cloth factory where he worked early every morning and came back late at night. Kamla becomes an economical housewife. She'd cook dinner and start to wait for Chander. He'd stagger in, drunk, after midnight sometimes. And then Kamla got pregnant, and in the third month of her pregnancy, Kamla had a miscarriage. Kamla was admitted and discharged from the hospital on the same day.

Kamla stared at his impassive face in horror and disbelief. Outside the law for demanding her husband's wages. The time reaction is catastrophic. The author depicts Kamla as a compromising woman. Kamla wore both the frock by turns-one day the pink and the red and blue checks the next day. She personally liked the red and the blue check better, even though the lace of the pink one always made her feel grand, like all those girls who lived in big houses and went out in cars and bought those chocolates in purple wrappers (TSS -141). Kamla was to do all her chores on her own; her mother washed her brother's clothes and made tea for him but she expected Kamla to wash her own clothes. This situation showcases the real picture of Indian mothers and Indian society. 'Girls must learn household work, and the sooner they started, the better it was (TSS-141). She is drunk, arrested, raped then sexually assaulted by the police using a lathi stick. In a different incident, Chander's wife Kamala threw a sharp object at another of the rich family heads, Ravinder Kapoor. Regarding the protagonist-a sari shop assistant, his eyes paint a miniature picture of 'the other India'. Thus, the story exposes the corrupting influence of wealth and the bad effects of poverty that continue in parts of India today. There is a big gap between expectation and reality. A common man can only expect things to have. Desires are highly affected by the social structure of the economy. An economically weak person can neither get the education to promote himself nor can he get a reputation in society.

CONCLUSION:

The mental torture and the pain which she undergoes in life leads her to take alcohol. Society blames her. Bajwa's presentation of class distinction shows that women were not supportive of their own gender also one woman did not help another woman and made negative comments. The existence of female characters in the novel only shows that they only raise their social status and show their richness rather than fighting for their identity.

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Need to Include 'Photography' Subject in the Curriculum to Help Women Develop their Complete Personalities

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Abstract

Indian Women or girls are suppressed due to its patriarchal culture. Women are always expected to be obedient and follow the norms of the society. There is an urgent need of upliftment of women by providing them more creative and modern subjects. The traditional discipline centric subjects do not give scope for the overall development of students. NEP 2020 aims at Multifaceted development of students personality. For this purpose we need to have a multidisciplinary approach and include new subjects. One of the subjects which is very essential in contemporary times and which boosts creativity and other aspects of personality is 'Photography'. Very often academicians ignore this subject due to lack of awareness and its importance. In the said research paper the researcher, with help from secondary data, has tried to explain the importance of photography in overall development of women and its scope of inclusion in the syllabus under NEP 2020.

Key words: National Education Policy 2020, Women Empowerment, Photography, Creativity and Personality Development

Introduction:

Discussions on socialism and patriarchy, not only was capitalism and its ties to patriarchy the focus of scholarship and discussion. Rather, patriarchy started to be addressed in terms of Indian realities' processes of production and reproduction. These included the family and home; kinship and caste; culture and religion; and the Indian state, whose actions have a ripple effect on all other social structures.

In January 2020, the United Nations Children's Fund published a report revealing that, globally, one in three "adolescent girls from the poorest households has never been to school." The report noted a trend where more resources allocated for public education were spent on students from high-income households rather than on students from low-income households.

When a girl is exposed to these practices from an early age, that can affect her wellbeing and mental health. In patriarchal families and societies, the effects have been observed on

their personalities like Anxiety, Depression, Low self-esteem and fear of society.

To cater to these problems of personality development we need to include multidisciplinary subjects which will help students to grow. The National education policy 2020 gives us scope and opportunity to include these subjects."Photography" is one such subject which is of contemporary importance and has a potential to lead to the overall development of women. NEP 2020 has given emphasis on Multidisciplinary approach and development of Multifaceted development of students. There is enough evidence of secondary data available which is further sighted and discussed in this research paper to develop the insights for the need to include 'Photography' subject in the curriculum to help women develop their complete personalities.

Why "Photography"?:

For better or for worse, digital technology is changing at a lightning pace right now. In the last two decades, we've seen Web 2.0, the smartphone revolution, and the explosion of social media. Each has transformed society at a fundamental level, and the next digital insurgency is on its way as we speak.While the Metaverse hasn't arrived quite yet, the world's tech giants are determined to make it happen, and the headwinds behind it are already making a big impact on youth culture.Indeed, the very way we view ourselves as humans is changing in today's modern world. "We've seen a gradual shift from presenting online as yourself to a new reality where people can present as an avatar. A common everyday example of this is with the use of Emojis, where people can 'become' sharks, cows, or cartoon versions of themselves in a virtual world." Generation Z is becoming more visual than ever. They are reading less and are using visuals and photographs for communication. This trend continues leading to the metaverse. Metaverse is a virtual-reality space in which users can interact with a computer-generated environment and other users. This is the future we are heading for. Hence the young generation especially women has to have perfect knowledge of visuals. Photography helps in the development of visual literacy because almost everyone has access to the camera through their smartphones and they use it for various types of communication. A woman having knowledge of photography can do better communication by developing better visuals. It also leads to the development of creativity and understanding of visual arts.

Secondary data highlighting the importance of photography:

1) **"Methodological aspects of students' creativity development for the subject of "photography" the research paper written by** Tashmukhamedova from Uzbekistan reflects how photography leads to overall personality development in the patriarchal society. The writer is a scientist and a psychologist by the profession and has expressed the need to include photography in the higher education system. Photography involves students in developing photographs for some goals to be achieved. This subjects, unlike other subjects, lead to more experiential learning. Students connect with the environment in a better way. Photography directly helps in enhancing the creativity,thinking ability, Intellectual Ability and further contributing to overall Personality.

2) '**Personal photography, digital technologies and the uses of the visual**" a by Nansy House, a photographer by profession.She talks about the change in the technology of photography and its impact on human life and communication. She argues that photography has become a significant and inevitable part of life. Nansy says that Current developments in digital image-related technologies are changing the publicness, temporality and volume of personal photographic images. She describes personal photography as, in effect, multiple,

overlapping technologies: of memory; relationships; self-representation; and self expression, all of which are changing in the digital environment. She draws on science and technology studies (STS) for help in understanding photography as an on-going practice of assemblage and performance, and the changes in photographic technologies as an opportunity to see technology-in-the-making – the activities by which people are reproducing sociomaterial relations. In this view, photographs have agency as they 'take the relay' across space and time. With digital technology we see shifts in the assemblages of objects, practices and meanings that we call personal photography, some of which may be more welcome than others. In particular, personal photographs may be becoming more public and transitory, less private and durable and more effective as objects of communication than of memory. Nansy has taken more of a philosophical approach based on her experience.

3) A chapter "**Photography in education**" published in a book Cultural Dimensions of Education published by Indira Gandhi National Centre for the Arts (NIC) written by Ravi Chopra.Writer being a professional photographer has given his views about photography and education. Writer says "Photography mirrors reality, an art as well as science; it captures and reproduces reality with accuracy. Its services span the range of human needs, both practical and emotional. It plays a vital role in helping to preserve records of different fields of study, in preserving the cultural heritage, in business, industry, education, medicine, criminology and defense services, coupled with keeping a record of special occasions in day-to-day life." This allows the students to take a closer look at life through the lens of photography.He further adds that students from different social backgrounds and economic status worked together in groups, thus enhancing the feeling of individual and community development. While photographing historic monuments they were linked to their past and developed a desire to conserve these for future generations.

4) **Photography & Change Making** a case study based article by Sri-Kartini Leet talks about how students of photography brought the change by group of students to a community in africa. In the process there was observed a change in the students' personalities because they were involved in meaningful, creative and significant work. The author says "Indeed, throughout the history of photography, particularly in the genre of documentary photography, the camera has been used as a social weapon towards reformist ends. In addition to the direct use of images to create social impact, photography students are encouraged to engage others through their practice; for example, through their work as STEM (Science, Technology, Engineering and Maths) Champions and Ambassadors, empowering them to be creative professionals and changemakers by delivering interactive and participatory learning experiences and offering support to others, as well as continuing an ongoing connection to industry. Staff and students within Photography are constantly seeking new challenges and opportunities to make positive changes to the broader community."

5) Photographic depictions of the self: Gender and age differences in social connectedness **a research paper by Stephanie M. Clancy & Stephen J. Dollinger talks about very different aspects of photography. After introducing the subject of photography, the study of photographs clicked by the students was done. Relative to men, women included more pictures of self-with-others, people smiling, people touching, groups of people, and family in their auto photographic essays. Relative to women, men had more photos of the self-alone and more photos involving physical activity and motor vehicles. Age trends suggested (a) increasing connectedness among women but not among men, and (b) greater transcendence of temporal and material concerns for**

both genders. When taken together with past findings employing more verbal methods, the results provide compelling evidence that women define themselves in more socially connected terms whereas men's self-definitions emphasize the quality of separateness.

All the above stated data clearly support the argument that Photography should be included in the syllabus to bring up a positive change in the personalities of women.

Suggestion for implementation of subject:

1) DSLR Cameras popularly used for photography need not be used, as they are expensive and difficult to handle.

2) Students should be given knowledge of art and composition which they could explore on their smartphones

3) Students should be taught to get optimum quality of image in their available smartphones.

Conclusion:

1) Photography is crucial in the contemporary time as content is becoming more visual and it is going to lead to Metaverse in future. Hence learning photography will indeed help students.

2) Colleges or HEIs should take the benefit of the Multidisciplinary approach of the NEP 2020 and introduce the new subject of Photography to the students.

3) Women has a scope to enhance their personality and overall development by the subject of Photography. It could enhance their creativity and social awareness.

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Banking Habits of Rural Women with Reference to Nagpur District

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Abstract

The present research examines rural women's banking practises, a crucial but sometimes ignored group in the context of financial inclusion and economic development. Women play a significant part in many economic activities in rural areas all over the world, yet they usually face obstacles when trying to obtain official financial services. This study sheds insight on rural women's relationships with financial institutions, savings habits, borrowing tendencies, and attitudes towards digital banking by looking at their financial behaviours, preferences, challenges, and goals.

This study seeks to provide a thorough understanding of the distinctive financial demands and behaviours of rural women in order to guide the development of focused and efficient policies that support their financial inclusion and economic empowerment. The results underline the importance of closing the gender gap in financial access and the opportunity to use digital advances to improve the banking experience for rural women. The conclusions drawn from this study ultimately support more gender equality, sustainable development, and enhanced rural community livelihoods.

Key Words: Banking, Gender, Financial Services, Financial Inclusion

Introduction

Rural women's banking practises represent an essential yet frequently unstudied aspect of financial inclusion and socioeconomic development. Women form the backbone of local economies in rural areas all over the world, making important contributions to business, agriculture, and household welfare. Rural women play important responsibilities, but they also face significant barriers when trying to obtain formal financial services. This study intends to shed light on the complex landscape of rural women's banking practises by revealing their financial habits, preferences, problems, and goals.

The gender pay gap in financial inclusion is a well-documented issue in the discussion

of international development. Women face institutional, cultural, and logistical obstacles that prevent them from accessing financial services, especially those living in rural areas. These obstacles take the form of far-flung financial institutions, complex documentation procedures, and social conventions that limit their financial independence. Because of this, rural women frequently turn to unofficial banking systems, which could not offer them the security, ease, and chances for progress that conventional financial services can.

Rural women play a variety of intricate economic activities, including small-scale trade, agribusiness, and subsistence farming. They provide unquestionable contributions to ensuring food security, generating revenue, and fostering a sense of community. Nevertheless, despite these contributions, many rural contexts' financial institutions frequently ignore their particular requirements, preferences, and financial behaviours. In order to identify patterns that can guide specific interventions and policies, this study launches a thorough investigation of these complexities.

With the potential to close the gender gap in rural banking, digital financial innovations have already started to transform the financial inclusion landscape. Rural women can now receive financial services directly from urban areas thanks to mobile banking, digital wallets, and other technology-enabled services. These advancements do not, however, come without difficulties, such as problems with connectivity, privacy, and digital literacy. Therefore, it is essential to comprehend rural women's attitudes towards and interactions with these digital technologies in order to develop tactics that effectively take advantage of technological improvements.

In light of the foregoing, this study aims to elucidate the subtleties of rural women's banking practises in order to produce insights that can spark positive change. We can help build context-sensitive policies, initiatives, and innovations that economically empower rural women, advance gender equality, and promote sustainable development at the community level by clarifying their financial behaviours, difficulties, and goals. This study emphasises the importance of recognising rural women as change agents and supporters of a more open and egalitarian financial system.

Literature Review :

Access to and use of formal financial services, often known as financial inclusion, has garnered notoriety as a key factor in both economic growth and poverty eradication. But there are still gender inequalities, and women still face particular challenges. Women, particularly those living in rural regions, frequently do not have access to basic financial resources like bank accounts, loans, and insurance, according to studies by Duflo (2012) and Demirgüç-Kunt et al. (2015). These hurdles are gender-specific and include things like restricted mobility, lack of a legal identity, and discriminatory practises.

The economic roles of rural women are intricate and varied, making substantial contributions to local business, food security, and agricultural output. Agarwal (2003) emphasises how crucial women's contributions to subsistence farming are to the prosperity of the household. Adding to this, Quisumbing et al. (2013) highlight the contributions of rural women to various livelihood strategies that include crop production, animal rearing, and non-agricultural pursuits.

Despite the fact that saving is essential to financial security, rural women frequently rely

on unofficial systems like savings groups, rotating savings and credit associations (ROSCAs), and community-based savings programmes. In rural settings, where they help women to pool resources, develop social capital, and deal with financial shocks, Karlan et al. (2016) highlight the value of these informal arrangements.

For rural women to be able to make wise financial decisions, financial literacy is essential. The effects of financial education initiatives on women's saving habits and financial literacy are examined by Heath and Mobarak (2015). Kumar and Goyal (2017) highlight the beneficial connection between financial literacy and for rural women to be able to make wise financial decisions, financial literacy is essential. The effects of financial education initiatives on women's saving habits and financial literacy are examined by Heath and Mobarak (2015). The beneficial connection between financial literacy and women's economic empowerment is emphasised by Kumar and Goyal (2017).

Rural women's financial behaviours are highly influenced by social dynamics and cultural norms. Mahmud et al. (2016) examine how patriarchy and societal norms affect women's ability to make decisions and have control over financial resources. Chant (2006) investigates how age, class, and gender interact in rural women's economic activities.

Methodology

Objectives of The Study:

a) To know the banking habits among rural women of Nagpur District.
b) To know the factors influencing the women to open banks accounts.

Research Design

Mixed-methods research design is used in the study, combining quantitative and qualitative techniques. This strategy enables a thorough investigation of rural women's banking practises, collecting both statistical trends and in-depth insights.

Sampling Methods: A representative sample of rural women from various locations is chosen using a stratified random sampling technique. Geographical location is used to define the strata, ensuring a diverse cross-section of rural areas.

Significance of the Study:

The research methodology emphasizes the comprehensive nature of the study, enabling a holistic understanding of the banking habits of rural women. By employing a mixed-methods approach, the study aims to provide nuanced insights that can inform policy recommendations, interventions, and innovations aimed at improving financial inclusion for rural women.

Data Analysis and Interpretation:

Table 1 : **Summery of the Survey**			
Particulars	Percentage of Women	Particulars	Percentage of Women
Introduction to Bank		**No of Years**	
Parents/ Spouse	44.86	Less Than 2 years	25.95
Nabours	36.22	2-3 Years	13.51
Others	18.92	3-5 Years	20.00
		5 Years and Above	40.54

Table 1 : Summery of the Survey			
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Others	18.92	3-5 Years	20.00
		5 Years and Above	40.54
Motivation to Open Bank Account		**Facility Used**	
Friends/ Family	54.59	ATM	Yes No
Savings	71.35	Credit/Debit Card	8.11 91.89
Convenience	56.76	Locker	9.73 90.27
Security	54.59	Cheque	2.16 97.84
E-Payments	41.08	UPI	26.22 73.78
Type of Banks		**Location**	
Public Sector	70.81	City/ District	63.32
Private Sector	10.81	Town/ Tahesil Place	35.68
Co-operative	18.38	Village	11.98
Type of Account		**Frequency of Visit**	
Saving/ Jan Dhan	93.43	Twice a Week	12.97
Term Deposit	5.41	Weekly Once	10.27
Recurring Deposit	2.16	Not Frequently	60.88
Nature of Account		**Satisfaction Level**	Yes No
Individual Account		Service	94.05 5.95
Joint Account		Banking Hours	86.49 13.51
Business Account		Help Desk	88.00 12.00
Source: Primary Data			

found to be high. The frequency of visiting to the banks is considerably low. The reason may be the distance of the bank from the villages as well as availability of number of branches of the banks in rural areas. Due to the recent increase of accessibility of the smart phone and cash less India mission of the government, the women started preferring to make payments through UPI.

Conclusion:

This study explores the banking practises of rural women, giving light on their financial behaviours, difficulties, and goals within the broader context of financial inclusion and gender equality. We have learned important new information using a mixed-methods research strategy that helps us better understand the complex aspects affecting how rural women interact with formal and informal financial services.

The results of the study show a complex environment shaped by a wide range of challenges and opportunities. Women continue to face gender-specific obstacles when trying to access formal financial institutions, despite their invaluable contributions to rural economies. They frequently find it difficult to completely participate with banking services due to factors like physical distance, a lack of documentation, and cultural conventions. The report also emphasises rural women's resiliency and adaptability as they make use of unofficial financial systems and embrace technological advancements to get around these challenges.

The importance of using digital financial services as a possible change agent emerges as a key theme. Bypassing geographical restrictions and conventional constraints, mobile banking platforms give rural women the ease of banking at their fingertips. The success of these digital solutions, however, depends on tackling problems with connectivity, data security, and digital literacy to make sure that everyone can benefit from them.

The ramifications of this study go beyond scholarly investigation. These insights can be used by decision-makers in government policy, financial institutions, and aid agencies to create specialised interventions that economically strengthen rural women and advance gender equality. Financial goods and services can be developed to resonate with rural women's needs and behaviours by taking these factors into account. This would promote a more inclusive financial environment.

This study contributes to the continuing international conversation on social advancement and sustainable development in a broader perspective. In order to strengthen economic stability, improve lives, and create more just societies, we must increase financial inclusion for rural women. The study emphasises the significance of valuing rural women as change agents and the necessity of forming alliances to guarantee that financial services are both accessible and transformational.

It is clear that, as we move towards a more inclusive future, understanding rural women's banking practises is not only important for academic research but also for the process of maximising the potential of every person, regardless of their location or gender. This report urges us to work together to remove obstacles, seize opportunities, and give rural women access to full participation in the economic systems that influence their lives and their communities as a step towards that goal.

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Role of Indian Women Architects and Interior Designers for Development in India: A Review

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Abstract

This review article explores the significant contributions of Indian women architects in shaping the modern development of India. The role of women architects in architecture and urban planning is pivotal, as they bring unique perspectives and innovative approaches to design. Through an examination of key projects, challenges, and societal impacts, this article underscores with examples the crucial role that Indian women architects have played in enhancing the built environment of the nation. Indian women architects have contributed significantly to the field by designing sustainable, eco-friendly buildings that incorporate traditional Indian architecture with modern techniques. They have also been involved in community-based projects that focus on the needs of the local population, such as designing low-cost housing and schools. Several women-led architecture firms have emerged in recent years, and these firms have been instrumental in promoting gender equality in the profession. These firms have also been involved in mentoring and supporting young women architects, providing them with the necessary skills and opportunities to succeed in the field. There are many examples of Indian female architects who have played a significant role and contribution in improving the standards of architectural practice in India.

Key words: Women architects, Challenges, traditional Indian architecture, mentoring, significant role, architectural practice.

Aim and Objective of the study

1. To examine the present trend of participation of women in architecture and interiors.
2. To study the present trend of participation of women in architecture practices.
3. To analyses the various important architectural work designed by legendary women architects in India.
4. To inspire and help the upcoming generation of architectural and interior designer students to adapt the designing and working styles of these legendary women architects in India which will be helpful for their academics and professional career.

Research Methodology

1. The present article deals to study the contribution done by women architects and interior designers in the field of architecture in the modern India.

2. Therefore, in this context the Descriptive research methodology adopted to analyze the architectural and interior work designed and executed by three legendary women architects in India.

Introduction

As we all know, there are various definitions of architecture stated by many architects and academicians. We can define architecture as 'The Art and Science of designing and constructing buildings .Another way we can define the architecture as 'The style or method of building characteristic of people, place or time '.

"Architecture is a process driven team of Architects and Interior designers in India which women can deal each project with small interdisciplinary teams having the client as a design partner" (by Pravin Kumar Gupta). The architectural landscape in India has witnessed a transformative evolution over the decades, with women architects playing a critical role in shaping its trajectory. Traditionally underrepresented in the field, women architects have overcome challenges and biases to make substantial contributions to the built environment. This article aims to shed light on their impact on modern India's development, highlighting their architectural achievements, challenges faced, and the broader societal implications.

3. Through empirical research strategy various aspects of architectural designs are collected through the documents, photos from internet a, published and unpublished sources

Challenges faced by Indian Women Architects

1. Gender Bias and Stereotypes: One of the most significant challenges faced by Indian women architects is gender bias. Stereotypes about women's abilities in technical fields persist, leading to unequal opportunities and recognition. This bias can impact their career advancement and project assignments.

2. Work-Life Balance: Balancing the demands of a demanding profession with family responsibilities remains a considerable challenge. The architecture field's long hours and demanding deadlines often clash with traditional expectations of women's roles in Indian society.

3. Unequal Opportunities: Indian women architects often face limited access to prestigious projects, leadership roles, and promotions. This unequal distribution of opportunities can hinder their professional growth and impact their portfolio development.

4. Limited Networking and Mentorship: Networking and mentorship play a crucial role in career advancement. However, women architects may have fewer opportunities to network and find mentors due to the male-dominated nature of the field.

5. Workplace Discrimination: Discrimination in the workplace can take various forms, including unequal pay, exclusion from decision-making processes, and being marginalized in project teams. Such experiences can lead to a hostile work environment and demoralization. 6. Lack of Representation: The scarcity of female architects in prominent positions and design firms makes it challenging for aspiring women

architects to find role models and envision their career trajectories.

6. Limited Access to Education and Training: In some cases, women architects may face barriers to accessing quality education and training, which are essential for career development and staying updated with industry trends.

The architectural field has long been dominated by men, but Indian women architects are gradually breaking barriers and making their mark. Despite their growing presence, they continue to face numerous challenges that hinder their progress and limit their full potential.

The role of Indian women in improving architectural practice in India

It has been significant in recent times. Historically, women in India have faced several challenges in pursuing careers in the field of architecture, such as gender bias, cultural norms, and lack of opportunities. However, with the changing times, women have started to make their mark in the profession and have been actively involved in the development of the architectural landscape of the country. Indian women architects have contributed significantly to the field by designing sustainable, eco-friendly buildings that incorporate traditional Indian architecture with modern techniques. They have also been involved in community-based projects that focus on the needs of the local population, such as designing low-cost housing and schools. Several women-led architecture firms have emerged in recent years, and these firms have been instrumental in promoting gender equality in the profession. These firms have also been involved in mentoring and supporting young women architects, providing them with the necessary skills and opportunities to succeed in the field.

Furthermore, women architects have also been actively involved in research and academia, contributing to the development of architectural theory and practice. There existed a women architect's forum that had tried to look into changing perceptions. They also undertook some preliminary research to find out about the current status of women architects, as the latter would either drop out or get married and stop practicing. There is a big change now as we can see more women in the profession, at least in the metros and big cities - much more than the 90s and the earlier part of the century.

Results/ Discussion:

Indian women architects have overcome numerous challenges to become significant contributors to the country's architectural landscape. Their unique perspectives, innovative designs, and determination have led to remarkable results and positive impacts on India's growth and development.

A) Architectural Innovations and Impact

1. Sustainable Design and Environmental Sensitivity: Indian women architects have played a pivotal role in promoting sustainable design practices. Their emphasis on eco-friendly materials, energy efficiency, and green spaces has contributed to environmentally responsible urban development. This approach aligns with India's goals of sustainable growth and reducing its carbon footprint.

2. Cultural Preservation and Modernization: Balancing the preservation of India's rich cultural heritage with the demands of modernization is a challenge. Women architects have excelled in creating designs that honour traditional aesthetics while incorporating contemporary functionality. This approach helps maintain cultural identity amidst

urban development.

3. Inclusive Architecture and Accessibility: Indian women architects have been champions of inclusive architecture, ensuring that public spaces and buildings are accessible to all, regardless of physical abilities. Their designs have had a positive impact on creating more inclusive communities and public infrastructure

B) Role in Urban Planning

· Creating Liveable Cities: Indian cities face the challenges of overcrowding, inadequate infrastructure, and pollution. Women architects have contributed to urban planning solutions that prioritize residents' well-being, emphasizing walkability, green spaces, and efficient transportation systems.

· Addressing Affordable Housing: The issue of affordable housing is a pressing concern in India. Women architects have been at the forefront of designing innovative housing solutions that cater to different income groups, ensuring decent living conditions for all.

C) Professional Growth and Breaking Stereotypes

1. Rising to Prominence: Indian women architects have shattered glass ceilings and risen to prominent positions in architectural firms and academia. Their success challenges traditional gender roles and inspires the next generation of women to pursue careers in architecture.

2. Fostering Mentorship and Networking: Several women architects have taken the initiative to mentor aspiring architects, both male and female, and provide platforms for networking and skill development. These efforts contribute to a more supportive and collaborative architectural community.

E) Notable Indian female architects contribution in architectural practice:

1. **Ar. Brinda Somaya**— Ar.Brinda Somaya is an architect and urban conservationist. Upon completion of her Bachelor of Architecture from Mumbai University and her Master of Arts from Smith College in Northampton, MA, U.S.A. She started her firm Somaya and Kalappa Consultants (SNK) in 1978 in Mumbai, India, which is one of the leading architectural firms in India. She has been involved in several projects that promote sustainable architecture, including the restoration of heritage buildings and the design of eco-friendly buildings. Her philosophy: 'the Architect's role is that of guardian – hers is the conscience of the built and un-built environment.' This belief underlines her work that spans large corporate, industrial and institutional campuses and extends to public spaces, which she has rebuilt and sometimes reinvented as pavements, parks and plazas.

    In 2014, the Indian Institute of Architects awarded her the Baburao Mhatre Gold Medal for Lifetime Achievement

2. **Ar.Chitra Vishwanath** - She is currently the Managing Director and Principal Architect of BIOME Environment Solution. Her approach to developing architectural ideas has placed an active and passive emphasis on indigenous natural resources.

3. **Ar.Sonali Bhagvati** - Architect & Interiors India magazine named her one of the Top 100 Contemporary Indian Architects. She has been involved in the reorganisation of Delhi's building bye-laws on behalf of DUAC. She is a part of the SUO MOTU city

initiatives that DUAC has taken on. She was a member of the Delhi Conservation Society and led heritage walks in the Kashmere Gate neighbourhood

4. Ar.Revathi Kamath —The architect known for ecologically and socially sustainable architecture leaves behind a legacy of the works that brought craft skills from India into the architectural expression. Revathi Kamath, who passed away on July 21, 2020, was a ground-breaking Indian architect in the field of sustainability and mud architecture, with her revolutionary ideas and design works

Conclusion

Indian women architects have proven their skills and capabilities, despite facing numerous challenges. Many female architects around the world are compelled to leave the field after higher education due to social, cultural, educational, and professional considerations, in addition to personal experiences. By addressing gender biases, promoting equitable opportunities, and providing supportive environments, the architectural industry can harness the potential of these talented professionals, leading to a more diverse and dynamic built environment in Modern India. The contributions of Indian women architects to the development of modern India cannot be overstated. Their designs have left an indelible mark on the country's architectural landscape, promoting innovation, sustainability, and inclusivity. As the field continues to evolve, it is essential to recognize and support the valuable contributions of women architects, thereby fostering a more equitable and vibrant architectural community. To inspire and help the upcoming generation of architectural and interior designer students to adapt the designing and working styles of these legendary women architects in India which will be helpful for their academics and professional career.

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Path Analysis for Women Empowerment through Self Help Groups

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Abstract:

The concept of SHG's started by Prof. Yunus in Chittagong district of Bangladesh in 1976. This study deals with the understanding of role of Self Help Groups (SHG) in Socio-economic development of rural women of Karnataka state, particularly Dharwad district. The empowerment of women is important for the development and growth of the developing country. For that purpose 2001 year was declared as the "Year of women Empowerment" The paper specifically focuses on the Political Changes of the SHG members.

The path analysis constructed with the help of ten independent variables. For this purpose, the data have been collected from Dharwad district, Karnataka state. These data have been used in the model. We observed that four variables are found to be statistically significant on political changes of SHG members.

Keyword: Microfinance, Self Help Group, Regression models, Path analysis

Introduction:

Self-Help Group is a group of people from the same socio-economic background up to 20 members. These groups are promoted by Government agencies or NGOs with the aim of solving the common problems of group members either financial or social through mutual help..SHG movement had a greater vision of empowerment of rural women for overall human development. This movement developed thrift as a habit among the rural poor women and paved the way for decision making power for women in the family. It has also created greater awareness among the women groups about socio-economic and political conditions prevailing in and around their areas.

Self Help Group (SHG) has been considering one of the important tools for poverty alleviation and employment generation in the rural areas. In this background, this paper attempts to show the process of formation of Self Help Groups and to assess the performance of SHGs in terms of employment generation. In addition to this, the paper also tries to study the performance of Self Help Groups in Poverty alleviation in Dharwad taluka from Dharwad District, Karnataka. Primary data is consider for the study. The findings of the study are

clearly shows that SHGs are the effective tools for poverty alleviation and employment generation.

Path Analysis: The values of the regression coefficients of the variables get affected with the change of unit of measurement of the variable(s). In order to understand the true relation between the dependent and independent variables it becomes necessary to have regression coefficients independent of the unit of measurement of the variables. This is achieved by both the dependent and the independent variables being standardized as: $Z=(X-m)/s$ with m and s being the mean and the standard deviation of the variable X. It is evident that the standardized variable Z has mean zero (0) and standard deviation (1) (Garrett, 1981. PP.313). with the standardized variables, the regression coefficients will be having the same values as that of the corresponding correlation coefficients. The regression coefficients are directional in the sense that they indicate the direction of the direction in the form of independent variable as the cause of the corresponding dependent variable. Thus, the regression coefficients in the regression models of the standardized variables have come to be named path (directional) coefficients, with the path (direction) being from an independent variable towards the corresponding dependent variable. Hence path analysis considered here.

From the above narration it is evident that a variable can have only direct effect, only indirect effect and both direct and indirect effects on a dependent variable or variables.

In this study, we have studied performance of SHG members with path analysis. The political changes of SHG members are taken as dependent variable, say Y. On the other hand ten independent socio-demographic variables were taken to assess the political changes of SHG members such as;

i. Age (in years) (X_1), ii. Religion (X_2), iii .Educational Qualification (X_3), iv. Marital Status (X_4), v. Nature of Family (X_5) , vi. Number of Children (X_6), vii .Members Income (X_7) viii Family Income (X_8), ix. Number of Participation in the Meeting (X_9) x. Training Attended (X_{10}).

Methodology: In this study 300 samples(SHG members are taken into consideration) to collect from the Dharwad district. The survey has conducted over one year period and collected information using multistage cluster sampling.

The appearance of women entrepreneurs has great importance or else it will be amounting to neglecting 50 per cent of the entrepreneurial ability of the country. Therefore, it would be worthwhile to reflect on the potentialities of SHGs in bringing such structural transformation. The study is an attempt to provide a the effectiveness of direct and indirect variables on empowerment, taking place through SHGs in the Dharwad of Karnatak state.

Objectives Of The Study:

1.   To identify direct and indirect effect of different variables on Political changes of SHG members of SHG members.

HYPOTHESIS : There is no significant direct and indirect effect of age, religion, educational qualifications, marital status, nature of family, child size, members income, family income, no of participation and training taken on political changes of SHG members.

To achieve this, the path procedure was applied and the results are presented in the table.

ANALYSIS OF DATA: To achieve this, the path procedure was applied and the results

are presented in the following table.

Independent variables	Direct effect	Indirect effect through				
		X6	X7	X8	X9	X10
Members income (X6)	0.8199*	-	0.2788*	0.2520*	-0.0548	-0.2281*
Family income (X7)	1.0068	1.5922	-	-1.3851	0.2834	1.4467
No of participation(X8)	0.2941	0.0829	-0.0798	-	0.0184	-0.0435
Training taken (X9)	0.0297	-0.0042	0.0038	0.0043	-	-0.0007
Educational qualifications (X10)	0.1597	-0.0127	0.0141	-0.0074	-0.0005	-
Age (X1)	-	-0.4181*	-0.3256*	0.3145*	-0.0639*	-0.5292*
Religion (X2)	-	-0.0856*	-0.0121*	-0.0402	-0.0088	0.1207
Marital status (X3)	-	-0.1997*	-0.1524	0.1952*	0.0600	-0.1606
Nature of family (X4)	-	-0.0433	-0.0864*	0.0435	-0.0011	-0.1909
Child size (X5)	-	-0.0274	-0.0092	0.0077	0.0059	0.2271*

*$p < 0.05$

From the results of the above table it is seen that,

- The direct effect of members income (X6) is found to be positive and significant on political changes at 5% level of significance. It means that, the members income (X6) have significant direct effect on political changes.
- The indirect effect of members income (X6) through family income (X7), no of participation(X8) and educational qualifications (X10) of SHG members on political changes is found to significant at 5% level of significance.
- The indirect effect of age (X1) through members income (X6), family income (X7), no of participation(X8), training taken (X9) and educational qualifications (X10) of SHG members on political changes is found to significant at 5% level of significance.
- The indirect effect of religion (X2) through members income (X6) and family income (X7) of SHG members on political changes is found to significant at 5% level of significance.
- The indirect effect of marital status (X3) through members income (X6) and no of participation(X8) of SHG members on political changes is found to significant at 5% level of significance.
- The indirect effect of nature of family (X4) through family income (X7) of SHG members on political changes is found to significant at 5% level of significance.
- The indirect effect of child size (X5) through educational qualifications (X10) of SHG members on political changes is found to significant at 5% level of significance.

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Evaluating the Status of the Empowerment of Women in Rural India Today

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Abstract

Empowerment can be described as "extending ability," enabling capacity." Despite making up half of the population, women have little influence over how much money they make. Most women are restricted to a small group of females, and they must demonstrate their competence in other socioeconomic fields and numerous other knowledge-based fields as well. The achievement of gender equality and sustainable development in rural India depends on the empowerment of women. It entails giving women access to economic possibilities, healthcare, education, and the means of making decisions that will affect their own life. The advancement of women in various areas depends on initiatives like fostering self-help organisations, vocational training, and awareness campaigns.

Key words: Education, Employment, Women, Rural ,Gender .

Introduction

In India, women have considerable effects on the economy, politics, culture, and education. Women in rural areas play a significant role in agricultural productivity, food security, climate activism, business, and civic engagement. However, there are still difficulties like gender inequality, restricted educational opportunities in some areas, and problems with women's safety and empowerment. There are continuing initiatives to solve these issues and advance gender equality in the nation.

Rural women are 'New India's' torchbearers for social, economic, and environmental change. The majority of rural women in the country work in agriculture. A paradigm change towards economic prosperity could be achieved by empowering and mainstreaming rural women in agriculture. Additionally, it will reduce hunger and poverty while improving food and nutrition security. It is a win-win method for reaching the Sustainable Development Goals by 2030.

Changes are underlined in India with a focus on enabling socioeconomic and health security for women and their whole development. Since independence, the government has introduced a number of iconic initiatives and programmes aimed to improve the status of rural women in

society by giving them employment opportunities.

Objectives

1. Fostering an atmosphere that would allow women to achieve to their full potential through sound economic and social policies

2. Equal opportunity for women to participate in and make decisions in the social, political, and economic life of the country

3. Changing societal attitudes and community practices by active participation and involvement of both men and women.

The difficulties women in rural India deal with

1. Inability to gain access to education: There is a literacy gap between rural men and women in India. The family has an unfavourable outlook on the girl's education. Additionally, schools don't have any bathrooms specifically for girls.

2. Disparities in gender: In many Indian villages, notably in the states of Rajasthan, Haryana, and Uttar Pradesh, discrimination based on gender is pervasive. Because of India's predominant patriarchal society, gender discrimination involves giving men a greater position. Women are restricted within their homes and prohibited from engaging in any activities, such as voting, having a voice in discussions, or attending important festivals because of gender discrimination.

3. Early marriage: Despite the fact that child marriage is entirely prohibited by Indian law, the reality is very different. Nearly 47% of Indian women get married before turning 18 according to the National Statistical Organisation. Due to widespread illiteracy and women's ignorance, this issue is worse in rural areas.

4. Inadequate sanitation: Today, it is difficult for women in rural India to access even the most basic sanitary services. They are both the victims of open defecation and the illnesses that are brought on by it. In some cases, women are not even allowed to use the government-built public restrooms.

5. The practise of Dowry: Due to their perception as a financial burden on their parents, women are accorded a lower status. The widespread practise of dowry in India's rural areas is primarily to blame for this. There is no denying the existence of dowry as a practise in urban and semi-urban areas, but women there are educated and aware enough to address the problem, unlike rural Indian women who are not.

6. Domestic abuse: In certain cases, the way that women are treated in rural India makes them daily targets of domestic abuse. A spouse's alcoholism might occasionally make things worse. She is treated like a slave and is unable to criticise her husband or her in-laws because of her upbringing.

Ways to improve women's condition in Rural areas

·   Give women decision-making positions and positions of leadership: Promoting women to decision-making positions and leadership roles is essential for fostering diversity, inclusivity, and innovation within organizations. By valuing their perspectives and expertise, companies can benefit from a wider range of ideas, improve their overall performance, and set an example for gender equality in various industries and sectors.

·   Greater Employment Prospects for Women: To enhance employment prospects for women,

it's crucial to address gender biases, promote equal opportunities, and provide targeted skills training. Creating supportive workplace policies such as flexible work arrangements and promoting women to leadership positions can contribute to a more inclusive and diverse workforce, ultimately leading to improved career opportunities for women.

· Invest psychologically and economically in the business ideas of women.

Investing in the business ideas of women not only benefits them individually but also contributes to economic growth and gender equality. Providing financial support, mentorship, and resources can empower women entrepreneurs to bring their innovative ideas to fruition and create successful businesses. This can lead to a more diverse and thriving business landscape.

· Combating Unpaid Labour by Taking Action: Combating unpaid labour requires raising awareness, advocating for fair labour practices, and implementing policies that protect workers' rights and ensure proper compensation for their efforts. It's important to engage with organizations, lawmakers, and communities to create change and address this issue effectively.

· Using digitization to Empower Women: In terms of technical development and rural digitalization, it's thought that new technology might not promote female emancipation and might even exacerbate gender polarisation and the rich-poor divide.

Aiming for the Millennium Development Goals by 2030

Global Gender Gap Index Report 2020 shows that India's performance increased from 0.665 in 2018 to 0.668 in 2020. The Sustainable Development Goals of the United Nations may be achieved with the help of initiatives aimed at mainstreaming women's participation in economic activities. Women's participation in the agricultural industry will be encouraged via the promotion of gender equality and access to government projects and schemes. As the economy of the nation grows, this will encourage the reduction of hunger and extreme poverty.

Conclusion

The development is primarily influenced by rural women. The transformational economic, environmental, and social transformations necessary for sustainable development are facilitated by their success. In the New India, rural women play a significant role in the expansion of the agricultural industry. The production of agriculture would increase, and a more powerful nation will be created, if rural women are recognised and mainstreamed through guaranteed access to resources, technology, education, health facilities, ownership rights, and skill development.

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Gender Budgeting:- An Essential Step for Women Empowerment

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Abstract

"**There is no occasion for women to consider themselves subordinate or inferior to men. Woman is the companion of man, gifted with equal mental capacity. If by strength is meant moral power, then woman is immeasurably man's superior. If nonviolence is the law of our being, the future is with women**" said by Mahatma Gandhi.

But unfortunately still today this thought is not accepted by the male dominated society in India. Changing mind set of the society is not one day dream for that special effort has to be taken not only by the government but also the entire society including male as well as females. In this process woman empowerment is the necessary step.

Women Empowerment has become the significant steps taken by almost all countries around the world, for this 'N' number of initiatives have been under taken at both national and international level. It is accepted by many social and economic thinkers that without balanced status between male and female real development will not become reachable any nation. However it has been observed in many developing countries have gender discrimination is still practicing and to bridge this gap gender budgeting is the essential footstep. Australia is the first country undertaken the initiative of the gender budgeting for promoting gender equality which will able to make the women economically politically as well as socially empowered.

Gender budgeting is becoming increasingly important and necessary in the contemporary Indian setting, where women were traditionally isolated, underestimated, and marginalized. Women and girls in India are being excluded from the opportunity to share in the benefits of growth and development, which would harm the country's long-term prospects because the socio-economic advancement of women is most crucial aspect of the sustainable development.

As a result, a nation that desires to achieve such sustainable development cannot afford to underutilize its female human resources, which account for 48.43 per cent of the entire human resource pool. Present paper is the modest attempt to analyse the effectiveness of

Gender Budgeting as an essential step for women empowerment.

Key Words : Gender budgeting, Economic Empowerment, Real Development, Women Empowerment.

Introduction

Women Empowerment has become the significant steps taken by almost all countries around the world, for this 'N' number of initiatives have been under taken at both national and international level. It is accepted by many social and economic thinkers that without balanced status between male and female real development will not become reachable any nation. However it has been observed in many developing countries have gender discrimination is still practicing and to bridge this gap gender budgeting is the essential footstep. Women's empowerment is the route where the women able to control their lives and capable to make their self-decisions about health and well-being, it make them capable to contribute entirely in the economic and political process of the nation. On a macro level it can help the nation to attained economic growth and development along with greater gender equality.

However there are many challenges in the path of the successive achievement of the women empowerment.

· **Discrimination**
· **No opportunities to access the education and employment:**
· **Gender-based violence Poverty**
· **Inequalities between urban and rural areas.**

Over the last two decades, women's empowerment has been progressively accepted as a decisive factor for any nation's holistic and sustainable development. Various policies and programs across the world have been initiated with the aim to bring social, economic and political equity progress and wider access to basic livelihood needs.

Better utilisation of the resources (i.e. active provision and allocation of resources) especially if they are scare, is the pre-requisite of the development. Obviously this will be possible by the concrete budget, where the resources are allocated according to their priority, however many times it has been observed that political influence create under- utilisation of such resources. In spite of that, though the various gender inequality measures adopted by the government it has been shown that the urban parts of the nation is economically and socially in much better position than their rural counterpart,where the rural women do not have any social and political representation on the micro as well as macro level. Under such situation, budget is consider as the most essential step to narrow down this gender discrimination gap especially in the education, health and agriculture sector. To overcome such challenges strong and concrete steps has to be taken by the government on the world level,

Government Budget is an important instrument that governments have at their removal to help promote gender equality and close gender gaps. It helps to operationalize fiscal policies that promote gender equality, which help to examine the impact of government policies on gender – and effort on more informed decisions. However the success of government policies and Gender budget impact depends on many factors including political support for gender

equality, the consistency of Gender budget reforms as well as the country's cultural attitudes and social norms.

In the year 1984 the first gender budgeting initiative was undertaken in Australia on gender relations, by considering that budgets are an essential instrument for encouraging gender equality which will able to make the women economically politically as well as socially empowered followed by the countries like Philipines in 1989, South Africa in 1995,Tanzania in 1997, Uganda in 1999, South Korea in 2009, UK in 2003.

A significant instrument for women empowerment, gender budgeting is also widely recognized as a powerful tool in this regard. Indian introduced gender Budget in the year 2005-06, where the union budget included a distinct declaration on the gender sensitivity of financial allocations in ten demands for Grants,

Objectives:-

·   To Study how the gender budgeting as an effective step for narrowing gender inequality gaps.
·   To analyse the general budget from a gender perspective.
·   To find out who benefits from budgetary decisions and who does not?
·   To analyse existing policies, programmes, and the involvement of support agencies in promoting women's empowerment.
·   To develop initial step for a gender-equal restructuring of the (National) Budget.

Methodology

The present study is based on secondary data. The required data has been taken from various published Articles and from the Government of India's gender budgeting statements and the Ministry of Women and Child Development's annual publications. This study has been conducted within a short time frame. Thus the scope of the study is limited. Since secondary sources of data were relied upon it was difficult to maintain uniformity in sample size for comparative analyses of various aspects related to women empowerment.

What is Gender Budgeting ?

Gender Budgeting is a platform which inculcate gender in main path of the budgetary process where the revenues and expenditures allocate in such a manner that promote gender equality. It is also consider as the way which translate gender commitments into budgetary commitment.

India is fundamentally patriarchal; it is only through the empowerment of women that overall human development will be possible. Women currently lag far behind their male counterparts in terms of education, health, earnings, and decision- making at both the household and administrative levels. According to the Global Gender Gap Index, India was rated 114th out of 142 nations in 2015. India's ranking on the Global Gender Gap Index continues to decline, with the country dropping from 108th position in 2019 to 112th position among 153 countries in 2020 and further to 140th position among 156 nations in 2021. Women and girls in India are being denied the opportunity to share in the benefits of growth and development, which would harm the country's long-term prospects because the socio-economic advancement of women is critical to the country's long-term development. As a result, a nation that aspires to achieve developed status and achieve sustainable development

cannot afford to underutilize its female human resources, which account for 48.43 per cent of the entire human resource pool. Because of this, expanding opportunities for women can play an important role in the achievement of sustainable development goals in general and goal number 5 in particular (UN Women, 2012).

For the first time, the union budget for 2005- 06 included a distinct declaration on the gender sensitivity of financial allocations in ten demands for Grants, which was included in the previous year's budget. In every fiscal year since 2005-06, the Expenditure Division of the Ministry of Finance has issued a note on Gender Budgeting as a part of the Budget Circular, which is then compiled and included in the Expenditure Budget Document in the form of Statement 20.

Gender budget in India classified into two separate documents, Part A consist women-Specific schemes with a 100 per cent allocation for women, while part B consist Pro-Women schemes with at least a 30 per cent allocation for women. Both the Schemes are spread across a broader spectrum as they address women's needs for shelter, security, well-being, legal aid, justice, information, maternal health, food, and nutrition, as well as their need for economic sustenance through skill development education, access to credit, and marketing. etc. In light of this, the article examined the pattern and quantity of budgetary allocations for schemes/programs that disproportionately benefit women in India's gender budgeting statements from 2005-06 to 2020-21, as reported in the gender budgeting statements of the country.

During the period 2008-09 to 2020-21, the overall Gender Budget stayed below 1 per cent of gross domestic product of Indian economy and less than 5 per cent of total expenditure, Even the in the period 2008-09 to 2019-20, actual or revised expenditure on initiatives specifically for women was lower than the budgeted projections in every year except 2008, indicate that there is insufficiency of the funding for such schemes.

No doubt in recent years, the scope of gender budgeting has expanded. in 2005-06, total allocation of funds was Rs. 24,032 crores which expand to 56857.61crores in the year 2009-10,to 143461.72crores in the year 2020-21.,excepts few years, the magnitude of the allocation of funding in gender budgeting showed that the proportion was more than double. There are various women specific schemes were channelized under the gender budgeting like Beti Bachao Beti Padhao, IGMSY (Indira Gandhi Matritva Sahyog Yojana), Hostel for Working Women, Nirbhaya Fund, STEP(Support to Training & Employment Programme for Women), National Commission for Women, Swadhar. ICDS (Integrated Child Development Services)

Conclusion

Gender budgeting is a formal approach to revealing any gender specific disorders in budgetary policy and to reforming gender equality in National budget is the basic aim. Such step definitely help to empowering women as it support their representative capacities and it will be their best indicator of completion of their specific needs, and rights to health care, education and employment etc .No doubt. In India, gender budgeting has drawn momentous attention from policy makers. but much more needs to be done. There are few areas like Policies to promote women into leadership positions,Inter connection of development of infrastructure and scope for the women participation in education health and employment are untouched.

It has been observed that government action alone cannot succeed in achieving gender equality, especially if countries have strong cultural and social barriers which reinforce inequality. Shifting cultural views and perceptions of women's role in society, can be as influential as government actions in either promoting or blocking gender equality, therefore formal and informal mechanisms are interconnected and can work together to promote gender equality.

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Women Empowerment in India: A Study on Educational, Social and Economical Status

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Abstract:

The empowerment of women has become of the most important concerns of 21st century. Because the Word Empowerment of women is still an illusion. This paper attempts to analyze the social and economical status of Women Empowerment in India and highlights the Issues and Challenges of Women Empowerment. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. Empowerment of women leads to the socio-economic development of the society and bringing women into the mainstream. A few numbers of women have been able to establish their potentialities. Therefore, each and every should be careful to promote the women statuses. The women will be self conscious socially, politically and economically by education. Overall this study shows that by women empowerment Indian society is developed and changing in the 21st century. Women empowerment, this can only be achieved if from the very basic we nurture our children without any gender bias during their developmental stage by providing appropriate training, education, awareness, building self–confidence to women and girls, also

providing them free region to expand their choices, strengthen their voices and transforming power to claim their true right in the society, community and in their own lives.

Keywords: Women Empowerment, Women's Education, Status, Social, Economical

Introduction:

Women empowerment is the process of empowering women. In the 21st century, the world is enthusiastically progressing and taking up the women partake in uplifting the society and economy of the world. Women empowerment is the key to strengthen their participation in the decision- making which is the most important key to socio- economic development. The word empowerment can be defined in various ways; empowerment means accepting and including the people who are not empowering, make them empowering in various fields, outside in decision-making process into it. Women empowerment is one of the most important concepts for overall development of the nation. Empowerment of women would mean encouraging women to be self reliant, economically independent, have positive self esteem,

generate confidence to face any difficult situation and incite active participation in various social-political development endeavors. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. Participation of women in NGOs gave them an opportunity to foray into the social and political spheres which were not easily granted by the for profit and public sectors. Many NGOs that work to alleviate poverty among women, also focuses on advocating the important changes in the lives of women. NGOs play a major role in enforcing rights provided by legislation. Empowerment of women means women gaining more authority and charge over their own life. This refers to the idea of women continuing to be at a disadvantage to men in various economic, sociocultural, and political areas. As a result, women's empowerment can be considered as a significant step toward achieving gender equality, which is defined as "individual's rights, duties, and opportunities will not be determined by whether they are born male or female."

Women empowerment in India is the most effective tool for development as these days; women across the world are actively working as a leader and surpassing others in all the spheres of life. As the entire world is clasping its breath and praying every single day for an incredible escape from the COVID-19 Pandemic, it is the women governors and nations steered by these amazing figures who are taking over the responsibility and marching ahead in the battle alone wherever required. Women are known for delivering multiple roles effortlessly per day, and thus, they are considered the backbone of every society. Living in male-dominating societies, women play a wide range of roles, such as caring mothers, loving daughters, and capable colleagues. The best part is that they fit the bill perfectly in every role. Nonetheless, they've also stood as a neglected bunch of society in different parts of the world. In recent times, everyone is pointing on the empowerment of women. It's right to say that women's empowerment has become the necessity of the time. Women should possess liberty, faith, and self-worth to opt for their needs and demands. Discrimination based on gender is useless and is having zero worth by looking at the growth of women in the last few decades. Women are paid less and are treated as a cook and slave in families, and their real potential fails to get highlighted. Women empowerment in India is required to overcome situations of such types and to provide them with their independent role in Indian society. Empowering women is a necessary right of women. They should have proportional rights to contribute to society, economics, education, and politics. They are approved to gain higher education and receive a similar treatment as men are receiving.

Educational Status:

Education is the most vibrant factor of advancement and growth. It is the only significant tool for anticipating women empowerment in India & human resource development. It gives

light to the possibilities for access to employment and making a livelihood, which in twirl revivify economic empowerment to women. Education is the initial line of defense for women who withstand life-imperiling circumstances that traditional lifestyle perpetuates. It motivates a sense of supervision over personal fortune. Education has been recognized as an essential agent of social change and development in any society and country. Education is an essential means of empowering women with the knowledge, skill and self confidence necessary to fully participate in the development process. Education is important for all, but essential for the survival and empowerment of women and girls. Education of women is helpful in eradicating many social evils such as dowry problem, unemployment problems etc. Social peace can also be easily established

Social Status of Women :

A strong patriarchal society with deep rooted socio-cultural values continues to affect the progress of women's empowerment in the country. Social empowerment it is a process to change the distribution of power in interpersonal relations among different people, cultures, activities of the society. The need of the hour is an egalitarian society where there should be no place for gender superiority. Aim of Government policies should be identify and eliminate forces that are directed towards keeping the tradition of male dominance over its female counterpart alive. Even in rural India, women have been achieving new milestones everyday. Despite social and familial exclusion, women have asserted their right to financial independence, built businesses from the scratch and inspired those around them. In the panchayat system, 50% reservation is offered to women while many national programmes, such as 'National Rural Livelihood Mission', are providing leadership opportunities to them at the grassroots level. Government initiatives like the 'Swachh Bharat Mission' and 'Mahatma Gandhi National Rural Employment Guarantee Act' has provided women workforce with supervisory job opportunities. The ministry of women and child development, as the nodal agency for all matters pertaining to welfare, development and empowerment of women, has evolved schemes and programmes for their benefit. These schemes are spread across a broader spectrum such as women's need for shelter, security, safety, legal aid, justice, information, maternal health, food, nutrition as well as their need for economic sustenance through skill development, education and access to credit and marketing. Social protection enhances the capacity of poor and vulnerable people to escape from poverty and to better manage risks and shocks. Social protection measures include social insurance, cash transfers and minimum labour standards.

Economical Status of Women :

Education is considered one of the most important means to empower women with the knowledge, skills and self-confidence necessary to participate fully in development process. Education is considered as the most important tool for empowering women in society. It is not only limited to developing the personality of an individual but also plays an important role in economic, social and cultural development

The way to enhance women's economic empowerment is not just by increasing female employment opportunities, but also reducing the double shift burden women face. There is a need for adoption of the 3Rs approach, which involves Recognizing, Reducing and Redistributing the unpaid care work done by women in all areas of policymaking. This can

be done by facilitating women's work as investment in public-sector care infrastructure.

Woman is the companion of man, gifted with equal mental capacity"- Mahatma Gandhi.

Women have always been contributing to enable the economy achieve tremendous progress. But it is the gender bias that still exists at every social stratum, even in the most educated and developed society, is unable to digest this visible contribution of women in all walks of life. In some regions, patriarchal societies diminish the role of women in important matters. This masochist thinking is, however, beginning to fade gradually with the passage of time. Economic empowerment increases women's access to economic resources and opportunities including jobs, financial service, property and other productive assets, skills development and market information. Women's economic empowerment is a perquisite for sustainable development.

Conclusion

Women empowerment cannot be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women "When women move forward the family moves, the village moves and the nation moves". It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation. The best way of empowerment is perhaps through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are endowed income and property so that they may stand on their feet and build up their identity in the society. Women empowerment is used both in general and specific sense. In general sense it means making women self dependent and giving them all the freedoms and opportunities. In a specific sense, women empowerment means improving the position of women in the society's power structure. The Empowerment of Women has become one of the most important concerns of 21st century not only at national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in social, political and economic life of the country with a sense of equality. Education is an important tool that enables women and girls to participate in decisions that affect their lives and in improving their social status. Women empowerment makes them independent decision makers. By the women empowerment social, political and economic development of a country is possible. So, to develop a country woman should be empowered from all directions. For this the women should be provided more scopes and advantages.

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Women's Empowerment: Challenges and Strategies

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Abstract:

The women empowerment creating inclusive societies. Despite progress in recent decades, women continue to face numerous challenges and issues that hinder their empowerment. Women empowerment faces significant challenges and issues that must be addressed to achieve gender equality. Combating gender-based discrimination, violence, economic disparities, political underrepresentation, limited access to healthcare, and harmful stereotypes are crucial steps towards creating an inclusive and empowered society. By addressing these challenges collectively through policy changes, awareness campaigns, and individual actions, we can foster and environment that supports and uplifts women, enabling them to reach their full potential. This research paper aims to explore the issues and challenges surrounding women's empowerment. It examines the objective of empowering women, reviews the existing literature, and provides an analysis of the key issues hindering women's empowerment. The paper also suggests potential strategies to address these challenges and promote women's empowerment. this research paper offers insights into the complexities and dynamics of women's empowerment, emphasizing the need for comprehensive approaches to achieve gender equality.

Key words: *Women empowerment, gender-based discrimination, gender base violence, gender equality, policy, challenges*

Introduction *:*

Women's empowerment in India has been a topic of great significance and attention in recent decades. Historically, Indian society has been deeply entrenched in patriarchal norms and traditions, where women have faced numerous social, economic, and political inequalities. However, with the progress of time and the tireless efforts of individuals and organizations, there has been a gradual shift towards recognizing the importance of women's empowerment. Women's empowerment is crucial for achieving gender equality and social justice. By empowering women. Women's empowerment is crucial for achieving gender equality and social justice. By empowering women Women's empowerment is strongly linked to economic

growth and development. When women are given equal opportunities to participate in the workforce, receive education, and access financial resources, they become valuable contributors to the economy.

Empowered women have better access to healthcare for themselves and their families. Women who are educated and economically independent tend to make informed decisions about their health and well-being Women's empowerment plays a crucial role in enhancing political representation and leadership. Women political representation and leadership leads to more inclusive policies and legislation that address the needs and concerns of women, contributing to a more equitable and just society. Women's empowerment in India requires addressing multiple dimensions such as education, healthcare, economic opportunities, social and political participation, and legal rights. Women empowerment aims to enhance women's agency and enable them to pursue a life they desire.

Aims and Objectives of the study: this paper aims to achieve the following objectives:

1. To identify the barriers and challenges to women's empowerment

2. To examine the current status of women's empowerment in a specific context The research paper will assess the existing conditions of women's empowerment. the research paper aims to contribute to the understanding of the complex dynamics that impede women's empowerment.

Conceptual Framework:

Definition and dimensions of women's empowerment: Definition of Women's Empowerment: Women's empowerment refers to the process of granting women the power and agency to make decisions and take control over their own lives, both individually and collectively. It involves challenging and transforming the existing gender norms, social structures, and systems that perpetuate inequality and discrimination against women. Women's empowerment is about enabling women to realize their rights, access resources, participate in decision-making processes, and achieve social, economic, and political equality.

Theoretical perspectives on women's empowerment:

Capability Approach: The Capability Approach, developed by economist Amartya Sen and philosopher Martha Nussbaum, emphasizes the importance of enhancing individuals' capabilities to live a life they value. In the context of women's empowerment, this perspective focuses on expanding women's choices and capabilities, enabling them to exercise control over their lives.

Intersectionality: The concept of intersectionality, developed by legal scholar Kimberli Crenshaw, recognizes that women's experiences of empowerment are shaped by multiple intersecting identities and social categories such as gender, class, caste, religion, ethnicity, and sexuality. Intersectionality acknowledges that women in India do not experience a single, uniform form of oppression or empowerment but face unique challenges based on their intersecting identities. For instance, Dalit women, tribal women, or women from marginalized communities may face discrimination and exclusion on multiple fronts.

Patriarchy: The perspective of patriarchy examines women's empowerment through the lens of power structures and social norms that reinforce male dominance and control over women.

Challenges in Women Empowerment-

Socio-Cultural Challenges:

· **Gender roles and stereotypes:** Empowering women requires a comprehensive approach that addresses the challenges posed by gender roles and stereotypes. By challenging traditional norms, promoting equal access to education and economic opportunities, supporting women's leadership, and fostering cultural change, we can pave the way for a more equitable and inclusive society. Breaking free from the confines of gender roles and stereotypes is crucial for the empowerment of women.

· **Patriarchal norms and practices:** Patriarchy is a social system in which men hold primary positions of power, influence, and authority, while women are often relegated to subordinate roles. Patriarchal norms and practices have shaped societies for centuries, establishing a system in which power and privilege are predominantly held by men. These deeply ingrained social structures and beliefs perpetuate gender inequality, limiting the rights, opportunities, and autonomy of women.

· **Violence against women and gender-based discrimination:**

Women and girls face various forms of violence and discrimination solely based on their gender, limiting their rights, opportunities, and overall well-being. Violence against women encompasses physical, sexual, and psychological abuse, occurring both in private and public spheres. It includes domestic violence, sexual assault, harassment, trafficking, and harmful practices like female genital mutilation. These acts not only inflict immediate harm but also have long-lasting physical, emotional, and societal consequences.

Economic Challenges:

Economic challenges pose significant obstacles to women's empowerment, limiting their ability to fully participate in and contribute to the economy. These challenges arise from a combination of systemic factors and gender-based discrimination, creating disparities in economic opportunities, resources, and financial independence. One key economic challenge is the gender pay gap. Women often face wage disparities compared to their male counterparts, receiving lower wages for similar work. This pay gap not only affects women's earning potential but also perpetuates economic inequalities and limits their financial independence. Another challenge is the concentration of women in low-paying and informal sectors. Women are often overrepresented in industries with low wages, limited job security, and fewer opportunities for career advancement. The lack of access to quality jobs prevents women from realizing their full economic potential and hinders their overall empowerment.

unpaid care and domestic work also present a significant economic challenge for women. The unequal distribution of household and caregiving responsibilities places a disproportionate burden on women, limiting their time and energy for income-generating activities. The undervaluing of unpaid work perpetuates gender inequalities and reinforces traditional gender roles. Addressing these economic challenges requires a multi-dimensional approach.

Educational Challenges:

Education is a fundamental pillar in the process of women's empowerment, enabling them to acquire knowledge, skills, and confidence to challenge societal norms and contribute to social, economic, and political development. However, several educational challenges

hinder women's empowerment, limiting their access to quality education and impeding their progress.

Limited Access to Education: Many women, particularly in developing countries and marginalized communities, face significant barriers in accessing education. Factors such as poverty, geographic location, lack of transportation, and cultural norms restrict their ability to attend school. As a result, girls are often denied the opportunity to acquire basic literacy and numeracy skills, limiting their potential for personal growth and economic empowerment.

Gender Stereotypes and Societal Norms: Deeply ingrained gender stereotypes and societal norms pose significant challenges to women's educational empowerment. Cultural beliefs that prioritize boys' education over girls' or discourage girls from pursuing higher education contribute to low enrolment rates for girls. Discriminatory practices, such as early marriage and gender-based violence, further perpetuate gender inequality in education and hinder women's empowerment.

Inadequate Resources and Infrastructure: Lack of adequate educational resources and infrastructure disproportionately affects women's access to quality education. Insufficient funding and resources also limit the availability of qualified teachers, particularly in rural areas, compromising the quality of education provided to girls.

The scarcity of female role models and mentors within the education system affects women's empowerment. Inadequate inclusion of gender-sensitive and relevant curriculum in educational systems undermines women's empowerment. The curriculum should address gender equality, women's rights, and promote critical thinking and problem-solving skills.

The educational challenges that hinder women's empowerment are complex and multifaceted. Investing in inclusive and accessible education for women and girls is crucial for achieving sustainable development, promoting gender equality, and unlocking the full potential of women as agents of change in their societies.

Health and Reproductive Rights Challenges: One crucial aspect that significantly influences women's empowerment is their ability to exercise their reproductive rights and maintain good health. However, numerous challenges persist in this realm, hindering women's progress and limiting their ability to achieve empowerment. encounter significant barriers in accessing quality healthcare services. This lack of access affects their overall well-being and hinders their empowerment. Limited availability of healthcare facilities, financial constraints, inadequate infrastructure, and cultural biases often prevent women from receiving timely and appropriate healthcare, including reproductive healthcare.

Insufficient reproductive health education and awareness programs contribute to the challenges faced by women. Limited knowledge about sexual and reproductive health subjects women to increased health risks, including unintended pregnancies, sexually transmitted infections, and unsafe abortions. insufficient reproductive health education and awareness programs contribute to the challenges faced by women. Health and reproductive rights challenges significantly impact women's empowerment.

Political Challenges: Women's empowerment includes the right to participate fully in political processes, decision-making, and leadership roles. While progress has been made in promoting gender equality in politics, numerous political challenges persist, hindering women's empowerment in this domain. One of the primary challenges women face in

achieving political empowerment is their underrepresentation in leadership positions. Women continue to be underrepresented in parliaments, cabinets, and other decision-making bodies globally. This under representation limits their ability to shape policies and agendas that reflect women's perspectives and needs. Women are often subjected to gender-based prejudice, including sexist remarks, demeaning language, and double standards. These biases undermine women's credibility, hamper their ability to assert themselves, and discourage their participation in politics. Women's political empowerment remains a complex and multifaceted challenge due to various political barriers.

Legal and Policy Interventions: Legal and policy interventions play a crucial role in promoting women's empowerment and advancing gender equality. By enacting progressive laws and implementing effective policies, societies can create an environment that protects women's rights, removes barriers, and fosters opportunities for their empowerment. Enacting gender-sensitive legislation is a fundamental step towards women's empowerment. Laws that explicitly address gender-based discrimination, violence against women, and inequalities in various spheres of life are essential. Equal opportunity and affirmative action policies aim to address historical disadvantages and promote gender equality. These policies can include measures such as gender quotas in political representation, hiring practices, and education scholarships. Robust legal and policy frameworks are needed to address gender-based violence effectively.

Strategies for Overcoming Challenges:

Education and Awareness: Education is a powerful tool for women's empowerment. Promoting access to quality education for girls and women is crucial in challenging gender stereotypes, promoting critical thinking, and expanding opportunities.

Capacity Building and Skills Development: Providing women with opportunities for capacity building and skills development is essential for their empowerment. Training programs, workshops, and mentorship initiatives can equip women with the knowledge, skills, and confidence to actively participate in various domains. These programs should focus on leadership development, entrepreneurship, financial literacy, and negotiation skills to enhance women's capacity to navigate and excel in their chosen fields.

Advocacy and Awareness Campaigns: Advocacy and awareness campaigns play a vital role in challenging societal norms, raising public awareness, and promoting gender equality. These campaigns can challenge discriminatory practices, address gender-based violence, and highlight the importance of women's empowerment.

Strengthening Legal Frameworks and Enforcement: Ensuring robust legal frameworks that protect women's rights and address gender inequalities is vital. Governments should enact and enforce laws that prohibit discrimination, gender-based violence, and unequal treatment.

Conclusion:

Women's empowerment in India is of utmost importance to address gender inequalities, foster economic growth, improve health and well-being, enhance political representation, and drive social transformation. It requires concerted efforts from various stakeholders, including the government, civil society organizations, and individuals, to ensure that women have equal rights, opportunities, and resources to thrive and contribute meaningfully to society.

Enact and enforce gender-sensitive legislation that protects women's rights, addresses gender inequalities, and promotes equal opportunities in all spheres of life. Implement affirmative action measures, such as gender quotas, to increase women's representation and participation in decision-making positions in politics, corporate boards, and other leadership roles. Develop comprehensive policies that promote women's economic empowerment, including access to finance, entrepreneurship support, and equal pay for equal work. Strengthen legal frameworks and enforcement mechanisms to combat gender-based violence, ensure survivors' access to justice, and support prevention efforts. Invest in quality education for girls and women, with a focus on gender-sensitive curriculam and promoting STEM education and vocational training opportunities. All these efforts make women more empowered that help to make the society more inclusive with human values.

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Empowerment Of Rural Women: The Role Of Self-Help Groups In India

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Abstract .

Mahatma Gandhiji rightly quoted "train a man you train an individual, train a woman and you build a nation." Achieving balanced and inclusive economic growth is a key challenge faced by policy makers in developing countries like India. This study paper focuses in understanding the socio and economic empowerment of rural women who are covered under Self Help Groups in India. A SHG is a village based financial intermediary committee consisting of 10-20 local women or men. In rural India women who constitute almost half-of the population of the country, they do not enjoy financial and social status, power and rights as men do. As per 2022-23 economic survey 12 million Self-Help Groups are working and SHG-BLP covers 142 million families with saving deposits of Rs.47,240 crore.

It is observed that SHG's have significant positive impact on socio, economic empowerment of women. Income and asset resources of individual women are well improved. The social respect and communication among rural women is vital factor in social behavior through SHG's. The study reveals that SHG's have been successful in achieving both social and financial empowerment goals. The SHG's helped rural women to access day-to-day good living amenities and sending their children to urban schools. The success of SHG's lies in its link with rural poor women, it its innovative practices and people's participation development and trust building at different levels between stake holders. They have developed Self-Confidence and independence among rural women, which in turn increased the livelihood of the rural people. This study suggested that Government should take initiative to promote income generating activities so that women can get economically developed.

Key Words: Self Help Group, Socio-Economic Empowerment, Livelihood, Financial Intermediary

Introduction:

India is rural developing nation with 142 crore population the most populous country in the world pushing China behind. As per the 2011 census 72.2% of the population lives in rural areas. As per the several poverty reports about 21% of population live under below poverty line. And Women constitute almost half of the population of country. Women are an

integral part of every economy. Moreover rural women do not enjoy financial and social status, power and rights as the men do. They are lagging behind in terms of economic and social development like education, status, health as compared to male members in the society. It is very important to develop women through various developmental programmers as they are entering as the major level force in our country from rural areas. So there is a need of effective and easier credit facility system for the rural poor women to improve their socio and economic empowerment.

Self Help Group is a small rural based financial association consisting of 10-20 women from the same socio economic background. The SHG supports in the financial status of its members. They promote small savings among its members and the savings are kept with a bank. The SHG helps women in participating in their family affairs as well as in the society. It is a group whose members use savings, credit and social involvement as instruments of empowerment..

Why this study? More than 75% of rural female workers are employed in the agricultural sector. Many of the rural women are unaware about bank rules and regulations, rate of interest and the loan sanction by banks under various financial schemes. The women literacy is less comparatively men literacy. The work rate participation of women is less than half that of men in India. This gives money lenders an opportunity to charge more and more interest in lieu of small thrift. This implies a need to up skill and create employment for women in agricultural linked sectors such as food processing. SHGs can play a crucial role in shaping the rural women potential into developmental activities of financial inclusion, livelihood diversification and skill development. There is a need to study the empowerment of rural women with the SHGs in India.

Objectives of the study:
· To study the socio-economic empowerment of rural women with SHGs in India
· To examine the growth of SHGs and Bank Linkage Program in India.

Study Methodology:
This study is purely descriptive analysis which depends up on the documentary sources. The data and information is collected from journals, books, rural women websites, magazines and research papers and analyzed the data and drawn results.

Growth of SHGs and Bank Credit Linkage:
The concept of microfinance has been evolved in India in the year 1970 as SEWA (Self Employed Women's Association) in Ahmedabad which provided credit to make women self-employed and self-dependent. In the year 1976 the concept of Grameen bank was evolved by Dr.Mohammed Younis of Bangladesh provide loans to women to make them self-employed. India adopted Bangladesh's model of SHG after making changes with an objective promoting socio economic empowerment of rural women. In the early eighties government took serious steps in promoting the apex bank to take care of the financial needs of the poor, rural and financial sectors. With those efforts in the year 1992 NABARD stared promoting Self Help Groups (SHG) and stared providing micro credits to rural people. SHGs have been popularized under the programme of Swarna Jayanti Gram Swarojgar Yojana (SGSY) under which government provides credit to rural land less people through SHG so that rural people became Self Employed and their socio economic condition will be improved.

Once Self Help Groups are established, saving is regular and adequate capital is building up, individual group members can start individual micro enterprises and income generating activities by getting loans from their respective banks. The group saved money is sufficient for small and short duration consumption loans. The model of linkage between banks and SHGs as follows.

1. Self Help Groups formed and directly financed by banks.
2. Self Help Groups formed by formal agencies and NGOs but directly financed by banks.
3. Self Help Groups financed by banks through NGOs. Of the above the most common linkage model in India is that the banks deal directly with individual Self Help Groups.

SHGs provide a savings mechanism which meets the needs of the members and also a cost effective delivery mechanism for a small credit to its members.SHGs have made a tremendous progress from a status of 500 groups in 1992 to some 12 million SHGs and SHG-BLP covers 142 million families with saving deposit of Rs.47,240 crore as 2022-23 economic survey cited. Through SHG bank linkage program 24.25 million poor households have gained access to formal banking system. 90% of these groups are women groups. About 400 women join the SHG every year. As per the economic survey 2022-23 stated the number of SHGs credit linked has grown at a CAGR of 10.8% during the last ten years from 2013-22 while credit disbursement per SHG has grown at CAGR of 5.7% during the same period. The credit linkage program of SHGs is very impressive over the years since 2019-20.

Table 1: Progress of SHG and Bank Linkage Program (SHG Savings with Banks)

Year	No.of SHGs	Amount
2017-18	87.44	19,592
2018-19	100.14	23,324
2019-20	102.43	26,152
2020-21	112.23	37,477
2021-22	118.93	47,240

Source: Status of micro finance, NABARD (Figures given in lakhs/crores)

As per the data mentioned in the above table that in 2017-18 87.44 lakh SHGs were credit linked with saving amount of Rs.19,592 cr. which rose to 118.93 lakh SHGs were credit linked with saving amount of Rs.47,240 cr.in 2021-22 that implies 41% increase from 2017-18 to 2021-22.This SHG- BLP helped the rural poor women who are away from bankable activities through Jan Dhan accounts. The women feel that the future is in their savings which meet their immediate needs and also provide security in their old age when their physical fitness does not support to do work.

Growth of Bank Loans Disbursed to SHGs:

SHG- BLP has become the biggest microfinance program in India which helped the rural poor households to get access to microfinance facilities from the formal banking system. It has become an integral part of rural finance and potential tool for inclusive finance and human development.

Table 2: Disbursement of Bank Loans to SHGs (lakhs/crore)

Year	No.of SHGs	Amount of Loan
2017-18	22.61	47,186
2018-19	26.98	58,318
2019-20	31.46	77,659
2020-21	28.87	58,070
2021-22	33.98	99,729

Source: Status of micro finance, NABARD

It can be seen from the table that 22.61 lakh SHGs received Rs.47,186 cr. in 2017-18 which has been risen to 33.98 lakh SHGS that received to Rs.99,729 cr in 2021-22 almost doubled the amount of loan disbursed to SHGs during the last five years. As an average the amount of loan disbursed per SHGs Rs.2,08,683 in 2017-18 which increased to Rs. 2,56,254 in 2021-22.

Socio-Economic Empowerment of Rural Women in India through SHGs:

The word Empowerment is defined as the process by which women take control of their choices. Empowerment is a process of awareness and capacity building leading to greater participation, to greater decision making power and control and transformative action. Empowerment is a multi-faceted process which encompasses many aspects i.e., enhancing awareness, increasing access to resources of Economic, social and political etc.

Government of India had declared the year 2001 as women's Empowerment year to focus on a vision where women are as equal as men. The Indian constitution guarantees equality to women in various fields of life. In the past the position of women was miserable in the society due to many reasons. Women of today are not like the early days. They are always ready to come forward and want more economic independence their own identity, achievements, equal status in the society and greater freedom. The government has provided an effective instrument through SHGs for their Economic independence, Self Employment, entrepreneurial development and well-being of women.

Several studies say that many SHGs in rural areas have improved the socio-economic conditions of the rural families. Banks with the help of SHGs can reach out the needs with a small amount of credit as loans without having the fear of non-performing assets. SHGs through their network with commercial banks, co-operative banks, regional rural banks and NABARD have improved the financial services to the poor and uplifted their status in the society. Thus, SHGs are important to increase gainful employment. A study confirmed about SHGs in India, that about 59% of the sample house-holds registered an increase in assets and 49.9% moved above the poverty line from pre to post SHG situation. Thus, social empowerment was evident in terms of improvements in member's confidence level, treatment within the family, communication skills and other behavioral aspects. Three dimensions of women empowerment namely economic, social and political were mentioned. Women have lesser decision making power in their day-to-day life. The situation has been changing because of SHGs and its micro-enterprises. Other studies reveal that 60% of women take up economic activities related to agriculture and allied activities.

There was a huge improvement in women's control over their savings credit and income. There is positive function of banking habits through SHGs, micro-finance programs. Development of saving habits among rural poor women, paying ways for better technology and access to various promotional assistance was identified. Education and literacy rates of women contribute hugely and help women and reach their full potencies and become empowered.

SHGs promoting agencies like NGOs, banks and government officials are arranging trainings, regular meetings, frequent loan payment installments and savings, health care, basic literacy, family planning, marketing and occupational are also included in this program. Women are empowered and their bargaining power of allocating resources within house-hold is increased by increasing her monetary income and the value of time. Increasing monetary income leads her to invest in education, housing and nutrition for children. Frequent group meetings organized by SHGs give women an opportunity to break out of the daily routine and enable problem sharing among them. This leads to analyze the root cause and go beyond the individual faults. The group interaction creates a platform where personal problems are discussed as social patterns and the negative emotions may be blamed on the environment than the self. The interactions among group members both within and with the other members of the SHGs increase the confidence level and exposure to articulate and pursue her interests. Better communication and greater mobility also contribute for networking and women empowerment. Social pressure on women has high impact in her decision making. Interaction with SHPI and SHGs encouraged women to actively participate in public activities, strengthen their ability to pursue their interests in society and local politics. Women are also empowered by the increase in female representation in local governments. Women's empowerment is not just an outcome but a process. Micro-credit check through SHGs plays a vital role in the overall development of rural women. Economic activities like income expenditure and savings of SHGs are successful. Social status of women has been changed and their economic status has been improved.

Economic empowerment is the initial aspect of women development. Punitharath Pendian and Eswaran observe that '' The economic empowerment means greater access to financial resources inside and outside the household, reducing vulnerability of poor women from the crisis situation like famine, floods, riots, deaths and accidents in the family and significant increase in women's own income. Economic empowerment gives women the power to retain income and use it at her discretion. It provides equal access and control over various resources at the household level. Financial self-reliance of women through SHG both in the household and the eternal environment leads to empowerment of women in other spheres.

Self Help Groups provide social empowerment. Social empowerment means equal status, participation in and having the power of decision making at the house hold level and at the community and village level. Social empowerment enables them to participate in the decision making process in democratic bodies. The women who rarely come out of their houses previously slowly begin to enjoy gathering and participating in the discussions relating to financial matter, health and family harassment problems and settle the issues at their level. In the end it leads to discuss about policies too. This kind of awareness which is unknown to the poor rural women till now leads to social empowerment.

a) **Self-Management**: In a self-management like writing accounts and minutes of

meetings, going to banks for transactions talking to bank managers only group leaders are playing a major role because the other members have faith in the group leader.

b) **Availing Loans:** Majority of the groups have availed loans for their own occupational development, health, education and other social purposes.

c) **Decision making:** The increased role of women in decision making in their household affairs has relatively increased in some aspects while make dominance consumers in some areas. Nearly many women are willing to pursue a new activity mainly with the aim of increasing their income.

d) **Capacity Building:** The success of women development depends on capacity building. The capacity building depends on better awareness of health, education, and environment, legal rights, improving functional literacy and acquiring better communication skills.

e) **Micro credits and savings:** Micro credit is given to the women through Self Help Groups for productive purposes by the banks. The economic empowerment of the poor women is the only means to the eradication of the poverty. Financially increased access to credit liberates them economically and socially. Micro credit ensures the poor women employment and their income.

Conclusion:

Self Help Group model of self-employment generation seems to be a workable model. However, there will be a need for utmost care in promotion of Self Help Groups. The intervener should adopt absolutely participatory approach towards identification and strengthening of Self Help Groups. The important of Self Help Group is mobilization and organization for women as the basis of solidarity, strength and collective action when their participation is high in number of meetings with different officials; they are empowered to some extent. Their decision making power also increased with the period of participation.

As a developing country India to some extent faces constraints of resources for rapid socio-economic development, however there may limitation of financial resources, available human resources are huge and they are yet to be fully exploited. Thus the major challenge before the nation today is to evolve appropriate strategy for mobilizing the use of the available financial resources. Thus the Government and NGOs have made multifarious attempts to promote Self Help Groups. As honorable Prime Minister Narendra Modi said over a period of time SHGs turn into Nation Help Groups. In this regard serious and intensive efforts are being taken by NABARD in promoting capacity building of NGOs by encouraging and supporting innovations like Self Help Groups Federations.

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Women Empowerment Through Entrpreneurship: A Case Study Of Belagavi District

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Abstract

In present world entrepreneurship is known as the growth and development engine of organizations and societies. Entrepreneurship can be analyzed with two individual and organizational applications. In recent years, limited resources and extensive requirements of human being make the current resources to improve continuously. The study is based on primary data which focuses on women empowerment through entrepreneurship. A large number of women around the world have set up and managed their own businesses. It was not easy for these women to succeed in business. They had to face a lot of difficulties and overcome a number of barriers to become successful in their ventures. They had to deal with discrimination and withstand the skepticism of society, and also put in more effort than men to prove their credibility to others. Economic globalization has encouraged the expansion of female business ownership.

Keywords: women entrepreneurs, sustainable development, employment

Introduction:

Nowadays entrepreneurship is known as the growth and development engine of organizations and societies. So, well-known universities of the world have planned on education and developing the entrepreneurial thinking. Entrepreneurship can be analyzed with two individual and organizational applications. Individual entrepreneurship is the way of entrance for new resources and ideas to the market and organizational entrepreneurship is the way for the renewal of organizational competencies. Recently, women entrepreneurship, because of its role in improving the competitive condition of organizations, has attracted managers and researchers.

In recent decades, the role of women entrepreneurs has been increased in managing the societies and their activities have been grown up. As limited resources and extensive

requirements of human being make the current resources to improve continuously, in recent years, women entrepreneurs have tended to organizational entrepreneurship with emphasizing on becoming efficient; and hence they have provided the causes of sustainable development. In recent years, women entrepreneurship has been increased due to environmental changes and these women have faced with many problems which are both economically and ideologically.

Objectives:

1. To examine the source of finance and investment made by the women entrepreneurs.
2. To identify the factors motivated the women entrepreneurs to undertake entrepreneurship
3. To suggest the policy measures to strengthen the women entrepreneurs.

Data Sources:

This study involved the collection of needed information from women entrepreneurs in Belagavi city, Karnataka State Thus, in order to examine the status of women entrepreneurs and problems faced in the competitive world of business environment a sample of 115 women entrepreneurs were personally interviewed for the present study and analysed.

Results and Discussion:

The results and discussion of the study have been presented in the following section

Table 1:Employment Create by Women Entrepreneurs.

Sr .No.	Employment Created (In Numbers)	Frequency	Percentage
1	Upto 5	78	67.84
2	6-10	24	20.86
3	11-15	08	6.96
4	16-20	02	1.74
5	20 and above	03	2.60
	Total	115	100.00

Source: Field Study

Table 2 reveals that 67.84 percent of the women entrepreneurs employed upto 5labours within their enterprises, 20.86 percent employed between 6-10 workers, 6.96 percent employed between 11-15 workers, 1.74 percent employed between 16-20 workers and 2.60 percent employed above 20 workers. These highlight that majority of women entrepreneurs employed less than 5 workers and indicate that women entrepreneurs are satisfied with small size business activities.

Employment Created:

As technology speeds up lives and the new millennium is now upon us, it is useful to take time to reflect on what will surely be one of the driving forces of the global economy of the 21st century. It has been found from our study that the contribution of the women entrepreneurs towards employment generation was found quite noteworthy.

Table 2 :Investment made by Women Entrepreneurs.

Sl.No.	Investment Rs.	Frequency	Percentage
1	Upto Rs. 50000	48	41.74
2	Rs.50001 1 lakh	10	8.70
3	Rs. 1 -5 lakh	27	23.48
4	Rs.6-10 lakh	13	11.30
5	Rs. 11 and above	17	14.78
	Total	115	100.00

Source: Field Study.

Table 3, presents the investment made by the women entrepreneurs. The study results portrays that 41.74 percent of the women entrepreneurs invested upto Rs. 50,000/- to 1 lakh, 23.48 percent invested Rs. 1 to 5 lakh, 11.30 percent invested Rs. 6 to 10 lakh and 14.78 percent invested above Rs. 10 lakh. Thus, large number of women entrepreneurs are either small entrepreneurs or medium entrepreneurs. This further emphasizes that women are constrained by limited availability of funds and paucity of credit extended by financial institutions.

Investment

Women entrepreneurs is regarded as a person who accepts a challenging role to quench her personality needs and to become economically independent by making suitable adjustments in both family and social life. Their adeptness, skill and knowledge, their acumen in business and a pushing desire to do something positive are among the reasons for women to establish and manage industries and take up challenging ventures.

Table 3:Sources of Finance for Initial Investment by Women entrepreneurs.

Sl.No.	Sources	Frequency	Percentage
1	Personal	22	19.13
2	Loan from Relatives, Friends etc.	14	12.17
3	Loan from Commercial Banks	42	36.52
4	Loan from Local Banks/Finances	24	20.87
5	Loan from Financial Institutions	08	6.96
6	Loan from Insurance Companies	05	4.35
	Total	115	100.00

Source: Field Study.

Sources of Finance

Typical or standard approaches to promote entrepreneurship may be inadequate to support

women entrepreneurship because they may fail to take into account the different motivations and obstacles of female and male entrepreneurs (Hughes 2006; Manlova, Brush and Edelman 2008). Usually a woman decides to spend money, energy, money provided if she expect something positive on completion of a task. Same was true in our study. The information about women entrepreneurs who availed of credit/loan from various sources is presented in Table 4. It is pointed out that 36.52 percent women entrepreneur borrowed money from commercial banks for their initial investment, 20.87 percent took loans from local banks or finances, 19.13 percent used their personal money or source, loans from relatives, friends etc, constitute 12.17 percent, loans from financial institutions constitute 6.96 percent and loans from insurance companies were used by 4.35 percent woman entrepreneurs. Thus, the analysis signifies that most of women entrepreneurs relied on commercial banks, local banks or finances and personal sources for their initial investment.

Table 4: Types of Enterprises by Women Entrepreneurs.

Sl.No.	Types of Enterprises	Frequency	Percentage
1	Manufacturing	42	36.52
2	Trade and Business	50	43.48
3	Services	23	20.00
	Total	115	100.00

Source: Field Study

Types of Enterprises

Worldwide, many women are entrepreneurs. Entrepreneurship emerges from an individual's creative spirit into long-term business ownership, job creation, and economic security. It shows that the women entrepreneurs involved in trade and business activities constitute 43.48 percent followed by manufacturing activities (36.52 percent) and services (20.00 percent). The possible reason for women entrepreneurs involvement in trading activities is due to easy formation of the trade and business activities. However, considerable number of women entrepreneurs also involved in manufacturing, where as less number of women entrepreneurs shown in service activities, due to tough competition from male entrepreneurs.

Table 5: Reasons for Success of Enterprises by Women Entrepreneurs.

Sl. No.	Reasons	Frequency	Percentage
1	**Quality of the product/services**	18	15.65
2	**Management efficiency**	42	36.52
3	**Skilled workers**	12	10.43
4	**Attractive location**	10	8.69
5	**Proper knowledge about products/market**	05	4.35
6	Availability of adequate amount of capital	09	7.83
7	**Hard work, patience, and perseverance**	19	16.53
	TOTAL	**115**	**100.00**

Source: Field Study.

Reasons for Success of Enterprises

Based on above observation an attempt has been made to present the reasons for the success of women entrepreneurs in business field. Table 6 presents that the vast majority of the women entrepreneurs (36.52 percent) reported that 'management efficiency' had constituted to their success in business sector. This is followed by other reasons such as 'hard work, patience and perseverance (16.53 percent)' and 'quality of product/services for the success (15.65 percent)', 'entrepreneurs skill (10.43 percent)' and 'attractive location (18.69 percent)' were mentioned by women for their success. Finally 7.83 percent and 4.35 percent women entrepreneurs credited their success to the 'availability of adequate amount of capital' and 'proper knowledge about products/market', respectively. Thus, the entry of women into the entrepreneurial sector is only recent development due to the orthodox traditional nature of our society. Hence, these women, who are the first to break out the socio-cultural constrains, must have felt that personal qualities are more important than managerial or technical skills.

Conclusions and Suggestions:

This study analyzed the problems faced by women entrepreneurs in the business operations, reasons for starting business and succeeding. In this study it has been found with regard to the caste background of women entrepreneurs that most of these belong to upper caste. A look at their age of starting business reveals that majority of women entrepreneurs started their business activities at theyoung age. An analysis of types of enterprises and sources of finance exhibits that three-fourth of women entrepreneurs own manufacturing and trade and business activities and majority of them invested money taken from commercial banks and private finances. However, family obstacles and lack of formal education and training were the dominant constraints faced by women entrepreneurs. The major threats that women entrepreneurs face during this globalisation are competition from foreign products arising from trade liberalization, technological advancements, outpacing current technology now used within one's business and insufficient skills to conduct business.

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Role and Status of Devadasi Women

With Special Referennce to Belagavi District

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Introduction:

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

Devadasi System:

Devadasi Culture is prevalent throughout India. More particularly Especially in the Districts of Belagavi, Bagalkot, Vijaypur, Bidar, Koppal of the South Karnataka and Districts of Solapur, Kolhapur, Sangaliof Maharashtra. It is in different forms and names such as Maharisin Keral, Muralisin Maharashtra, Basavis and Devalisin Andhra Pradesh and Jogatis and Basavisin Karnataka states. Devadasis are also known by various other local certain terms, like, Joginins, Devadasis practices Dancing girls, Prostitutes Dedicated to Deities Etc. Devadasi are sometimes referred to as a cast. However some question the accuracy of this usage of women. The backward areas of Districts are more prone to this cult, where maximum Number of scheduled caste women from all majority villages of Belagavi district are dedicated to Yallamma temple of Soundattiin Belagavi district. Devadasi cultus.

Evil system where many backward women are exploited in the name of Religion. It is more in the borders of Karnataka and Maharashtra states. These girls, who are dedicated to god, are considered as married to particular deity. In simpler words this means that they cannot marry any mortal. The girls are forced to "dedicate" themselves at a very young age when these young girls attain puberty their virginity sold to the highest bidder as dedicated by Devadasi system. The younger ones face the worst from the exploitation, forced to become

sex slaves. Mostly women from the Dalit and oppressed community become the victims of this exploitative practice. Almost in all the parts of India there is an ancient tradition of offering young girls to deities, the tradition is prevalent in many rural areas. Particularly in Southern Maharashtra and Northern Karnataka States. Young girls of tender age are offering to the Goddess Yallamma (or Renuka), whose main is situated in village Soundattiin the nearby Belagavi District of Karnatakastate.

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

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

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

Area and methodology:
The present study is made in saundatti and kokatanur where there is temple of srirenukadevi and many of the devadasis, visit the temple on full moon days , Soundatti and kokatanur are the talukasin Belagavi district and srirenuka temple is popular for devotees. Majority of them

are from Maharashtrastate.

Table -1 Age wise distribution of sample respondents

Age group (in groups)	Frequency	Percentage
0-18	02	1.0
18-30	35	17.5
30 and above	163	81.5
Total	200	100.0

Source: field study

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

Occupation of respondents:

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

Awareness on the rehabilitation programs:

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

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

Table-2 Awareness on the rehabilitation programs

Particulars	Frequency	Percentage
Yes	160	80
No	40	20
Total	200	100.00

Source: Field Study

It is revealed from above table that 160(80%) of the respondents are aware about the

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

The Department of Women and Child Development (DWCD). Government of Karnataka has formulated Rehabilitation of Devadasi program which is implemented through Karnataka MahilaAbhivrudhiYojana (KMAY) for empowerment and rehabilitation of Devadasi's. The schemes intend to help Devadasi's who want to empower themselves and become self-reliant and lead life with dignity. The present study is an initiative to role and status the performance of the government sponsored schemes identification of implementation gap and come up with possible recommendation for the improvement of the scheme various initiatives are undertaken through Devadasi Rehabilitation program.

1. Monthly pensionscheme.
2. Economic improvement through income generatingActivities.
3. Housing benefitsschemes.
4. Legal and social awareness program and right tohealth.This study includes all 46660 Devadasi's from 14 Districts of the state who are alive and surveyed in 1993-94 and 2007-08 and given registration number and are availing various rehabilitation measures provided by Karnataka women's Development Corporation. The study will take into consideration rehabilitation programs of Karnataka Government mentioned below.

Pension scheme:

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

Income Generating Activities through Economic Empowerment:-

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

Housing facility:-

From the data provided vy the government out of the total 46660 Devadasi's identified, 21856 do not have housing sites of their own to avail the housing benefits. Under various housing programs other than Devadasi rehabilitation programs 5310 have got the housing

benefit from the women development corporation and 1474 houses are under various stages of construction. 11818 Devadasi's are yet to get the housing benefits. In addition to this as per Government of Karnataka order no. WCD/05/WDC 2009 dated 23-06-2009 for Ex- Devadasi's who own sites, until the year 13-02-2013 RS 40,000 was given by the department of WCD for construction of houses. This until cost was enhanced from RS 40,000 to RS 1.20 Lakh from 2013-14 onwards by Government of Karnataka order no WCD/22/WDC/2013 dated 02:09:2013 for 917 eligible beneficiaries, houses are being constructed. The houses are being constructed on sites measuring '15*20' with a hall, kitchen and toilet facility. From 2016 onwards KSDC has increased the amount up-to 1,50,000 for rural areas and 1,80,000 for urban areas.

Suggestions:

· The practice of Devadasi's should be curbed by increasing the awareness of the people.

· For this purpose, there is a need to educate the Devadasi women against the ancient faiths and beliefs.

· It is suggested to provide a source of income to Devadasi's. The self-help groups and other government welfare schemes should be effectively implemented for the welfare of Devadasi's.

· It is suggested to the voluntary organizations of government to increase awareness in the Devadasi's on the rehabilitations programs and welfare and health and also various income schemes of the government for the welfare of theDevadasi's.

Conclusion:

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

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Dr. Babasaheb Ambedkar's Reforms for Women Development

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Abstract :

Dr. Babasaheb Ambedkar is well known as a social reformer, a famous advocate and great humanist. He was born on 14th April, 1893 in the Ratnagiri district of Maharashtra, to an untouchable mahar family. Ambedkar carried on his battle against untouchability throughout his life. Since he himself had suffered in his life as an 'untouchable' at the hands of the caste-Hindus, he wanted to organize his community and to create awareness among his own people. He continued his campaign against, Dr. B.R. Ambedkar had always supported the liberalization process of Indian women from the bondages of the social norms and to raise his voice for liberation of women and promoting the need for women's education

Keywords :- Education, Liberalization, Universalization, Justice, Peace Harmony and Status of Women.

Introduction :-

We have also taken care to see, and this is an important point, that women shall be paid the same wages as men :- **Dr. Babasaheb Ambedkar**

Without Women Development, Nation Development is not possible :- **Prof. Neelima Gupta, Vice Chancellor, Dr. H.S.G.V., Sagar (A Central University Naac A+)**

"The purpose of education is to moralize and socialize people".Dr. Ambedkar's life is an ideal example of peace, patriotism, firmness and sacrifice not only for the present but also for the future generation. He teaches to be active with an open eye every time, in order to maintain the honour of human values and dignity. All the struggles undergone by Dr. Ambedkar are to establish equity, social justice and humanity. Even today Dr. Ambedkar's thought is more relevant for the strata of society which is deprived of education, justice, peace, harmony and equality.

Dr. Ambedkar's life is an ideal example of peace, patriotism, firmness and sacrifice not only for the present but also for the future generation. He teaches to be active with an open

eye every time, in order to maintain the honour of human values and dignity. All the struggles undergone by Dr. Ambedkar are to establish equity, social justice and humanity. Even today Dr. Ambedkar's thought is more relevant for the strata of society which is deprived of education, justice, peace, harmony and equality. In the present paper attempt is made to highlight Dr. Ambedkar's thought on free, compulsory, universally assessable, affordable quality primary education which is relevant in the present century.

ldaes on Equality and Social Justice :-

Dr. Babasaheb Ambedkar believed that a well- structured social order is the necessary condition for a democratic free state. He felt that social well being would be the final outcome of the Government and these could be measured by degree in fostering of virtue and intelligence at all the levels of individuals. (Shabbier:2005) In order to form of ideal society, Ambedkar recognized that two essential principles: the first being that individual and the final end. The next principal is that all members in society must be treated on liberty equality and fraternity. (Vasant:1987)

India continues to face what can be called the "Wicked problems" of economy such as poverty, unemployment, farming crisis, income disparities, growing NPAs, fluctuating rupees, strains in Centre-state relation so and so forth. Ambedkar seems to have touched all the important aspects of economics that we are still struggling with.

Views of Dr. Babasaheb Ambedkar on various economic issues can be discussed under the following subheadings:

1. Monetary issues.
2. Public Finance
3. Public expenditure
4. Land Reforms
5. Labor issues
6. Economics of caste.

Equal pay for equal work irrespective of the sex: Revolutionary Dr. Babasaheb Ambedkar was the first person who brought "Equal pay for equal work irrespective of the sex" in India in terms of Industrial workers as a Labor Minister in the Viceroy executive council. On this regard he said, "We have also taken care to see, and this is an important point, that women shall be paid the same wages as men. It is for the first time that I think in any industry the principle has been established of equal pay for equal work irrespective of the sex." While drafting the Indian Constitution, Dr. Babasaheb played major contribution for embodied the Article 39(D) relates the state to strive for securing equal pay for equal work of both men and women in the Part IV of the directive principles of the State Policy.

The National Policy for the Empowerment of women, 2001 includes creating an environment through positive economic and social policies for proper development of women to enable them to realize their full potential, equal access to participation and decision-making process in social, political and economic life of the nation, strengthening legal systems aimed at limiting all forms of discrimination against women.

Light on Status of Women :-

When the British came into contact with the Indian people in the latter half of the 18th

century, the position of Indian woman had deteriorated a lot. Ideologically, women were considered completely inferior species, having no significance. Socially, they were kept in complete subjection, denied all rights and were suppressed and oppressed. It is not surprising to know that history of India has many cases to project where women are outlined as non-productive resource of the society. They were mere household products who could just fulfill the needs of the family even it was required at the cost of their own health. They were not allowed to make any decision not only for their families but also for themselves. Political participation on the part of women, raising their voice or even speaking against ill actions or wrong laws was not acceptable. They were denied the set of basic rights for themselves. Sufferings and oppression were not new for Indian women during the time when India itself was struggling to make its own identity from the shackles of British Empire.

Ambedkar's Reforms for Women :-

Dr. Babasaheb Ambedkar had always supported the liberalization process of Indian women from the bondages of the social norms and to raise his voice for liberation of women and promoting the need for women's education, he started his owned newspaper MookNayak in 1920 and Bahishkrit Bharat in 1927 to upgrade the social status and to motivate women to participate in social reform movements against social evils and demanded for their socio-economic rights as the societal positioning of the women were not par with men and were deprived from the basic rights and being of a part of the legal system, he made sure that there should be a change in the projection of Indian women and their abilities through legal route. Thus, in 1927, after getting nominated as a member of Bombay Legislative Council, Dr. Ambedkar urged the need to recognize the dignity of women and supported maternity benefit bill for women laborers. In the same year in March 1927, Dr. Babasaheb launched Mahad Satyagrahas and in this historic march, thousands of men and women accompanied to assert their rights to take water from Chawdar tank at Mahad. The movement was to liberate society from worn out traditions and evil customs imposed ruthlessly and upheld religiously by a vast society up to its weaker and helpless constituent and to restore human rights and dignity to them. In 1941, the colonial government had appointed a four-member Hindu Law Committee, known as the Rau Committee after its chairman B. N. Rau. The Committee reported that the time had come for a Hindu Code. Social progress and modernization could only be achieved by fundamental reforms, which recognized gender equality. The code was to be shaped with the aid of orthodox, conservative and reformist Hindus and by a comprehensive blending of the best of the current schools of Hindu law and the ancient texts. The 1941 Report was accompanied by two draft bills, as a result of the committees' reports, the Hindu Law Committee itself was revived in 1944 and under its chairman, B. N. Rau, prepared a Draft Code dealing with Succession, Maintenance, Marriage and Divorce, Minority and Guardianship and Adoption. It was that Code that was widely circulated and discussed and given the name "Hindu Code Bill". By allowing for divorce, Ambedkar's version of the Hindu Code conflicted with traditional Hindu personal law, which did not sanction divorce (although it was practiced). It also established one joint family system of property ownership for all Hindus by doing away with regional rules.

Finally, it allotted portions of inheritance to daughters, while giving widows complete property rights where they had previously been restricted. The Ministry of Law revised the

first draft in 1948 and made some small alterations to it, making it more suitable for discussion in the Constituent Assembly, where it was finally introduced. It was referred to a select committee under the chairmanship of law minister B. R. Ambedkar, and the committee made a number of important changes in the Bill. This edition had eight sections: Part one delineated who would be considered a Hindu and did away with the caste system. Significantly, it stipulated that the Hindu Code would apply to anyone who was not a Muslim, Parsi, Christian or Jew, and asserted that all Hindus would be governed under a uniform law ; Part two concerned marriage; Part three adoption; Part four, guardianship; Part five the policy on joint-family property, and was controversial as it included the non-traditional allocation of property to women. Part six concerned policies regarding women's property, and Parts seven and eight established policies on succession and maintenance. So finally, as the first Law Minister of Independent India, Dr. Ambedkar introduced women rights in the form of "HINDU CODE BILL" which paved equal rights to man and woman. It was the greatest ever social reform in India. It is nothing but declaration of women rights. In this bill, there are rights to property, order of succession to property, marriage, divorce, guardianship. It was by any time a revolutionary measure and first step towards the recognition and empowerment of women in India. Introduced in 1950s, the Hindu Code Bill consists of many laws that aimed to reform the Hindu Personal Law. It was a welcomed step towards the issue of gender equality. Some of the key features of this bill were: -

· Women could now inherit family property, permitting divorce and adoption of girls
· The code gave both men and women the right to divorce if the marriage was untenable.
· Widows and divorcees were given the right to remarry.
· Polygamy was outlawed
· Inter-caste marriage and adoption of children of any caste would be permitted.

As a Labor Minister in the Viceroy executive council between 1942 and 1946, Dr. Babasaheb Ambedkar was instrumental in bringing the Mines Maternity Benefit Bill for women in all over India. Under this act, a woman working in the mine is entitled to maternity benefit for a period of 8 weeks. This period of 8 weeks is divided into two parts of four weeks each, one-part preceding delivery and another part succeeding delivery. Later all the acts of Maternity Benefit of various states were repealed and a common Maternity Benefit Act-1961 was adopted by the Central Government for all states in India.

Voting Rights to All Indian Women :-

Dr. Babasaheb Ambedkar also fought for equal rights for women and for their voting rights. Today our constitution granted voting rights to all Indian women as a right because of him. But before Independent India, it is not easy task for everyone 'right to vote' even for men also. Mostly the Right to vote was given only to those the rich, the landed and the tax payers. In this regard, it is important to highlight EV. Ramasamy Periyar's great contribution for the upliftment of women. He condemned the lower strata of women on the name of superstitious in religion. He wanted women should be given equal right along with men. On these, he reformed many like Self-respect marriages, Widow-remarriage, Abolition of Child marriages and coinciding with his views, Dr. Babasaheb insisted on the education of girls. He strongly believed that if a boy gets education, he is the only person to get educated in a family. Perhaps, if a girl child is educated in a family, the whole family is benefitted.

Conclusion :-

The preceding discussions make it implies that clear that Dr. Ambedkar perceived the post-independence scenario very clearly and made important predictions for the Indian economy based on his knowledge intuition and foresight India's experiences with new liberal reforms since 1990 shows that Dr. Ambedkar apprehensions were far from misplaces and his solution still hold ground. Dr. Ambedkar wanr development of women specially in education & employment. Women could now inherit family property, permitting divorce and adoption of girls.

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· Widows and divorcees were given the right to remarry.

· Polygamy was outlawed

· Inter-caste marriage and adoption of children of any caste would be permitted.

Despite the turnaround of India's economic story since the 1980s, there appears to be an enduring, unhealthy relationship between economic wellbeing, caste and gender. As has been documented and written about extensively dividing this period of neoliberal reforms, there has been an increase in the rate of economic growth in some year, but at the same time, there has been a distinct slowing down of the rate of growth of employment and practically no decline in the proportions of people below the poverty line. At present, the country is adding 10 million people to its list of unemployed persons every year and agriculture has been in Crisis for some time now, while the rate of growth of manufacturing has also been declining for several years now. The only sector to have really benefited is the service sector. Ambedkar argued in favor of state intervention to make the rules and regulations by which worker would work and the wheels of industry would run on. If the state did not do it the private employer would. He says:

These views of Ambedkar Mirrors the contemporary reality. However, as it is said that every cloud has a silver lining. Ambedkar has emerged as the new icon of modern India such that every political party is trying to have their hold on the legacy of his ideas in such a scenario it becomes even more important to take clues from his economic ideas to solve the contemporary issues; what has earlier been called the "wicked problems of our economy."

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Problems Of Women In Rural India

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Abstract :

In this present abstract the basic problems of rural women are studied. Due to globalization, the context of rural life is changing. but today there is a situation where rural women do not want to female brith. A Women performs the role of mother, sister, wife and fulfills family responsibilities effectively. In a patriarchal culture, women do not have much right to make their own decisions as they are dependent on men. Therefore, even today, injustice and oppression are seen against them as their position is insignificant. In Morden times, they should get equal opportunities with men in political, administrative and management fields, only then will their economic status improve and their contribution to the progress of the nation will increase. The problem of women at every level are different . However, if we consider the general problems, the problems can be classified as follows. Domestic violence, social violence, education problems, health problems etc.

Key Words : womens problem, challenges, gender discrimination.

Introduction :

If we want to know the real situation of any society, one of the important means is to know the situation of women and especially rural women in that society, what rights they have, and to review many basic problems in their life. At the same time, the position of the society cab be determined on the basis of criteria such as the treatment given to them on behalf of the society and the government and the efforts made for their development. Looking at the history of india, it seems that women have been glorified. But from ancient times till today, the roll of women has been secondary. Among them, the condition of Indian rural women is not satisafactory. Rural women seem to be more exploited then men from a social, physical mental and intellectual perspective. Due to this, a large section of rural women has been marginalized from the process of society and nation building. This hampers the development .

The United Genral Assembly passed a resolution in 2007 to celebrate October 15, every year as international Rural Women Day. This idea was first proposed at the 1995 World Conference on women in Beijing. Every year, 16th October is celebrated as World Food Day and International womens organizations challenged that 15th October should be celebrated in the name of rural women who are food givers in the real sense. So this day s celebrated in some countries since 1997. The United Nations formally endorsed it in a landmark resolution

in 2007 and since 2008 many countries have strated implementing it. The resolution mentions the contribution of rural women in rural development , fdood security and poverty alleviation. Also, in order to improive the coundition of rural women, to create a conducive environment, to remove the obstacles created due to disparities like gender, caste-religion-class and to increase their full participation, to make their full participation in the planning, implementation and evaluation of schemes, necessary laws and policies. It is very important to study the problems that have been going on the life of the rural people for years by reforming them and taking measures on them.

A Women performs the role of mother, sister, wife and fulfills family responsibilities effectively. In a practiarchal culture, women do not have much right to make their own decisions as they are dependent on men. Therefore, even today, injustice and oppression are seen against them as their position is insignificant. In morden times, they should get equal opportunities with men in political, administrative and management fields, only then will their economic status improve and their contribution to the progress of the nation will increase. The problem of women at every level are different . However, if we consider the general problems, the problems can be classified as follows. Domestic violence, social violence, education problems, health problems etc.

What are the problems faced by rural women in India today?

India today has reached the zenith of success in many fields like science and technology, literature, movies and much more. But, there are some issues that are still prevalent in the country and more prominently in the rural India. Rural India is the actual soul of the country where a maximum of its population resides yet it is also the most neglected and ignored by the Government. The major victims of the issues that are present in the rural India are the women. Rural Indian Women are facing a lot of problems.

No access to education

According to ASER report 2014, only 1 out of 100 girls from Rural India makes it to colleges. This number in both shocking and depressing considering the fact that women form almost half of our population.They are in the real sense the backbone of our society but in rural India, their role is considered to be that of caretakers and child rears and education would make not benefit to them in their roles according to the typical mentality of people living in the villages.

Gender Discrimination

Gender Discrimination is rampant is many villages of India especially in the states of Rajasthan, Haryana and Uttar Pradesh. Gender discrimination implies giving a superior position to men due to the prevailing mindset of Patriarchal society in India. Due to Gender Discrimination, women are kept confined to their households and not allowed to participate in any activities like elections, discussions, participating in major festivals, etc.

Child Marriage

Though Child Marriage is a completely illegal practice in India according to law, the reality is far from good. According to the National Statistical Organization, around 47% of women in India are married before the age of 18. This problem is graver in villages due to the prevalent illiteracy and lack of awareness among the women. This also has continued as a never-ending tradition in India.

Lack of proper sanitation

Women in rural India today face a problem of getting even the basic sanitation facilities.

They are the victims of open defecation and also the diseases which are caused by it. Women are sometimes even prohibited from using the public toilets which are constructed by the government.

Domestic violence

Women in rural India are sometimes so ill-treated that they become victims of domestic violence every day in their homes. Alcoholism of the spouses sometimes even worsens the situation. She is treated like a slave and her upbringing stops her from questioning her spouse or in-laws.

Dowry

Women are given inferior status because they are considered to be a burden for the parents. This is mainly due to the dowry practice that is rampant in the rural parts of India. There is not a denial of the fact that dowry as the practice even exists in Urban and semi-urban regions but the women in urban areas are educated and alert enough to tackle the issue which is not the case for rural Indian women.

Challenges faced by women in rural areas

Personal Challenges:

chores such as cleaning, cooking, bringing up children along with concentrating on their income generating activities.Such family responsibilities prevent them from becoming successful entrepreneurs. ex: a choice between family and career.

Social Challenges:

The biggest problem of a woman entrepreneur is the social attitude and the constraints in which she has to live and work.Despite constitutional equality, there is discrimination against women.In a tradition-bound society, women suffer from male reservations about a woman's role and capacity.In rural areas, women face resistance not only from males but also from elderly females who have accepted inequality.

Financial Challenges:

When it comes to financing, women in developing nations have little access to finance because they are concentrated in poor rural communities with few opportunities to borrow money. Lack of access to credit is still worsened by a lack of information on where credit can be sought and requirements for loans.

According to a report by the United Nations Industrial Development Organization (UNIDO), despite evidence that women's loan repayment rates are higher than men's, women still face more difficulties in obtaining credit often due to the discriminatory attitudes of banks and informal lending groups.Women and small entrepreneurs always suffer from inadequate financial resources and working capital. They lack access to external funds due to the absence of tangible security and credit in the market. Women also generally do not have property in their names.

Marketing Challenges:

Because of inefficient arrangements for marketing and selling their products, women entrepreneurs are often at the mercy of the intermediaries who pocket large chunks of profit.

Managerial Challenges:

Often high cost of production undermines efficiency and restricts the development of women enterprises.

Competition Challenges:

Many of the women enterprises have imperfect organizational setup. They have to face severe competition from organized industries and male-centric entrepreneurship.

Lack of Mobility Challenges:

One of the biggest handicaps for women entrepreneurs is mobility or traveling from place to place.Women on their own also often find it difficult to get accommodation in smaller towns.

Educational Challenges:

In India, literacy among women is very low.Due to lack of education, the majority of women are unaware of technological developments, marketing knowledge, etc.Lack of information and experience creates further problems in the setting up and running of business enterprises.

Shortage of Raw Materials:

Women entrepreneurs find it difficult to procure raw materials and other necessary inputs. The failure of many women cooperatives in 1971 such as those engaged in basket making was mainly due to the inadequate availability of forest-raw materials. The prices of many raw materials are in any case quite high.

Low Ability to Bear Risk:

Women have comparatively a low ability to bear economic and other risks because they have led a protected life.

Low Need for Achievement:

Need for achievement, independence, and autonomy are the prerequisites for success in entrepreneurship.However, women are often found (and limited) to be only proud of the achievements of their parents, husbands, sons, etc.

Other Challenges:

In addition to the above problems, inadequate infrastructure, shortage of power and technical expertise and other economic and social constraints have retarded the growth of women entrepreneurship in India.

Conclusion:

While writing on the present topic, it was found that the attitude towards women should be changed by knowing the basic problems of wpmen and various schemes should be implemented on them. Whether it is a rural or urben women, everyone has to face this problem. In order to implement the problem of women, every implement of the society should participate band implement the measures.

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Empowering Slum Women in India: Challenges And Opportunities

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Abstract

This research paper explores the challenges and opportunities in empowering slum women in India. Generally, slum areas are characterized by a high density of people, substandard housing, a lack of access to essential services, and social exclusion. Women living in slums suffer several socioeconomic barriers that limit their ability to be empowered. However, numerous interventions and activities offer an opportunity for change. This paper examines the challenges faced by slum women, including socio-cultural barriers and gender norms, poverty and economic constraints, educational barriers, and Lack of access to resources. Additionally, it highlights the potential opportunities for empowering slum women through education, skill-building and vocational training, microfinance and financial Inclusion, access to healthcare services & reproductive rights, community engagement and Social Support, etc. The findings emphasize the significance of collaborative efforts combining governments, non-governmental organizations (NGOs), and community-based organizations to address the numerous difficulties encountered by slum women and to build long-term routes to empowerment.

Keywords: Slum, Women empowerment, Gender norms, Skill-building, Microfinance, Healthcare.

Introduction

"I measure the progress of a community by the degree of progress which women have achieved"- Dr. Bhimrao Ramji Ambedkar.

Women are the core part of every community whether it is a slum or non-slum community. Women play an important role in the development of every family, community, and ultimately Nation, and definitely slum community is not exception for that. According to the 2011 census from the total slum population of India near about 48.13% of women live in different

slum areas of India(Https://Censusindia.Gov.In, n.d.). Infact slums are now a common sight in many places in the increasingly urbanizing globe of today. These regions frequently exhibit poverty, substandard housing, restricted access to essential services, and excluded communities (Satterthwaite D, 2010). Women face specific obstacles within slums due to gender inequality and socioeconomic disparities. However, empowering slum women can have a significant effect on their own lives as well as the lives of their families, communities, and society as a whole. In order to truly empower slum women, a variety of issues must be taken into account, including their decision-making, social, economic, and educational requirements. We unlock the potential of slum women by making investments in their empowerment, allowing them to escape the cycle of poverty and make positive changes in their lives and communities. We can create a more equal and just society in which every woman, regardless of her socioeconomic status, has the power to choose her own destiny by providing them with the necessary tools, support, and opportunities. We can create a more promising and inclusive future for everyone by collectively empowering the women of the slums.

The present research paper aims to discuss the challenges faced by slum women in their overall lifespan as well as explore the opportunities for empowering them.

Challenges Faced By Slum Women.

a) Socio-Cultural barriers and Gender norms.

Slum women in India usually face major socio-cultural hurdles and gender stereotypes that might restrict their opportunities and have an adverse effect on their general well-being. India's society is primarily patriarchal, with men holding power and authority. Women in slums experience gender discrimination, inequality, and a lack of decision-making capacity within their families and communities(Goswami S, 2013). Instead of these Slum women are more likely to experience many types of gender-based violence, such as domestic abuse, sexual harassment, assault, and human trafficking. In India, traditional gender norms frequently require women to prioritize their duties as caregivers and housewives, limiting their mobility and prospects for economic emancipation. These norms can prolong a cycle of poverty and inequality. With this, based on their gender, financial situation, and living conditions, slum women may experience societal stigma and discrimination as a result, they might be excluded from society at large, have less social connections, and their contributions might go unrecognized.

b) Poverty and Economic Constraints.

Slum women worldwide face multiple challenges because of poverty and economic restraints. These women frequently lack access to steady and formal opportunities for employment. They frequently work in the informal sector in low-paid jobs like street vending, household chores, or daily wage employment. It is difficult for them to break the cycle of poverty because they don't receive a steady wage. On the other side because of their socioeconomic status, slum women are often exploited. They may face unfair labor practices such as long working hours, low pay, and hazardous working conditions. In a few cases, they may also experience harassment or abuse at work. Further, Slum women generally don't have access to traditional banking and financial services like credit, insurance, and savings accounts(Bhatia & Singh, 2019). As a result, they are less able to save money, make investments, or acquire cash to launch or grow their businesses. The lack of financial inclusion

complicates their efforts to better their economic status.

c) Educational barriers

Generally, slums lack basic educational infrastructure. Slum schools are frequently overcrowded, underequipped, and lack basic amenities such as classrooms, libraries, and sanitation facilities(Saigal A, 2008). The lack of infrastructure has a severe impact on education quality and prevents slum women from attending school. Even if schools are available, they may lack trained teachers or a favorable learning atmosphere. This limits slum women's educational outcomes and chances. On the other hand, Boy's education may be prioritized over girl's education due to cultural norms and traditional values. Gender biases can lead to early marriage, household obligations, and societal expectations that limit educational opportunities for girls.

d) Lack of access to resources.

Women living in slums have limited access to resources, highlighting the significant inequalities and systemic obstacles they face. Due to obstacles like cost, location, and culture, it can be difficult for women in these communities to get high-quality healthcare. Lack of access to healthcare services can lead to greater rates of maternal mortality, fewer options for family planning, and increased susceptibility to infections. Further access to clean water and sanitary facilities is often a key issue in slum regions. Women face the burden of these challenges because they are largely responsible for fetching water, managing domestic hygiene, and caring for family members(Vogel et al., 2022). Lack of access to clean water and adequate sanitation facilities exposes women to the risk of diseases transmitted through water, compromises their dignity, and takes up a large amount of their time and energy.

OPPORTUNITIES FOR EMPOWERING SLUM WOMEN

a) Education, Skill-building, and vocational training.

Opportunities for slum women's empowerment in the areas of education, skill development, and vocational training can significantly improve their quality of life as well as their community. In fact, education is the cornerstone of empowerment and has the potential to improve the lives of slum women drastically. It enables women to learn new things, improve their critical thinking abilities, and broaden their horizons. The goal of skill-building programs is to provide slum women with practical skills that will improve their employability and income-generating capacity. These programs can focus on a variety of abilities like embroidery, tailoring, jewelry making, computer literacy, handicrafts, cooking, and communication skills(De Indranil et al., 2019). Vocational training programs go a step further by providing specialized training in certain trades or professions. Plumbing, electrical work, beauty services, healthcare, hospitality, retail, and other courses may be offered as part of these programs. Overall, providing slum women with educational, skill-building, and vocational training opportunities is vital for their empowerment.

b) Microfinance and Financial Inclusion.

Empowering slum women through microfinance and financial inclusion can be a major breakthrough in addressing gender inequality, poverty, and social exclusion. Microfinance institutions (MFIs) play an important role in providing small loans to slum women who do not have access to standard banking services. These loans enable individuals to develop or

expand microenterprises such as small-scale businesses, cottage industries, or farming activities. Slum women can invest in income-generating initiatives, boost their earning potential, and aid in the eradication of poverty by having access to credit(Krenz et al., 2014). Microfinance programs encourage slum women to save money as well. Additionally, financial literacy programs are frequently integrated into microfinance projects, providing women with crucial information and abilities related to budgeting, debt management, and wise financial decision-making. Overall, microfinance and financial inclusion provide enormous opportunities for slum women to be empowered.

c) Access to healthcare services & reproductive rights.

Empowering slum women with respect to access to healthcare and reproductive rights is vital for boosting their overall well-being and promoting gender equality. Implementing community health programs particularly targeted at slum women can significantly enhance access to healthcare services. Programs that offer prenatal and postnatal care, safe delivery services, immunization programs, and nutrition assistance can help to promote healthier pregnancies, lower rates of mother and infant mortality, and enhance results for children's development(Thapan M, 1997). As per as reproductive health education is concerned it is essential to provide slum women with comprehensive reproductive health education in order to promote their reproductive rights and autonomy. This education should address subjects such as family planning, safe sex practices, contraceptive techniques, sexually transmitted infections (STIs), and menstruation health. Lastly, it is crucial to emphasize that these opportunities must be implemented in collaboration with slum communities while respecting their cultural backgrounds and ensuring that the programs are adapted to their specific requirements. We may create significant and long-lasting change, enhancing slum women's quality of life and advancing social progress, by empowering them to access healthcare services and reproductive rights.

d) Community engagement and Social Support.

Empowering women in slums is essential for generating inclusive and sustainable communities. Community engagement and social support are important factors in improving the well-being and empowerment of slum women. Self-help groups provide financial services and support to slum women who do not have access to formal banking institutions(Galab S & Rao N C, 2003). These initiatives help women to create or develop tiny businesses, improve their lives, and engage actively in economic activity by offering microloans, savings programs, and financial literacy training. In slum areas, establishing women's support centers can provide a safe environment for women to receive information, counseling, legal aid, and social support services. These centers provide opportunities for women to interact with professionals, community leaders, and volunteers who may guide and assist them in solving various difficulties they face. Women's rights, gender equality, and life skills workshops, seminars, and awareness campaigns are frequently organized by such centers.

Conclusion

'Empowering slum women is crucial for ensuring social equity, sustainable development, and inclusive growth. By addressing the challenges that slum women experience and offering opportunities for education, skill development, economic empowerment, and improved healthcare, we can help them overcome hardship and lead satisfying lives. Recognizing and

investing in women's empowerment helps not only the women individually, but also has a beneficial ripple effect on their families, communities, and society as a whole. Governments, non-governmental organizations (NGOs), and members of civil society must work together to develop comprehensive programs that boost and empower women living in slums, to bring out their full potential and promote a more just and prosperous future.

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Empowering Women: Way to Smart Economic Development

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Abstract:

Despite the government's efforts, the survey finds that women in India remain generally disempowered and have a lower social position than men. There is a gender gap in access to education and work. Women's household decision-making power and freedom of mobility vary greatly depending on their age, education, and employment status. It has been discovered that women's acceptance of unequal gender standards is still prevalent in society. More over half of women agree that wife abuse is justified for one or more reasons. Fewer women have final choice over how their earnings are spent. Control over cash wages rises with age, education, and location. Women are also less exposed to media than men. Rural women are more vulnerable to domestic abuse than metropolitan women. There is also a significant gender discrepancy in political participation. Women's empowerment and economic development are inextricably linked: in one direction, development alone can play a significant role in reducing gender disparity; in the other, empowering women may boost development. The study continues with the observation that access to school and work are simply enabling variables to empowerment; accomplishment of the aim, however, is mostly dependent on people's attitudes towards gender equality. In this paper we discussed economic development with women empowerment based on secondary data.

Introduction:

Women have suffered the most of any impoverished group in history, according to history. Their anguish was not limited by culture, race, geography, or religion. They have suffered from abuse, molestation, assault, rape, poverty, hunger, and improper treatment, to name a few. However, until recently, scholarly attention was not paid adequate attention to issues of women's empowerment. Women face a variety of issues in the multi-cultural, multi-lingual, multi-racial, and multi-religious Indian subcontinent. Only the dimension varies from state to state, society to society, and location to location. Even in the twenty-first century, women

are assaulted and labelled as witches; they are stoned for engaging in sexual activities; and honour killing is common in many parts of the world. They are tortured and raped with flimsy justifications, while the major criminals go free. Furthermore, they are not permitted to use mobile phones, are not permitted to choose their own dress or profession, have little freedom in marriage and reproductive matters, are not permitted to move freely within their community, are discouraged from participating in political activities, and many women are starved or undernourished. In a nutshell, they are chained by society taboos and confront a slew of odd obstacles throughout their lives. It is true that women have suffered throughout history from their protectors, such as dads, brothers, uncles, neighbours, and others in childhood; boyfriends and lovers in adolescence; spouses and in-laws in married life; and sons and others in old age. Man has inflicted immeasurable harm on woman by subjugating her at various stages of their life and over the ages. Thus, "the question of women's rights was a global one, as old as the human race." Woman has always been seen as inferior by man, and has been deprived of the privileges that God has bestowed on all human beings." (Langley & Fox, 1994, pp.100-101)

Over the previous five decades, the concept of women's empowerment has shifted from a welfare-oriented to an equity-oriented approach. It has been defined as the process by which the powerless achieve greater control over their lives' circumstances. Control over money and ideology are two examples of empowerment. According to Sen and Batliwala (2000), it leads to increased intrinsic capability, increased self-confidence, and an inner transformation of one's awareness, allowing one to transcend external barriers. This viewpoint focuses on two critical points. To begin with, it is a power to attain desired results, not a power over others. Second, the concept of empowerment is more applicable to those who are powerless, regardless of gender, group of individuals, or class. Though the concept of empowerment is not exclusive to women, it does cut across all classes and castes, as well as within families and homes (Malhotra et al, 2002). Women empowerment is also defined as a change in the context of a women's life, which enables her increased capacity for leading a fulfilling human life. It gets reflected both in external qualities (viz. health, mobility, education and awareness, status in the family, participation in decision making, and also at the level of material security) and internal qualities (viz. self awareness and self confidence) [Human Development in South Asia (2000) as quoted by Mathew (2003)].

UNDP (1990) established the notion of Human Development Index (HDI) for the first time, which evolved initially as a larger assessment of a nation's socioeconomic progress but became popular as a measure of average achievements in human development for both sexes. Contrary to popular assumption, statistics reveal that women lag behind males in practically every facet of life in almost every country, including India. As a result, since 1995, the focus on human development has been on highlighting the gender factor and ongoing disparities confronting women (UNDP 1995). According to the report, human development cannot occur until women are empowered. It further emphasised that if development is not encouraged, is jeopardised. To highlight the facts and numbers of women's deprivation, two indices, namely the Gender Related Development Index (GDI) and the Gender Empowerment Measure (GEM), were created. While the GDI assesses achievement in the same dimensions and variables as the HDI, it also considers achievement disparities between men and women (Anand and Sen, 1995). The wider the gender gap in human development, the lower the country's GDI in

relation to its HDI. The GDI is the HDI lowered to account for gender inequality. GEM, on the other hand, reflects whether or not women may actively engage in economic and political life. The index can theoretically take values ranging from zero to infinity, with a value of unity representing absolute equality in male and female achievement. A value greater than one would imply that girls outperform males in terms of achievement.

Data and Methodology

Sustained periods of high economic growth since the early 1990s, characterized by the "New Economic Policy" that liberalized the business landscape, allowed India to effectively leap from the much dreaded "Hindu rate of growth" and bring significant changes to the lives of the Indian workforce. However, the growth trajectory has been lopsided towards a "preferred gender". Be it the crystallized glass ceilings, the unexplainable pay gaps, unconscious biases, or lack of basic amenities like separate toilets, India is still a long way from realizing its much hyped demographic dividend.

It is surprising to see that India's female labor force participation rate (LFPR), which refer to women who are either working or looking for a job, has not only stagnated at much below the global average of 47 percent for several years but has declined considerably in recent years. Despite experiencing structural improvements to their lives, such as decline in fertility rates and expansion of women's education, India's female LFPR is on a downward track. As per World Bank estimates, the female labor participation rate in India fell to 20.3 percent in 2019 – from more than 26 percent in 2005 and 31.9 percent in 1983. This is much lower, even when compared with 30.5 percent in neighboring Bangladesh and 33.7 percent in Sri Lanka.

This decline in female LFPR can be attributed to various factors like obligations towards the performance of domestic duties, conservative social norms, and the lack of flexible work models. It is also observed that household constraints trump financial need and individual preferences for job choice among women.This bleak scenario of women's workforce participation having slid towards regression could, however, take a positive turn. The COVID-19 and post-pandemic hybrid work models could become game-changers for many women – offering flexible and more innovative work options with increasingly empathetic work cultures. Such new work models may improve gender diversity at work, in traditional organizations as well as in the gig economy.

India's female labor force participation: Trends and analysis

According to annual bulletin of Periodic Labor Force Survey (PLFS) 2019-20 **data***, the female labor force participation in India is way below that of males. In FY 2020, while the male participation rate stood at 56.8 percent, this ratio was merely 22.2 percent for females. The latest quarterly PLFS surveys suggest a further decline. In the January-March 2021 quarter, this stood at 16.9 percent, with states like Himachal Pradesh (29.6), Andhra Pradesh (23.1), Tamil Nadu (24.2), Kerala (19.5), and West Bengal (19.5) being some of the top performers. The state of Bihar remained the worst performer with a 4.4 percent participation rate, following Delhi at 8.8 percent and Uttar Pradesh at 9.7 percent.Juxtaposed to the male workforce participation rate during the same period, which was 57.5 percent, the stark gender inequality is evident.*

Annual Labor Force Participation Rate in India (in percent) (FY2018-20)			
	Female	Male	All
FY 2017-18	17.5	55.5	36.9
FY 2018-19	18.6	55.6	37.5
FY 2019-20	22.2	56.8	40.1

Table :1 (https://www.india-briefing.com/**)**

Occupational and sectoral analysis of female workforce participation

Occupational trend statistics reveal that female employment in professional and technical roles is much higher in urban areas as compared to males. However, their participation in legislative, official, and managerial roles remained much lower at 11.7 percent as compared to males (17.8 percent) in urban areas.In rural areas too, female participation remained higher than males in technical and associate professional roles at 2.9 percent as compared to 2.1 percent among males. At the same time, female participation in official, managerial, and professional roles remained low.

Table :2 (https://www.india-briefing.com/**)**
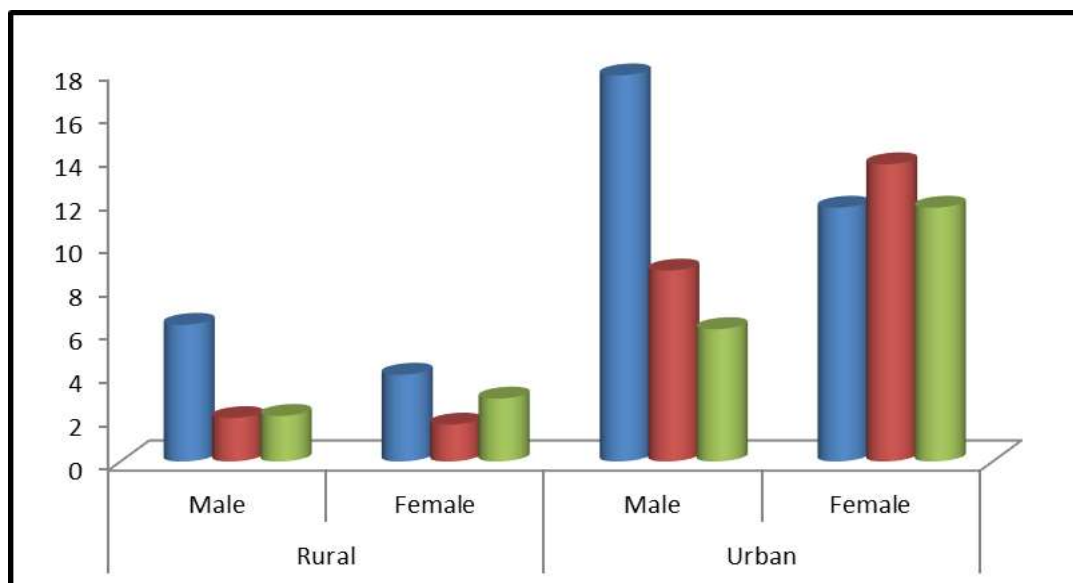
Bar Chart 2.1

An investigation into the statistics of the Indian workforce according to employment type reveals that in urban areas, the share of salaried / wage earning females in is more than

males. In rural areas, participation of self-employed females is higher than that of males. Employment in casual labor is almost at par for both the genders in rural areas, while it is slightly higher for males in urban areas.Another interesting trend to note is that in rural areas, female workforce participation is the maximum in agriculture, followed by manufacturing, construction, trade, and the hospitality industry.Whereas in urban areas, female workforce participation is the maximum in manufacturing, followed by hospitality, construction and transport, storage and communications.

Within the self-employed category, where the employment share of females is highest at 63 percent in rural areas, these figures are misleading as most women are employed as unpaid family workers in family farms and family businesses, engaging in activities like taking care of livestock etc.According to the PLFS, North-East Indian states rank among the highest in percentages of females holding managerial positions, with Meghalaya topping the list, followed by Sikkim and Mizoram. These states are followed by Andhra Pradesh and Punjab. In terms of literacy rate and professions involving technical roles, females from Northeast India show the highest percentages across India.The states which have fared the worst in terms of female workers in the managerial position are Assam, followed Haryana, Andaman and Nicobar Islands, and Uttarakhand. Sikkim tops the list of states with the highest ratio of females to males among professional and technical workers with 120.2 percent, followed by Meghalaya (101.5 percent) and Kerala (91.6 percent).

1. Major Issue in Women Empowerment in Economic Development

The problem is not that attuned to ensuring women have the same access to these opportunities as men. But once women enter and have the chance to show their skill and knowledge, the impact is obvious to access the economic development by the empowerment of women. Women are not the less capable person, is stead to demonstrate like that they need some more additional encouragement and opportunities from the families and societies are listed below: • Economic backwardness • Implementation gaps • Lack of political will • Women unpaid family workers in subsistence agriculture • Low level of technology and primitive forming practices • Poor access to credit and marketing networks • Social and Cultural barriers such as executive capacity for household work restrictions on mobility etc. When overcoming these constraints, the country's economy and global economic development will get prosperous through the enactment of encourages the women role in different fields of the economy

Suggestions

2. Both men and women should be treats equally by societies.
3. We should take a step to stop the women harassment, and violence like every mother should teach their son about how to respect women from childhood.
4. Encourage equal payment for both men and women in every workplace due to inequality of income for equivalent work.
5. Encourage women education much better at present.
6. Raise the aspiration of girls and their parents.
7. Encourage women in political participation.
8. Women should be aware of the backlash of every stepping for their development.

Conclusion

Empowerment of women socially, economically, politically and legally is going to be a phenomenal task. It is not working to be easy to change the culture for disrespect for women. The only revolution can bring changes in a day, but reforms take their time. Women have a unique position in the economy. If women gain economic strength, they gain visibility and voice. Women's direct participation in decision making capacity also income generation activities can make significant contributions towards women empowerment. Entrepreneurship and working as income earned person of the family can help women to gain economically active, which may help them in the improvement of their social status.

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Empowerment Of Women Through Education, Skilling And Micro Financing

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Abstract

All global priorities now Centre on gender equality and women's empowerment. Researchers, the government, and business leaders have given the idea of "women empowerment" a lot of attention. The idea of women's empowerment has a variety of connotations. Women's empowerment is fundamentally the process of improving the status of traditionally underprivileged women in society on the economic, social, and political fronts. It entails protecting kids from all sorts of assault. Women's empowerment is a crucial tool for increasing women's access to resources and ability to make wise life decisions. Women can change their social status through education, which also helps them develop self-confidence. Education gives people more power and encourages judgement confidence. Women can become financially independent and less dependent on other members of society with the aid of skill and microfinance. Education for women entails education for the entire family.

The study is based on purely from secondary sources. The study reveals that women of India are relatively empowered through Education, Skilling and Micro Financing. The study concludes by an observation that access to Education, Employment and Change in Social Structure are only the enabling factors to Women Empowerment.

Key words: Gender Development, Women Empowerment, Education, Skill Development, Micro finance, Socio-Economic Status, Policy implications.

Introduction

"Give me a good mother; I'll give a good nation."

                                        ~ The Conqueror Napoleon.

Such being the eminent position of women in society their empowerment is vital for a happy and contented humanity. Globally, the top priorities have been gender equality and women's empowerment. The UN's Sustainable Development Goal (SDG5) includes achieving gender equality and empowering all women and girls as a target. Honourable Prime Minister

Shri Narendra Modi ji has also spoken for women empowerment on 82nd edition of Mann Ki Baat. Education plays an important role in building self-confidence among women it also enables to change she/her status in the society. Education enables and builds confidence to take decisions in a better way. Skilling and Micro Finance can get women financially stable and therefore she is no longer dependent upon on others in the society. Giving education to women means giving education to the whole family. Researchers, the government, and business leaders have given the idea of "women empowerment" a lot of attention. The idea of women's empowerment has a variety of connotations. The relative importance of the three factors-her economic, social, and political identity determines the amount of women's empowerment in the national hierarchy. These factors are intricately intertwined and linked by numerous cross-cutting relationships, suggesting that if efforts in even one area are lacking or insufficient, the results and momentum created by the other areas cannot be maintained since they will not be able to withstand any changes or upheavals. The woman can only be genuinely empowered when all three issues are dealt with at once and made to work together. Therefore, in order for a woman to be fully empowered, social, economic, and political factors that have an impact on her life must successfully coincide. This suggests that if efforts in even one area are insufficient or lacking, the outcomes and momentum created by the other areas cannot be maintained because they will not be able to withstand any changes or upheavals. These aspects are intricately intertwined and connected by numerous cross-cutting relationships. Only when all three problems are addressed simultaneously and made to work together can the woman be said to be truly empowered.

Therefore, social, economic, and political aspects that affect a woman's life must successfully align for her to be completely empowered. Empowerment is a multifaceted social process that aids individuals in taking charge of their own communities and societies by taking action on topics they see as crucial. At different levels, including individual, group, and community levels, empowerment takes place within sociological psychological economic sectors and challenges our presumptions about the status quo, asymmetrical power relationships, and social dynamics. The ministry of rural development has special components for women in its programmes. Skill and Micro Finance can assist women in being financially secure so that they are no longer dependent on others in society. The focus on education and employment, which are crucial components of sustainable development, is increased when women are empowered. The purpose of this article is to investigate the impact of microfinance on poverty reduction and rural women's socioeconomic empowerment. An effort is also made to suggest measures to promote women's empowerment.

Review Of Literature

In this study deals with certain concept of women's empowerment and the available literature relating to women empowerment and capacity building specially about the contribution of microfinance program in women's empowerment in India.

Ms. Shinki Katyayani Pandey (2023) cleared that gender strategies in micro finance need to look beyond just increasing women's access to savings and credit and organizing self-help groups to look strategically at how programmes can actively promote gender equality and women's empowerment. Credit is important for development but cannot by itself enable very poor women to overcome their poverty.

Ambreen Khursheed (2022) revealed that microfinance is an effective tool that can contribute to the development of women's empowerment and entrepreneurship. The findings also support the theoretical aspect of William's theory as women empowerment is being discussed with a view of three dimensions including resources, agency, and achievements.

M. Thameemul Ansari et al., (2021) states that the achievement in the field of pay/ work and in instructive front, the situation of ladies strengthening is by all accounts nearly poor. The need of great importance is to recognise those escape clauses or impediments which are watching the acknowledgment of strengthening of ladies and this activity must be begun from the ladies people itself and also more critically arrangement activity taken by the state and society

Karn (2018) shows some challenges and opportunities of Nepalese microfinance sector. In his study, he found out some problem of microfinance which needed to be reformed regarding targeting. According to Karn there are problems in social awareness in Nepalese microfinance sector. Along with that he suggested a lot of opportunities in microfinance such as: stimulating growth of economy, increasing volume, accessibility and outreach.

Objectives Of The Study

1. To know the need of Women Empowerment.
2. To identify the Obstacle in the Path of Women Empowerment.
3. To assess the Awareness of Women Empowerment in India.
4. To study the ways to empower women.

Methodology

The Data required for the study has been collected from secondary sources. This paper is basically descriptive and analytical in nature. In this paper an attempt has been taken to analyze the empowerment of women through Education, Skilling and Micro Financing in India. The data used in it is purely from secondary sources according to the need of this study. The data required for the study is mainly collected from secondary source such as newspapers, magazines, journals, articles, annual reports, periodicals, Government reports, regulatory publications and related planning documents, websites etc. The literature review is a major component of this conceptual framework. In this framework the researcher is going to highlight the current scenario of women's and vehicle for change.

Gender Equality And Women Empowerment

Gender equality, as another form of women empowerment, means according women equality of opportunity and removing obstacles that hinder women from participating fully in commerce, education, politics and culture. The concept of power in women empowerment helps researchers, academics and policy makers to examine the underlying social and cultural structures that define gender relations.

Social and Economic Empowerment:

For the definition of empowerment of women and girls, The Royal Tropical Institute (KIT) defines empowerment of women and girls as the expansion of choice and strengthening of voice through the transformation of power relations, so women and girls have more control over their lives and future. This is achieved through increasing women's agency, ensuring equal access and control over resources and having supportive institutional structures in

place.

Social Empowerment: a voice within the community

Social empowerment refers to the ability of women and girls to act individually and collectively to change social relationships and the institutions and discourses that exclude them and keep them in poverty. At home, this for instance involves the ability of women to decide and discuss with their partner whether or not to use contraceptives. Outside their home, it means that women and girls can build positive relationships, participate in social activities and decision making, without being restricted by gender norms.

Economic Empowerment: a voice on financial independence

Economic empowerment means that women have the skills and resources to improve their economic status and move out of poverty. In addition, it means that women and girls can decide on how to utilise their income and other resources and/or jointly make those decisions.

Advancing For Women Empowerment

Empowerment of women through Education:

· To guarantee females' rights to an education and to be free from discrimination in educational institutions, the education policy needs to be more inclusive. Aiming to favourably alter young men's and boys' attitudes about women and girls is another goal of education reform.

· It is necessary to provide girls with substantially stronger financial incentives for continuing their education through Class XII in order to reduce the higher dropout rate among girls.

· The Single female Child Scheme should be expanded to include families with two female children for the Post Graduate Indira Gandhi Scholarship.

· Villages and districts should get rewards for achieving equal child sex ratio through education, information, and communication efforts.

· Laws that place a focus on women's empowerment via education need to be strictly enforced.

· E-governance should receive more attention so that timely oversight of the funds granted by the federal government and various state governments for scholarships for female students may be ensured.

· Facilities that are gender-neutral should be available in hostels for security reasons.

Empowerment of women through Skilling:

· Women need to acquire their skills in non-traditional occupations like electricians and plumbers in order to become self-reliant.

· Women can be formed into various professional groupings to strengthen their negotiating position.

· Platforms like Digital India should be leveraged for branding, marketing, and forming connections with businesses, markets, and customers.

· In addition to government initiatives, NGOs and other organisations should train

and equip women with marketable skills so they can find alternative, respectable jobs where they can make a living.

Empowerment of women through Micro-Finance:

· NGOs aiming to empower women must make interventions on possibilities for developing a living that are connected to the market and value chain.

· Policies and regulations should be created in a way that makes it simple for female business owners to obtain credit facilities.

· The government ought to support female self-help groups.

· Industry-specific goals for women's employment are needed, and firms should be encouraged to work towards achieving them. • Businesses that employ 30% women should receive tax incentives.

CHALLENGES FACING WOMEN IN INDIA

Discrimination: Women in India frequently experience discrimination in a variety of settings, including the job and the family. This may limit their ability to take advantage of educational and job possibilities, as well as result in unfair treatment and poorer compensation.

Lack of access to employment and education: Women in India encounter major obstacles to employment and education. Using information from the World

Lack of access to employment and education: Women in India encounter major obstacles to employment and education. For instance, according to data from the World Bank, only around 50% of women in India are employed, compared to almost 80% of men. This is caused in part by societal and cultural restrictions that keep women from working, as well as a lack of access to education and training.

Gender-based violence: In India, gender-based violence is a serious issue. In India, there were approximately 428,278 documented incidences of violence against women in 2021, according to the National Crime Records Bureau. This includes instances of dowry-related violence, physical and sexual assault, and female infanticide. With 31,677 reported rapes against women in 2021 alone, the data are worrying.

Poverty: India has a large number of poor women, especially in rural areas. In addition to creating barriers to education and work for women, poverty can also have a negative impact on their health and nutrition.

Disparities between urban and rural areas: Unevenness between urban and rural locations. When it comes to empowerment, women in rural India frequently confront more obstacles. They might be more socially isolated and more susceptible to gender-based violence, for instance, and they might have fewer access to health care and education.

Conclusion And Suggestions

Before micro finance became popular, there were many traditional and unofficial credit systems in place. The viability of microfinance must be considered from a much larger perspective, taking into account both its short- and long-term elements. Questions about empowerment or possible accommodations for both empowerment and sustainability goals have received very little consideration. Failure to consider the influence on revenue could have negative effects on outreach and repayment, and thus, financial sustainability. In order

to complete the picture, an effort is made to display some of these elements here. The account leads to the conclusion that microfinance can help with the issues of inadequate housing and urban services as a crucial component of efforts to reduce poverty. Finding a level of flexibility in the credit instrument that would enable it to satisfy the various credit needs of the low-income borrower without placing an unreasonably high burden on the lenders to supervise its eventual use is the difficulty. Providing a multipurpose single or composite credit for generating income, improving housing, and supporting spending is a possible option. Consumption loans are discovered to be particularly crucial during the waiting period between starting a new economic activity and generating income. Making the concept work requires careful analysis of the potential borrowers' financial needs, savings habits, and participation in deciding the mix of multi-purpose loans. Every country's long-term plans should emphasise expressing concerns related to women's empowerment. Without giving this sector significant consideration and gathering sufficient data on them before making policy decisions, a nation's long-term development strategy is lacking. Giving women a solid education or expanding their work options are not the same as empowering them. Women must comprehend the justifications for gender equality and women's empowerment. In a word, women's empowerment is the mental liberation from societal inequalities related to the economy, politics, and society.

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Women Employment in India: Analysis with PLFS Data

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Abstract

This study analyses women empowerment in terms of employment distribution of the women workers in rural and urban India to locate the types of employment where the women workers are concentrated using Periodic Labour Force Survey (PLFS) 2021-22 data. The study analyzed employment distribution of females by usual status in a comparison to males to understand their differences in employment. The scenario is analyzed with related labour market issues, like- job contract and education level of the workers at national level. Employment distribution also highlights the choice of employment in ex-post sense by gender. The entire analysis has been done between the comparison of younger age cohort (15-29) and older age cohort(30-65) observe how the pattern of female employment changes as age increases. The result suggests a differential outcome of employment across rural and urban sectors. Urban women have a greater participation in regular wage activities where rural women mainly engaged in unpaid work or casual work during 2021-22. The study observed that in urban area higher educated female workers have a greater access in regular wage activities, where for rural females the scope was limited. Finally, the paper suggests some policies such that more females from both the sectors can participate in the labour market and perform quality jobs which enhance their empowerment in the society.

Keywords: Employment, Sector, Education, Job-contract, India

Introduction

Women empowerment in India has been a growing subject of research interest. Women are no longer dwelling in prolonged silences. Those who were not vocal in the past have transformed into courageous women and have started coming out with their own views. India with a current female population of 48.4% (with men at 51.6%) is on the threshold of growth and women have a big role to play when it comes to the economy. Indian women are still fighting patriarchy and gender inequality. The need for inclusivity of women is also of paramount importance when it comes to the job market in India. In this era, this study tries to analyze the issue of women empowerment in terms of their status of employment in the

labour market. The study examines the rural and urban participation of female workers in economic activities using PLFS 2021-22 data in different related issues. In order to assess how much the women became empowered in the labour market, we have taken into considerations the distribution of male workers accordingly to get a clear comparison about male and female work pattern in rural and urban India during 2021-22. The main objective is to locate the types of employment where the women workers are concentrated and how it differs from male workers in terms of quality of jobs. The entire study has been restricted between younger (15-29) and older (30-65) age groups.

Survey data shows that India's female labor participation has been increasing. As per the latest available Annual PLFS Reports, the estimated Labour Force Participation Rate (LFPR) on usual status for women of age 15 years and above in the country was 30.0%, 32.5% and 32.8% during 2019-20, 2020-21 and 2021-22, respectively, which shows an increasing trend.

But this increasing trend is also associated with the increasing participation of women in unpaid and domestic work. Different surveys point out that a large section of women are still engaged in performing household activities including child care work which is going on increasing with the passage of time. According to a report by Rampal (2023), burdened by domestic work, nearly 50% of India's urban women don't step out even once a day. In case of rural India, the situation was more pathetic as there the females have to face different social customs, especially the married ones which ultimately restricted them to move outside. Even those who can manage to join the job market, many of them are compromising with the job quality. In this background, this study mainly focuses on the women workers who are joining the workforce in the aim to assess their quality of employment in respect of male workers and from where we can conclude how much they are being empowered in the labour market by their job status.

Table 1 describes the employment condition of male and female workers in rural and urban India by principal activity status for the younger and older age cohort. The data provided in the PLFS schedule infers about three main types of activities, which are self-employment activities , regular and casual wage activities. Self-employment activities include own-account, employer and unpaid family work.

Table 1 depicts some contrasting features about male and female employment in rural and urban sector of India. It is observed that the unpaid family work is the dominating activity for the rural female workers for both the ages whereas rural male workers mainly distributed across own-account work and casual work, where the share of rural females were lower. Regular salaried work was carried out by small percentage of female workers and which was mainly male dominated. The reverse situation has been observed in the urban sector as the here the major participation of male and female workers were found in regular salaried activity and as a positive note, the share of female workers out of total female workforce were higher than the share of male workers out of total male workforce in regular salaried activity in urban India. So , out of the total female workforce , the participation of younger and older age females in regular salaried urban sector jobs were respectively 66 percent and 49 percent whereas for rural sector this was only 17 percent and 11 percent for the respective age cohorts.

Table 1: Distribution (in percentage) of workforce by usual activity status in rural and urban India

| | | RURAL | | URBAN | | RURAL | | URBAN |
| Activity Status | | 15-29 | | 15-29 | | 30-65 | | 30-65 |
	Male	Female	Male	Female	Male	Female	Male	Female
Own account work	22	23	18	19	54	30	37	30
Employer	1	1	1	0.3	3	1	6	1
Unpaid family work	24	42	11	10	5	35	2	12
Regular salaried work	23	17	54	66	15	11	42	49
Casual work	31	17	16.3	4	24	23	14	9

Source- Author's calculation from PLFS 2021-22 data

Job contract ensures the tenure of work at the workplace. Table 2 shows that above 50 percent of regular salaried workers are working without any written job contract for both the sectors, which infers that they are actually working as informal basis and this rate of informality in regular salaried jobs are higher in rural India than urban India, which is quite obvious. Analysis shows that, the rate of getting written job contract for a longer period was slightly higher among the female workers than the male counterparts, out of total male and female workforce. The urban females, especially younger ones are receiving the written contract for a longer period than rural females and also from the urban males for both the ages, which infers a positive note towards empowerment.

Table 2: Distribution (in percentage) of regular salaried workers by the type of job contract in rural and urban India

| | | RURAL | | URBAN | | RURAL | | URBAN |
| Activity Status | | 15-29 | | | | 30-65 | | |
	Male	Female	Male	Female	Male	Female	Male	Female
No written job contract	74	60	68	57	54	49	64	63
Written job contract for 1 year or less	7	7	9	11	5	5	4	5
More than 1 year to 3 years	5	8	7	10	3	4	3	3
More than 3 years	13	24	17	22	38	42	29	29

Source- Author's calculation from PLFS 2021-22 data

Level of education determines the entry of a person into the labour market and quality of jobs performed. Education is one of the most important factors influencing female labour force participation. Human capital theories underline the importance of education in employment outcomes. According to Becker (1964) workers' education enhances labour productivity although at different rates in different activities, organizations, and situations. Table 3 describes the distribution of regular salaried workers according to their level of education in the rural and urban sector. It is observed that the share of above graduate female

workers in regular wage employment activities is higher than the share of graduated male workers for both rural and urban sectors. This scenario is very much prominent among the urban youths as for the rural sector a larger section of regular salaried females have only education up to secondary or HS level , which indicates that they are informally employed . The condition of rural older age regular salaried females are even more pathetic as about 50 percent of them have education up to primary , so obviously here share of graduated females are low for regular wage activities.

There can be different reasons why the share of higher educated females are higher towards regular wage activities than male, especially in urban areas. Possibly this is for the sociocultural context of the fillip in women's participation is supported by organizational context of the IT professions. The IT sector offers white-collar jobs with comparatively high salary, easy international mobility, gender-neutral policy based on knowledge-centric skills' possession, flexible work routine and physically less demanding work process in comfortable indoor work environment (Kumar 2001; Shanker 2008; Upadhya 2006). Some other factors that have led to this trend include transportation, parental leave, anti-harassment, health care and an emphasis on recognizing and supporting women's needs (especially mothers; Raghuram et al. 2017).

Table 3: Distribution (in percentage) of workers by their level of education in rural and urban India

	RURAL		Urban		RURAL		Urban	
		15-29				30-65		
	Male	Female	Male	Female	Male	Female	Male	Female
Upto Middle	32	21	27	15	41	50	32	41
Secondary/HS/Diploma	46	38	38	23	35	31	31	20
Graduate & above	22	41	35	62	24	19	37	39

Source- Author's calculation from PLFS 2021-22 data

Conclusion

The study analysed the empowerment of Indian women in terms of their position in the labour market in related issues using PLFS 2021-22 data in rural and urban sector. The findings suggests that condition of urban women workers are far better than the rural women workers as the rural women are deprived of participating in high quality jobs , even they have high level of education. Most of the activities have been dominated by rural males where rural females are mainly confined at home with their different domestic works. The situation is even worse for the older age rural females as they have a very little scope for participation in the labour market and if they can join also they are engaged with low quality casual works, may be due to their education level and other working conditions. So different measures should be taken for the rural females to encourage them to participate in the labour market , like- reducing the extra burden of domestic works, facility of crèche where they can keep their children , flexible work hours , safety at the workplace , suitable locations , decent wages and assurance of social securities ; so they can more participate in the labour market

because development of rural sector is an essential condition for the development of nations which is only possible if the development occurs equally for men and women. So it can be said that women empowerment is truly happening in terms of their employment status when both rural and urban women get equally involved and participate all the labour rights in the Indian labour market.

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Kudumbasree And Women Empowerment Programme: A Case Study of Thrickodithanam Panchayath

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Abstract

Women empowerment can be defined as the actions promoting women's sense of self-worth, their ability to determine their own choices, and their right to influence social change for themselves and others.

It is intimately related to female empowerment, a basic human right that is also essential to the creation of a more tranquil, prosperous world. By addressing structural barriers, Kudumbashree's gender-focused programs seek to ensure that all development activities take into consideration the experiences, needs, and contributions of women. The initiative made an effort to sensitize the surrounding community and raise awareness among women. It emphasizes encouraging women's involvement in decisions that affect their lives, working to end poverty and inequality, preventing exploitation of women, and achieving sustainable development. Its programmes on women empowerment consists in creating self-help groups that help achieve full citizenship. The study is mainly concentrated on the socio–economic conditions of the Kudumbasree women members in Kottayam district.

And the programs' objectives

Key words: Kudumdasree, empowerment.

Introduction

The Government of Kerala established Kudumbashree in 1998 with the goal of eradicating poverty in Kerala's rural and urban areas through community development initiatives led by Local Self Governments. It is now regarded as one of India's major programs for women's emancipation. The program is associated with a local self-government organization, and it works tirelessly to reduce poverty through an integrated strategy that effectively unites resources and activity. It integrates various types of activity, including loans and savings, microbusinesses, income-producing ventures, and a wide range of welfare operations. Kudumbashree opts for a family-based strategy, using women to connect with both the family

and the society.

Self-help groups are created by Kudumbashree with participants who are ideally from the same socioeconomic background and a village-based financial intermediary that is often made up of 10 to 20 local women. Every member contributes a tiny amount on a regular basis to their savings.After that, SHG can start offering its members loans without any kind of collateral security. The cash may subsequently be loaned back to the members for a variety of uses. For the purpose of providing microcredit, several SHGs have partnerships with banks.

For efficient administration and decentralized operations, Kudumbashree has three tiers of community-based organizations (CBOs). The neighborhood group (NHG), the lowest tier, consists of 15 to 40 members who are women from low-income families. Meetings are scheduled once a week at the home of an NHG member. The second layer is the Area Development Society (ADS). By bringing together 10-15 NHGs, ADS are created at the ward, panchayat, municipality, or corporation level. The top tier, known as the Community Development Society (CDS), is created when all of the ADSs in a certain panchayat, municipality or "town" in a city region are united. It keeps an eye on NHGs' credit and savings behavior at the levels such as the panchayat, municipality, or corporation.

By providing women with the necessary financial assistance, as well as the knowledge and skills to start their own businesses, Kudumbasree helps them advance in a society that is largely male-dominated. Through the employment opportunities created by the self-help groups, women receive a regular income. Due to the diverse initiatives that the group's members have undertaken throughout the state of Kerala, even at the lowest economic and social levels of society, it has become quite successful on its own. Its recognition and achievements are attested to by the fact that it has obtained contracts from reputable organizations like Railways, Kochi Metro rail, and other state government-initiated construction projects. Its success serves as motivation for research into its mechanics. Viewed in this background, the present study is about the Kudumbasree units in Thrickodithanam panchayath, Changanacherry which is situated in Kottayam district of Kerala.

Literature Review

Jaya (2004) evaluated the functioning of SHGs and identified the factors contributing to the successful functioning and sustainability of groups in Kerala. This was achieved through an exploratory study of selected SHGs in the district of Malappuram in Kerala. The findings of the study show that SHG intervention has indeed improved the living standards. Interestingly, it also inculcated savings and loan repayment habits and brought about a positive change in attitudes and social skills of 52% of the respondent women folk thereby leading to empowerment.

Minimol and Makesh (2012) did a study to identify the level of personal, social, economic and financial empowerment achieved by the members through SHGs. The data was collected from a sample of 200 members of 18 SHGs located within three villages of Cherthala Taluk of Alappuzha, Kerala. Primary data were collected by employing a structured interview schedule, through participant observation, and direct personal discussions with the members of various SHGs. The study concluded that the concept of SHGs for rural women empowerment has not yet run its full course in attaining its objective.

Objectives Of The Study

The present study was undertaken with the following objectives:

1. To examine the socio-economic factors that affect the Kudumbasree members in Thrikodithanam panchayath of Kottayam district.

2. To identify the problems of the Kudumbasree members in Thrikodithanam panchayath.

3. To know the occupation-wise distribution of Kudumbashree Members in Thrikodithanam panchayath.

4. To analyse the structure and working of Kudumbasree units in Thrikodithanam panchayath.

Methodology

500 women members have enrolled in 120 Kudumbasree units, which are spread over 20 wards of the panchayath. From the population, 10 units consisting of 35 members were taken for the study through multi stage stratified random sampling method. Both primary and secondary data have been taken for the study. The study is done using field visit, direct interview with the members and through detailed questionnaires.

Results And Discussions

Performance of the units

Thrickodithanam is a village in Kottayam District in the state of Kerala. It is located on the outskirts of Changanacherry municipality. The area of the village is 9.5 km sq. The local administrative body is called the panchayath and it is one of the seven in Madapally Block. Other panchayaths adjoining Thrickodithanam are Paippad and Kunnamthanam. As of 2001 India census, Thrickodithanam had a population of 33,087 with 16482 males and 16605 females.

Kudumbasree was started by the Government of Kerala in 1998 with the dual purpose of Women Empowerment and poverty alleviation. Today Kudumbasree has transformed in to thriving social units consisting of 2, 17,677 neighborhood groups comprising of 38lakhs family members, 19,773 ADS (Area Development Society) and 1072 CDS (Community Development Society).

For the last 14 years, activities have been focused towards making economic independence as the first step towards Women Empowerment. To make women capable of understanding these issues, this particular short term programme called gender self learning programme (GSLP) has been envisaged.

The strategy and process of this programme is unique and distinct as it looks at creation of a community of women aware of their rights. GSLP encourages women to examine one's life and experiences, recognize, understand and analyse the ways of employment and health with the life experiences of other women within the neighbourhood groups. The community learning helps women to discuss and find a solution to the various problems faced by them.

There is a dynamic group of resource persons who work towards making 2 lakh neighborhood groups a part of this process and leading the study process. Sthreesakthi portal has been initiated to make gender self learning programme a productive and successful project. This portal will prove useful towards discussing issues and creation of study guides, collating programme reports, along with clearing of doubts, discussion of ideas and most importantly,

help women become computer and technology savvy.

Table 3.1 Performance of Kudumbasree in Thrickodithanam Panchayath

No: of wards	20
No: of Kudumbasree formed	120
No: of women enrolled	500

The above table shows the performance of Kudumbasree in Thrickodithanam Panchayath in 20 wards of the panchayath. 120 Kudumbasree units were formed and 500 women have enrolled in the units.

Socio Economic characteristics of Kudumbasree members

Age —-The age of the members were analysed. From the total 35 members, there were only 2 members below the age of 25, 3 were above the age of 55. Between the ages of 35-45 there were 15 members. It may be concluded that the majority of the members were between ages of 35-45. The data is tabulated below.

Table 3.2 Socio Economic characteristics of Kudumbasree members

Age groups	Number
Below 25	2
25-35	9
35-45	15
45-55	6
Above 55	3

Level of Education: The level of education of the members was analysed. The data is tabulated below.

Table 3.3 Educational level

Educational status	No
Illiterate	3
Below SSLC	7
SSLC	9
Pre- degree	12
Degree	4

Above table shows the educational level of the women involved in Kudumbasree. There were 7 members who were educated below SSLC level, 9 members were educated up to the level of SSLC, 12 members were educated up to pre-degree level and 4 members were educated up to degree level. It may be concluded that the majority of the women had a pre-degree level of education.

Economic Factors   Level of income

As part of evaluation of economic factors, the number of members with respect to their level of income was analysed. The data is tabulated below.

Table 3.4 Income

Income, Category	Numbers
0-500	15
500-1000	11
1000-2000	6
2000-3000	3

15 members had income level in the range of Rs.0-Rs.500. Only 3 members were having higher income level of Rs.2000-Rs.3000. It is obvious that people of low income mostly were the members and higher income groups were not really involved.

Problems of Kudumbasree units in Thrickodithanam panchayath

The problems faced by the Kudumbasree were anlysed and the results were subjected to a ranking scale analysis. The analysis is given below.

Ranking Scale Analysis

Problems	Severe	Very Severe	Not Severe
Fund	15	14	6
Control	10	14	11
Unity	11	16	8
Involve	9	12	14

Intermediaries

The main four problems that the Kudumbasree face are fund allocation, controlling system, unity of members and involvement of intermediaries. Fund allocation is a great problem. 15 of the members think that it is a severe problem. Controlling system is felt as another problem. 14 of the members see it as a very severe problem.. Another problem is unity of members. 16 members see it as a very severe problem.One more problem is involvement of intermediaries. 14 members do not see it as severe.

Findings

1. The majority of the members were between ages of 35-45.
2. The majority of the women had a pre-degree level of education.
3. Mostly, people of low income were the members and higher income groups were not really involved.
4. The main four problems that the Kudumbasree face are fund allocation, controlling system, unity of members and involvement of intermediaries. Fund allocation is a great problem. 15 of the members think that it is a severe problem.
5. Controlling system is felt as another problem. 14 of the members see it as a very severe problem.
6. Another problem is unity of members. 16 members see it as a very severe problem.
7. One more problem is involvement of intermediaries. 14 members do not see it as severe.

Suggestions

On the basis of the above findings the following suggestion are derived.

1. Banking sector can provide better credit facilities to the groups. Proper guidance and awareness and workshop should be conducted for the groups.
2. There should be more participation from the part of their Panchayath.
3. The banking sector should be tied up with the Kudumbasree especially for investment.
4. Proper guidance should be given to the members. Awareness workshops should be conducted for the groups in formulating projects of productive units.
5. Legislative measure should be taken to abolish the functioning of private groups similar to Kudumbasree.
6. The groups can develop if the state government utilizes the funds allocated by the Central government

Conclusion

Kudumbasree, the flagship poverty alleviation programme for the upliftment of women implemented by the Government of Kerala is indeed contributing the standard of living of the women. It has members with age closer to middle age with an average level of education. Although it is contributing to the livelihood of the women, it has problems like fund allocation. It can contribute more with more financial support from the local government , banking sector and more women friendly programmes from the Central and State government.

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Empowering Women In Rural India: Challenges And Pathways To Progress

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Abstract:

The challenges confronting women in rural India are multifaceted and rooted in socio-economic, cultural, and systemic complexities. This paper explores the pressing issues faced by these women, including limited access to education and healthcare, gender inequality, and restricted economic opportunities. It emphasizes the critical importance of addressing these challenges by offering comprehensive solutions for the empowerment and betterment of rural women. The article highlights the significance of education in transforming the lives of rural women, enabling them to make informed decisions and challenge prevailing norms. It delves into the obstacles surrounding maternal and reproductive health, stressing the need for accessible healthcare facilities and awareness campaigns to improve outcomes for both women and their families. Economic empowerment emerges as a central theme, advocating for ownership rights, skill development, and financial independence for rural women.

Keywords: Empowerment, Economic, Education, Health, Gender Inequality

Introduction:

Rural India, with its vast landscapes and diverse communities, forms the heart of the nation's identity. Characterized by agrarian economies, traditional values, and unique challenges, rural areas play a pivotal role in shaping the social and economic fabric of the country. However, beneath the serene exterior lies a complex web of issues, particularly concerning the women who constitute a significant portion of rural populations. The importance of addressing women's issues in these areas cannot be overstated, as the well-being and empowerment of rural women hold the key to sustainable development and progress. This essay delved into the multifaceted problems faced by women in rural India, shedding light on the socio-economic, gender-related, health, and educational challenges that demand urgent attention. By recognizing and resolving these issues, we not only uplift the lives of rural women but also contribute to the holistic advancement of rural communities and the nation as a whole.

Socio-Economic Challenges:

In rural India, women encounter a plethora of socio-economic challenges that hinder

their progress and limit their potential. These challenges, often deeply entrenched in traditional norms and systemic inequalities, contribute to a cycle of disadvantage that affects not only individual women but also the overall development of rural communities.

· **Limited Access to Education and Healthcare:**

Education is a fundamental right, yet in many rural areas, girls and women continue to face barriers that restrict their access to quality education. Factors such as distance to schools, lack of transportation, and prevailing gender biases result in disproportionately low enrollment and high dropout rates among girls. This educational gap perpetuates a cycle of illiteracy and limited opportunities for rural women. Similarly, inadequate healthcare facilities and awareness compound the challenges faced by rural women. Lack of access to proper medical care during childbirth, limited knowledge about reproductive health, and restricted mobility further compromise the well-being of women and their families. Addressing these gaps in education and healthcare is essential for breaking the cycle of poverty and improving overall quality of life for rural women.

· **Lack of Economic Opportunities and Financial Independence:**

Economic opportunities in rural areas are often limited, and women face significant barriers in accessing income-generating activities. Traditional gender roles confine women to domestic responsibilities, preventing them from participating in the workforce. Even when women do engage in agricultural or informal labour, their contributions are frequently undervalued and undercompensated. Financial dependence on male family members further exacerbates the vulnerability of rural women. Lack of access to credit, land ownership, and resources prevents them from achieving financial independence. Empowering rural women with skills training, access to credit, and ownership rights is crucial not only for their economic well-being but also for the overall development of rural economies. In addressing the socio-economic challenges faced by rural women, it is imperative to recognize their potential as agents of change and contributors to community development. By dismantling traditional barriers, providing education and healthcare opportunities, and fostering economic empowerment, we can pave the way for a brighter and more equitable future for women in rural India.

· **Health and Hygiene:**

Health and hygiene remain pressing concerns for women in rural India, as they grapple with inadequate healthcare facilities and limited awareness about essential health practices. The intersection of socio-economic factors, cultural norms, and geographic isolation creates a challenging environment that significantly impacts the well-being of rural women.

· **Inadequate Healthcare Facilities and Awareness:**

Rural areas often lack proper healthcare infrastructure, making access to medical services a considerable challenge for women. Geographical remoteness, lack of transportation, and insufficient medical facilities contribute to delays in seeking care, particularly during emergencies. This results in preventable health complications and higher maternal mortality rates. Furthermore, limited awareness about health issues exacerbates the problem. Women in rural communities may lack knowledge about preventive measures, proper nutrition, and family planning. Cultural taboos and restricted mobility also hinder their ability to seek information and healthcare services, particularly in sensitive areas such as reproductive health

and maternal care.

·   **Menstrual Hygiene and Related Challenges:**

Menstrual hygiene is a critical concern in rural India. Many women lack access to affordable and hygienic menstrual products, often resorting to unhygienic methods that can lead to infections. Stigma and embarrassment surrounding menstruation also contribute to limited discussions and education on this topic, perpetuating a cycle of misinformation and discomfort. Improving health and hygiene outcomes for rural women requires a multi-faceted approach. Enhancing healthcare infrastructure, especially maternal and reproductive health services, is vital to ensure safe pregnancies and childbirth. Promoting health education through community-based initiatives can empower women with knowledge about nutrition, sanitation, and disease prevention.

By prioritizing the health and hygiene needs of rural women, we can not only improve their individual well-being but also create a ripple effect that positively impacts families and communities. This underscores the importance of comprehensive health education, accessible medical services, and community engagement in driving positive change for rural women in India.

Education and Empowerment:

Education is a powerful catalyst for the empowerment of women in rural India. However, numerous barriers prevent them from accessing quality education and realizing their full potential. Addressing these challenges is essential to unlock the transformative benefits of education for both individual women and their communities.

·   **Barriers to Girls' Education:**

Rural areas often grapple with deeply ingrained gender biases that prioritize boys' education over girls'. Girls may face early marriage, household responsibilities, and cultural norms that restrict their mobility and educational opportunities. Lack of proper infrastructure, such as safe transportation and separate sanitation facilities, can also deter parents from sending their daughters to school.

·   **Importance of Education in Empowerment:**

Education has far-reaching effects on the lives of rural women. It equips them with knowledge, critical thinking skills, and the ability to make informed decisions about their health, family planning, and overall well-being. An educated woman is more likely to engage in income-generating activities, contribute to community development, and challenge harmful gender norms. Empowerment through education also involves fostering self-confidence and leadership skills. When rural women are educated, they are better equipped to advocate for their rights, participate in decision-making processes, and drive positive change within their families and communities. Moreover, educated women often prioritize education for their own children, contributing to a cycle of intergenerational progress.

Addressing the educational challenges of rural women requires a multi-pronged approach. Building and maintaining schools with appropriate facilities, ensuring safe transportation, and implementing gender-sensitive curricula can encourage greater enrollment and retention of girls. Community engagement and awareness campaigns are essential to challenge traditional norms and promote the value of education for girls.

Empowering Rural Women in Agriculture:

Women in rural India play a significant role in agricultural and labor activities, contributing substantially to the livelihoods of their families and communities. Despite their indispensable contributions, women often face challenges that limit their recognition, access to resources, and overall empowerment within these sectors.

Empowering rural women in agriculture involves addressing both structural and cultural factors. Providing women with secure land rights, access to credit, and training in modern farming techniques can enhance their productivity and economic independence. Promoting women's participation in decision-making processes within agricultural cooperatives and community organizations can amplify their voices and influence. Recognizing and valuing women's contributions to agriculture and labor is crucial for gender equality, poverty reduction, and rural development. By creating an environment that acknowledges women's role as essential actors in rural economies, we can work towards a more equitable and prosperous future for both women and their communities.

Maternal and Reproductive Health:

Maternal and reproductive health remain critical areas of concern for rural women in India. Despite progress in healthcare access, a multitude of challenges persist, contributing to higher maternal mortality rates and limited control over reproductive choices.

· **Challenges Related to Maternal Mortality and Healthcare Access:**

Rural women often face barriers to accessing quality maternal healthcare, leading to higher maternal mortality rates compared to their urban counterparts. Limited availability of skilled birth attendants, lack of proper medical facilities, and long distances to healthcare centers contribute to delays in receiving essential care during pregnancy and childbirth. Inadequate awareness about the importance of antenatal and postnatal care also poses a significant challenge. Cultural norms, traditional practices, and lack of transportation can deter women from seeking medical attention, resulting in preventable complications.

· **Family Planning and Reproductive Rights:**

Access to family planning and reproductive health services is essential for women's well-being and empowerment. In rural areas, women may have limited knowledge about contraceptive methods, and cultural taboos might hinder open discussions about family planning. This can lead to unplanned pregnancies, which have implications for women's health and family stability. Empowering rural women with comprehensive information about family planning options and reproductive health is crucial. Ensuring access to affordable and effective contraception can enable women to make informed choices about their reproductive lives. Addressing cultural norms through community engagement and awareness campaigns can help break down barriers to family planning discussions and services.

Government Initiatives and Community Involvement:

Government initiatives play a vital role in improving maternal and reproductive health outcomes in rural areas. Programs that provide maternal healthcare services, prenatal and postnatal care, and emergency obstetric care are essential for reducing maternal mortality rates. Additionally, involving community health workers and local leaders can bridge the gap between healthcare facilities and rural women, ensuring timely and appropriate care.

Governments have a significant role in formulating and implementing policies that promote gender equality and women's empowerment. Initiatives such as the Beti Bachao Beti Padhao (Save the Girl Child, Educate the Girl Child) campaign and the Pradhan Mantri Matru Vandana Yojana (Maternity Benefit Program) aim to improve the status of women and enhance maternal and child health. Government programs also focus on skill development and livelihood opportunities for women, enabling them to participate in economic activities and gain financial independence. These initiatives contribute to breaking the cycle of poverty and addressing gender-based inequalities.

Conclusion:

The problems faced by women in rural India are complex and deeply rooted, stemming from a combination of socio-economic, cultural, and systemic factors. The challenges encompass limited access to education, inadequate healthcare facilities, gender inequality, and restricted economic opportunities. However, through concerted efforts and collaborative approaches, these challenges can be transformed into opportunities for positive change and empowerment. Recognizing the significance of rural India and the pivotal role women play in its development, it becomes imperative to address these issues with urgency and empathy. By providing access to quality education, healthcare, and economic opportunities, we can equip rural women with the tools they need to break free from the cycle of poverty and contribute to the progress of their communities. Education emerges as a cornerstone of empowerment, offering rural women the knowledge and skills to make informed decisions about their lives. The establishment of healthcare facilities and awareness campaigns ensures better maternal and reproductive health outcomes, enhancing the overall well-being of women and their families. Economic empowerment through ownership rights, skill development, and access to credit empowers women to contribute actively to rural economies and challenge traditional gender roles.

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Women and the Economy

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Abstract:-

The Development of Indian Economy not only one sided phenomena. The Development has emerged with every Individual in an Economy. But due to Dual efforts by both Male and Female the Economy has achieved as per their Target. Earlier the Contribution of Male was counted and Appreciable but due to improvement in Education and Awareness in 21st Century the Women Contribution also increased in Economy. In India the Data reveal by RBI has 35% women in India have their own Bank Account. The various scheme launched by government in Recent past for the upliftment and Move forward with the growth and Development.

In the Recent year the Employability of Women Increases due to better Government policy and Education. The Women's are not only engage as an Employee but also Employment Creator for many of the people in the country. The present contribution of women to the GDP remains at 18%. In the Recent time the contribution by Women in Indian Economy by increases the use of internet and online business along online buying option has rapidly increased in the number of working women. As per the survey the 26% women are chosen the option for shop online and which indirectly boost the Economy due to increases the customer's potential in the country mostly by women.

Key words: - Contribution of women in Economy, importance, challenges and opportunities, suggestion

Introduction:-

"*No struggle can ever succeed without women's participation side by side with men. There are two powers in the world. One is the sword; one is the pen. There is a third power, stronger than both, that of women". – Malala Yousafzai*

Women's role in the economy has evolved significantly over the years, transforming from a historically marginalized position to one of increasing significance and influence. The integration of women into the workforce and their contributions to economic growth and development have been vital in shaping modern societies. In the past, prevailing social norms often limited women's opportunities to participate in the economy beyond household duties. However, through persistent efforts and societal changes, women have broken barriers

and achieved greater economic empowerment. Today, women are actively involved in various industries, from entrepreneurship to corporate leadership, academia, and beyond.

One critical aspect of women's economic impact is their role as consumers. Women make up a substantial portion of the consumer base and have significant purchasing power. Companies have recognized the importance of catering to the specific needs and preferences of female consumers, leading to the development of products and services tailored to women's interests. Furthermore, women's participation in the labour force has been instrumental in driving economic growth. As more women enter the workforce, they contribute to increased productivity and innovation. Research has shown that diverse teams, including women, often lead to better decision-making and enhanced performance in businesses and organizations.Women's entrepreneurship has also witnessed significant growth, with female-led businesses contributing to job creation and economic development. Initiatives promoting women's access to finance, business training, and networking opportunities have played a crucial role in fostering their entrepreneurial endeavors. Nevertheless, challenges persist in achieving gender equality in the economy. Gender pay gaps continue to exist in many industries, hindering women's overall economic progress. Additionally, women still face barriers to accessing higher-level positions and executive roles in some sectors. The improvement of position of women in Society also contribute Tremendous in E-business as well. India comprises of around 100 million women smartphone users out of which 40% shop on e-commerce sites and platforms.

Research Methodology:-

The study is purely conducted on secondary data, Collected from sources such as Journal Articles and News.

Literature Review

Economic empowerment of women has gained increasing attention as a key factor for promoting gender equality and sustainable development. This research article provides a review of the current literature on economic empowerment of women, focusing on the main strategies, challenges, and impacts of interventions aimed at promoting women's economic empowerment. The review draws on a wide range of studies from different regions and sectors, including microfinance, entrepreneurship, vocational training, and employment policies. The article highlights the need for a more integrated and comprehensive approach to women's economic empowerment that addresses the structural barriers to women's full participation in the economy.   (Irshad Ahmad Reshi & Dr T. Sudha)

Women's empowerment and economic development are closely related: in one direction, development alone can play a major role in driving down inequality between men and women; in the other direction, empowering women may benefit development. Does this imply that pushing just one of these two levers would set a virtuous circle in motion? This paper reviews the literature on both sides of the empowerment-development nexus, and argues that the inter-relationships are probably too weak to be self-sustaining, and that continuous policy commitment to equality for its own sake may be needed to bring about equality between men and women.   (Esther Duflo)

Objectives:-

1.   To impart the importance and growing Economy due to Women participation.

2. To identify the Challenges faced by Women during Active Involvement in Economy.
3. To observe the various Opportunities available in Economy for women.
4. To suggest the measures that can be taken to make the self-dependent rather than depends on other.

Presentation of Data

The role of women in the Indian economy has been gradually evolving. India, like many other countries, has witnessed significant changes in women's participation in the workforce, education, and entrepreneurship. Here are some key points highlighting the relationship between women and the economy in India:

Labor Force Participation: Historically, women in India have had lower labor force participation rates compared to men. However, in recent years, there has been a noticeable increase in women joining the workforce, particularly in urban areas and in certain industries such as information technology, banking, and education.

Gender Wage Gap: Despite women's increasing participation in the workforce, a significant gender wage gap persists in India. Women often earn less than men for similar work and face challenges in advancing to higher positions in their careers. Access to education is essential for empowering women economically. Over the years, efforts have been made to improve female literacy rates in India. As education levels increase, it positively impacts women's employability and economic independence. Women entrepreneurs have been making significant strides in various sectors, including technology, fashion, and healthcare. The Indian government has introduced several initiatives to promote and support women-led start-ups, providing them with access to finance and mentorship programs. Financial Inclusion: India has been working on financial inclusion initiatives, such as the Pradhan Mantri Jan Dhan Yojana (PMJDY), to bring more women into the formal banking system and enable them to access financial services. Cultural norms and societal expectations can pose barriers to women's economic participation. Issues like gender discrimination, lack of work-life balance, and safety concerns can deter women from pursuing certain career opportunities. The Indian government has implemented various policies and schemes aimed at promoting women's economic empowerment. Initiatives such as Beti Bachao Beti Padhao, MUDRA Yojana, and Stand-up India focus on empowering women and fostering entrepreneurship.

Challenges

Women face numerous challenges in the economy that can hinder their full participation and economic empowerment. These challenges vary across different countries and regions, but some common ones include:

1. Gender Wage Gap: Women often earn less than men for the same or similar work, leading to economic disparities and financial insecurity.

   Limited Access to Education and Skill Development: In many parts of the world, girls and women have limited access to quality education and skill development opportunities, which can restrict their employability and career advancement.

2. Workplace Discrimination: Women may face discrimination in hiring, promotion, and job assignments, as well as unequal treatment in the workplace based on gender stereotypes.

3. Lack of Representation in Leadership Roles: Women are underrepresented in top-level leadership positions, boardrooms, and decision-making roles, which can perpetuate gender imbalances and limit opportunities for career advancement.

4. Unpaid Care Work: Women often shoulder a disproportionate burden of unpaid care work, including childcare, eldercare, and household chores. This can limit their time and energy available for paid employment and career development.

5. Work-Life Balance Challenges: Balancing work and family responsibilities can be particularly challenging for women, impacting their career choices and potential for advancement.

6. Violence and Harassment: Workplace harassment and violence against women can create hostile work environments, leading to reduced productivity, emotional distress, and lower workforce participation.

Opportunities for women in Economic Development:-

Not long ago women faced tremendous barriers as they sought opportunities that would set them on an equal footing with men. Going back a mere quarter century, inequality between women and men was widely apparent—in university classrooms, in the workplace, and even in homes. Since then, the lives of women and girls around the world have improved dramatically in many respects. In most countries—rich and developing—they are going to school more, living longer, getting better jobs, and acquiring legal rights and protections. But large gender gaps remain. Women and girls are more likely to die, relative to men and boys, in many low- and middle-income countries than their counterparts in rich countries. Women earn less and are less economically productive than men almost everywhere across the world. And women have less opportunity to shape their lives and make decisions than do men. Improving access to education and training for women is crucial for their participation in economic development. Providing women with quality education and skills training enhances their ability to engage in various sectors of the economy and contribute to economic growth. Many organizations and governments have been promoting women's entrepreneurship through targeted programs and funding initiatives. Access to capital, mentorship, and networking opportunities are essential for empowering women to start and grow successful businesses.

Suggestions & Recommendation

Promoting women's economic empowerment is not only a matter of social justice but also essential for sustainable economic growth and development. Here are some suggestions and recommendations to further advance women and the economy. Enforce and strengthen laws and policies to ensure equal pay for equal work. Implement workplace gender equality initiatives, including measures to address the gender pay gap and promote women into leadership positions. Invest in affordable and accessible childcare services to enable women to participate fully in the workforce and pursue their career goals without sacrificing family responsibilities. Enhance access to quality education and skills training for girls and women. Encourage girls to pursue careers in fields traditionally dominated by men, such as science, technology, engineering, and mathematics (STEM). Improve access to financial services, including microfinance, loans, and savings accounts, to help women start and grow businesses and manage their finances effectively. Develop targeted programs and funding opportunities

for women entrepreneurs, including mentorship, networking, and capacity-building initiatives. By implementing these suggestions and recommendations, societies can create an inclusive and equitable economic environment where women can fully participate, contribute, and benefit from economic opportunities, ultimately leading to stronger and more sustainable economies.

Bottom of Form

Conclusion:-

In conclusion, the economic landscape for women in India has been evolving, with an increasing number of women participating in the workforce and entrepreneurship. However, persistent challenges and social norms continue to impact the full realization of women's economic potential. To address these issues, it is crucial to continue implementing policies that promote gender equality, improve education and skill development opportunities, and create a supportive environment for women to thrive in the economy.

Top of Form

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Education And Women Empowerment

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Abstract:

Women education in India has been a major preoccupation of both the government and civil society. Educated women can play a very important role in the development of the family as well as country. Education is a milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So we cannot neglect the importance of education with reference to women empowerment. India is poised to become superpower, a developed country by 2025. The growth of women's education in rural areas is very slow. This obviously means that still large women folk of our country are illiterate, the weak, backward and exploited." Education of women in the 21st century is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family.

Keywords: Education, Female Literacy Rate, Inequalities, and Women Empowerment.

Introduction:

Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on dropout rate of girls and corrective measures should be taken to check the drop out. The constitutional provisions for women can be fulfilled only by educating women and educating about their rights. Women in India constitute 50 percent of the country's human resources and their contributions are vital for the nation's progress. Women's development is regarded as an important approach to raise the levels of productivity and to break the vicious circle of poverty, for which better health and education forms important. These factors not only improve the physical well being of the individuals directly, but also enhance their productivity and ability to contribute to the 'National Income'. In any society education is a reasonably good indicator of development. Spread and diffusion of literacy is generally associated with essential trait of today's civilization such as modernization, urbanization, industrialization, communication and commerce. Therefore to acquire a better quality of life, education is highly essential. The word 'education' implies the characteristics of both the types of knowledge, material as well as spiritual.

Importance of Women Education in India:

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India.

Empowerment –Conceptual Framework:

The origins of the concept of empowerment go back to the civil rights movement in the USA in the 1960. It has since then been interpreted differently and filled with new meanings and is today used in such different sectors as business, social work, development discourse and by advocates of very different political agendas. The different definitions of empowerment range between defining it as a largely individual process of taking control of and responsibility for one's life and situation, and defining it as a political process of granting human rights and social justice to disadvantaged groups of people.

Mahatma Gandhiji said that "Education is a means for an all round drawing out of the best in child and man, body, mind and spirit." Literacy is not the end of the education or even the beginning. It is one of the means where man and woman can be educated. Thus Gandhiji's concept of education stands for the balanced and harmonious development of all the aspects of human personality.

Moreover, the 'Human Rights' concept also tells that each human being has right to live with human dignity (Universal Declaration of Human Rights, 1948, Articles 14-26)The Constitution of India also confers on women, equal rights and opportunities in all fields – political, social, economic and legal. The Government of India has endorsed the same through its Plans, Policies and Programmes launched at different points of time. Article 15 of the Constitution of India prohibits any discrimination on grounds of sex (Constitution of India Article 15(1)(3)). In spite of these, women have not been able to take full advantage of their rights and opportunities in practice for various reasons. The magnitude of illiteracy among women in India is very high. It reflects that India is not utilizing the potential workers in a proper way. There is either un-utilization or under utilization of women's capacities and skills. Therefore in this paper an attempt has been made to highlight the International as well as National responses towards women's education.

Objectives:

1. To study the women education prospects and challenges.
2. To find out the women education growth rate in India.

Methodology:

Study is based on Secondary data has been collected from Government publications, reports, text books, Articles, Papers, Journals, and Magazines etc.

History of Women Education in India:

Although in the Vedic period women had access to education in India, they had gradually lost this right. However, during the British period there was revival of interest on women's

education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of the lower castes in India who took various initiatives to make education available to the women of India. However women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result women's literacy rate has grown over the three decades and the growth of female literacy has in fact been higher than that of male literacy rate. While in 1971 only 22% of Indian women were literate, by the end of 2001 54.16% female were literate. The growth of female literacy rate is 14.87% as compared to 11.72 % of that of male literacy rate.

Women's Education Prospects and Challenges:

In spite of the forceful intervention by a bastion of female privilege, feminist critics, constitutional guarantees, protecting laws and sincere efforts by the state governments and central government through various schemes and programmes over the last 70 years and above all, the United Nation's enormous pressure with regard to the uplift of the plight of women in terms of education is still in the state of an enigma in India for several reasons. The 2001 Census report indicates that literacy among women was only 54 percent it is virtually disheartening to observe that the literacy rate of women in India is even much lower to national average i.e. 65.38 .The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, the weak, backward and exploited. Moreover education is also not available to all equally. Gender inequality is reinforced in education which is proved by the fact that the literacy rate for the women is only 65.46% against 82.14% of men as per 2011 Census. And recently as per National Statistical Office data proved that India's literacy rate is 77.70 per cent, in this woman 70.30 per cent and male is 84.70 per cent.

Table: Literacy Rate of India as per Census Reports.

Year	Persons	Males	Females
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	65.38	76.0	54.0
2011	74.04	82.14	65.46
2021*	77.70	84.70	70.30

Source: Census of India (2011), *National Statistical Office (2021).

According to the above table, the pre-Independence time literacy rate for women had a very poor spurt in comparison to literacy rate of men. This is witnessed from the fact that literacy rate of women has risen from 0.7 per cent to 7.3 per cent where as the literacy rate of men has risen from 9.8 per cent to 24.9 per cent during these four decades. During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of male has almost tripled over the period 25 per cent in 1951 and 76 per cent in 2001. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981-2001. The growth is almost 6 times e.g. 7.9 per cent in 1951 and 54 per cent in 2001. Impact of government policies and programmes were enhanced literacy rate in India which result was 65.46 per cent against 82.14 per cent of men as per 2011 Census. And recently as per National Statistical Office data proved that India's literacy rate is 77.70 per cent, in this woman 70.30 per cent and male is 84.70 per cent. From this analysis one can infer that still the female literacy rate is lagging behind male literacy rate. The rate of school drop outs is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly attributing for women dependence on men and to play a subordinate role. The lack of education is the root cause for women's exploitation and negligence. Only literacy can help women to understand the India's constitutional and legislative provisions that are made to strengthen them. Thus promoting education among women is of great importance in empowering them to accomplish their goals in par with men in different spheres of life.

Conclusion:

The Empowerment of women has become one of the most important Concerns of the 21st century not only at national level but also at the international level. Efforts by the government are on to ensure Gender equality but Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and Women have full opportunities of Self decision- making and participating in the Social, Political and Economic life of the Country with a sense of equality. Then only the Vedic verse "Yatra Narystu Pujyante Tatra Ramante Devatah" (Wherever Women is respected, God resides there) would come true.

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National Policy for The Empowerment of Women (2001): A Critical Review

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Abstract

The National Policy for the Empowerment of Women (NPEW) introduced in 2001 by the Government of India was a landmark initiative aimed at addressing gender disparities and promoting women's empowerment across various sectors of society. This critical review delves into the policy's objectives, implementation strategies, and its impact on women's empowerment in India. The policy's key objectives encompassed economic, social, political, legal, health, and educational empowerment of women. It sought to create an enabling environment that would enable women to participate equally in the nation's development and decision-making processes. By promoting economic opportunities, social rights, and political representation, the policy intended to uplift the status of women and eliminate gender-based discrimination. While the policy laid out an extensive framework, its execution faced several challenges. The lack of adequate financial resources, bureaucratic complexities, and inadequate coordination among government departments hindered the policy's effective implementation. Moreover, the persistence of deeply entrenched patriarchal norms and societal attitudes toward women posed formidable obstacles. The review also highlights the mixed impact of the NPEW on women's empowerment indicators. communities. However, its full potential has yet to be realized due to various implementation challenges and persisting social norms.

Keywords: National Policy for the Empowerment of Women (NPEW), Gender Disparities, Women Empowerment

Introduction

The National Policy for the Empowerment of Women (NPEW), introduced by the Government of India in 2001, marked a significant milestone in the country's commitment to promoting gender equality and empowering women. The policy's goal was to establish a welcoming and empowering atmosphere in which women may take an active role in directing the nation's progress while addressing the complex issues that women face in a variety of aspects of life. This critical analysis examines the NPEW's conception, goals, execution, and effects in an effort to offer a thorough assessment of how well it has advanced women's

rights and empowerment in India. Inequality between men and women had persisted in Indian society over the years, showing up as differences in economic possibilities, political representation, and access to healthcare and education. In order to eliminate these disparities and enable women to have important and fulfilling lives, the NPEW was established. The strategy intended to address discriminatory practices, remove obstacles to women's advancement, and build avenues for them to reach their full potential by taking a comprehensive approach. The NPEW was developed as a result of broad consultations with a range of stakeholders, including women's organizations, civil society organizations, and gender studies academics. The NPEW outlined a number of ambitious goals, from political engagement and legal protection to economic empowerment and social inclusion. It envisioned an India where women would have equal access to healthcare and education, be free from harassment and abuse, and actively participate in government and decision-making.

Objectives of the National Policy on Empowerment of Women

A variety of significant objectives of the National Policy for the Empowerment of Women (NPEW), which was first proposed in 2001, include advancing gender equality, reducing gender inequities, and empowering women in a variety of aspects of life. These objectives were created to facilitate the empowerment of women and the advancement of gender equality in all spheres of society. In order for women to actively and equally participate in all facets of development and nation-building, the NPEW sought to implement comprehensive changes that would enhance their status and well-being. The following were the NPEW's objectives:

1. **Economic Empowerment:** The goal of the policy was to promote equitable access to resources, credit, and employment prospects in order to improve the economic standing and opportunities of women. It was designed to close the gender pay gap and boost female participation in both formal employment and entrepreneurship.

2. **Social Empowerment:** The NPEW intended to eradicate gender inequality in all spheres of social life. It aimed to guarantee women's equal access to social protection, healthcare, and nourishment. The policy sought to address problems with female infanticide, child marriage, trafficking, and abuse against women.

3. **Political Empowerment:** Promoting women's political engagement and representation in decision-making at all levels of government was one of the NPEW's main goals. It aimed to enable women to assume leadership positions in politics and the public sphere.

4. **Legal Empowerment:** The objective of the policy was to evaluate, revise, and establish new legislation to combat gender-based discrimination, violence against women, and other legal issues that women experience. It aimed to strengthen the application and enforcement of legislation protecting women's rights.

5. **Health and Reproductive Rights:** The NPEW emphasized the value of women's reproductive rights and health. It intended to increase women's access to healthcare facilities, family planning options, and HIV/AIDS education.

6. **Education:** The policy recognized education as a key element in empowering women. With a focus on closing gender gaps in educational enrolment and enhancing skill development opportunities, it aimed to improve access to high-quality education for

women and girls.

7. **Technology and Information:** The NPEW highlighted the importance of information and technology in empowering women. It aimed to close the gender gap in the digital world and advance women's use of information and communication technology.

8. **Participation in Decision-making:** The objective of the policy was to enhance the representation of women on various boards, committees, and other decision-making organizations in order to ensure that their viewpoints were taken into account while developing and implementing policy.

9. **Social Security:** The NPEW aimed to improve women's access to various social welfare programs and benefits, ensure financial inclusion, and attend to the needs of weak and marginalized women in order to increase women's social security.

10. **Gender Sensitization:** The policy laid a strong emphasis on the need for gender sensitization and awareness-raising among various stakeholders, including public servants, law enforcement authorities, and the general public, in order to dispel gender stereotypes and advance a society where genders are treated equally.

Implementation Strategies

For the successful attainment of the desired objectives of the National Policy for the Empowerment of Women, the following implementation strategies were adopted.

· Implementation consisted of opening bank accounts specifically for women and giving women business owners access to loans. Programs were run to improve the financial management abilities of women.

· To provide women with access to vocational education, skill training centers were constructed. Collaboration with businesses and the private sector aided in ensuring the applicability of skills.

· Training programs and campaigns were held to make people aware of gender concerns and to raise awareness that aim to dispel prejudices and advance gender equality.

· To inform women of their legal rights and obligations, legal literacy camps and workshops were organized. Women from underprivileged backgrounds now have access to legal aid services.

· The reservation was to be put into effect by state governments where a specified proportion of seats in local authorities had to be designated for women under the program.

· Women are now given better access to healthcare because of the construction and improvement of healthcare facilities in rural and neglected areas. To access far-off areas, mobile health units were deployed.

· To advance gender-responsive education, gender-sensitive curricula were created, and teacher preparation programs were held. To boost girls' education, awareness programs are aimed at parents.

· Scholarships and financial incentives were provided to girls and young women to reduce drop-out rates and improve access to education.

· Digital literacy centers were set up for easy facilitation of digital literacy among

women in rural areas and marginalized communities

Challenges and Barriers Faced during the NPEW 2021 Implementation

The following are the challenges faced during the implementation of the National Policy for the Empowerment of Women (NPEW) 2021 that hurdled the successful accomplishment of the desired goals of the policy. Initiatives for gender equality faced resistance because of entrenched cultural norms and societal views, which had an effect on how well they were implemented. Policies and programs were unable to be implemented on time because of administrative inefficiencies, red tape, and delays. Initiatives' reach and efficacy were impacted, especially in rural and distant areas, by limited resources and poor infrastructure in some areas. Women from disadvantaged communities faced specific challenges that called for more specialized and inclusive solutions to meet their unique needs.

The Impact

The actual impact of the National Policy for the Empowerment of Women (NPEW) on women's empowerment can be witnessed through the transformation in the following target areas of the policy.

- **Education**: The NPEW aimed to improve literacy rates for women. Data indicates that since the policy's introduction, there has been a progressive rise in female literacy, demonstrating improvement in this area. The goal of the policy was to eradicate the gender enrolment gap in education. Even if improvements have been achieved, there are still discrepancies in some areas and among marginalized people.

- **Healthcare**: The NPEW emphasized improving women's accessibility to medical facilities. Healthcare access has improved, and more women are now receiving crucial medical care. The goal of the policy was to enhance maternal health and lower rates of maternal mortality. Despite advancements, maternal mortality is still a major issue in some areas.

- **Financial stability**: The NPEW intended to boost women's involvement in the workforce. Women's participation in labor has gradually increased, especially in urban areas. Although there has been a rise in the number of women-owned firms, there are still barriers for them to accessing markets and financing

- **Political Representation**: The NPEW aimed at increasing the number of women in positions in the political sphere. Progression has been made, especially in local bodies, although representation at higher levels is still lacking.

- **Legal Protection**: The objective of the policy was to make women's rights more legally protected. Laws pertaining to women's property rights and violence against them have been amended, however, enforcement issues still exist. The NPEW aimed to stop violence against women. Despite efforts to raise awareness, violence against women is still a problem, which shows the need for more interventions.

Future Pathways

There are some significant recommendations for enhancing the future impact of the women's empowerment policy. Policies should to have an intersectional approach that acknowledges the various experiences that women have in relation to caste, class, religion, ethnicity, and other factors. This will guarantee that marginalized women receive targeted

interventions. Focus on strengthening the institutional and legal foundation for women's rights, and make sure that laws against discrimination and gender-based violence are effectively enforced. For women's empowerment programs to have the greatest impact, ensure sufficient and continuous funding. Encourage inclusive decision-making, including greater participation from women in the creation of public policy and governance. In order to accurately analyse the impact of policies, data collecting and monitoring methods should be improved. To encourage economic empowerment, give specific support to female entrepreneurs, such as access to markets and financing. Focus on enhancing maternal health care in underprivileged areas and other healthcare services. Implement comprehensive initiatives, such as awareness campaigns, support services, and preventive measures, to combat gender-based violence. Encourage collaboration between government organizations, civil society groups, and local communities to successfully execute women's empowerment policies. Invest in initiatives that will help women develop their leadership skills.

These future pathways definitely suggest significant recommendations for future policies, governments can enhance the impact of women's empowerment initiatives like the NPEW, contributing to a more gender-equal and inclusive society. Empowering women is not only a matter of social justice but also a critical driver of sustainable development and nation-building.

Conclusion

India's attempts to advance gender equality and women's empowerment reached a critical turning point with the introduction of the National Policy for the Empowerment of Women (NPEW) in 2001. The goal of the policy was to address the many issues that women encounter and to foster an atmosphere that would allow them to advance in different areas of life. This analysis of the NPEW looked at its goals, methods for carrying them out, effects on measures of women's empowerment, implementation problems, and limits. The NPEW achieved significant progress towards increasing women's access to healthcare and educational opportunities, raising female literacy rates, and encouraging women's economic participation. However, there were still differences between men and women in terms of economic possibilities, maternal mortality rates, and educational attainment. The policy also increased the number of women in politics, albeit there were still issues at higher levels of governance. Although the NPEW resulted in changes to the law protecting women's rights, its effectiveness in shielding women from discrimination and gender-based violence was constrained by a lack of strong enforcement measures. The results of the policy were impacted by a number of implementation difficulties, including ingrained societal norms, ineffective bureaucracy, insufficient financing, and a lack of gender sensitization. Achieving significant progress in women's empowerment requires targeted economic interventions, enhanced healthcare services, comprehensive violence prevention strategies, and stakeholder cooperation. The NPEW's critical review emphasizes how crucial it is to continually assess and enhance women's empowerment initiatives. A society where women can realize their full potential and actively participate in all facets of nation-building can be created by policymakers by taking lessons from the NPEW's accomplishments and struggles. In order to establish a society where men and women are treated equally, we must all work together and continue the march toward women's empowerment.

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Cyber threat incidences among Secondary school girl students of Kerala

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Abstract

The problem of cyber threat among children and young people is a result of the rapid expansion of internet connectivity and the development of other electronic communication technologies. It is a harsh fact that women and girls are most vulnerable to cyber threats, and in contemporary India, they are essentially left without protection online. The main aim of the study is to find out the current status of cyber threat incidences among secondary school girl students of Kerala. Thus the study is descriptive in nature which is concerned with the current status of something. The survey for quantifying the incidences of cyber threats and its dimensions was done with the help of a questionnaire on various types of cyber threats on a sample of 250 secondary school girl students from Kerala. As the education sector is depending more and more on the cyber world, this paper is of the great significance for the safety of education sector, organizations and communities involved in making the policies and designing the curriculum to avoid girl students being a victim of cybercrime and to make education sector a safer community.

Key words : Cyber Threats ,Incidences, Girl Students, Online,

Introductiom

Our younger generation is being exposed to cyberspace at a very young age. Children are spending an increasing amount of time online, participating in activities like social networking, playing games, and finding friends. The availability of social networking, online gaming, shopping, etc. has increased significantly. Both the use of online and the quantity of cybercrimes are expanding. Students especially girls are particularly at risk since they are exposed to the internet and have little to no knowledge of the dangers and safety measures that exist online. The experimental age group includes students. They take pleasure in experimenting, learning new things, and utilising new technologies. Trying new things is a great way to learn, but it's also important to provide students the correct guidance so they can protect themselves from the dangers of cyber technology. The most dangerous issues

affecting secondary school pupils in Kerala are cybercrimes. The prevalence of cyber threats among students is causing issues at school. Kerala high school students have become accustomed to the risks associated with using computers and mobile devices online. These issues pose serious risks to both national security and civil unrest. Often, women are the easy prey.

The dailies report everyday cases of teenage girls driven to suicide by online trolling and that one in three girls will have experiences in the form of violence in her lifetime. Responses, however, have yet to fully address the many degrees and impact of violence, trauma and loss that women, girls and children are routinely exposed to and that go unreported. It is a problem of pandemic proportion when research asserts that Cyber threat could significantly increase this staggering number, as reports suggest that 73% of women and girls have already been exposed to or have experienced some form of online violence in what must still be considered a relatively new and effect of the growing technology. Hence an attempt has been done to analyse the major cyber threat incidences among secondary school girl students of Kerala.

Objectives of the study

1. To ascertain the amount of time spent by secondary school girl students on the internet and social media.

2. To determine the prevalence of cyber risks among secondary school girl students.

3. To determine the prevalence of cyber risks among secondary school girl students based on various dimensions.

Methodology

The study is intended to find out the cyber threat incidences among secondary school girl students. For this the investigator prepared a questionnaire which covered all the pertinent aspects with regard to the usage of internet and social media, and various dimensions of cyber threats like mobile phone threats ,social networking threats, pornography ,morphing, piracy and phishing. The study will make use of 250 secondary school girl students of Kerala selected on the basis of random sampling technique for collecting the data required. Computation of percentages was done to decide the proportion of responses made by the subjects under study.

Analysis and Interpretation of Data

Secondary School Girl Students' Reactions to Internet and Social Media usage

According to the responses of secondary school girl students, 69.6% (n=174) spend less than 2 hours on the internet. 14% (n=35) of respondents spend 2-4 hours every day on the internet. 9.6% (n=24) of respondents spend 4-6 hours on the internet, while 6.8% (n=17) spend more than 6 hours. 88% (n=220) of all respondents spend the majority of their internet time on social media platforms. Sixty percent (n=150) of all respondents spend time watching videos and online series. 42.5% (n=106) of all respondents spend their free time on the internet. Approximately 78.4%(n=196) of respondents admitted to downloading various content from the internet for study purposes, while 54.5%(n=136) of the total respondents admitted to downloading movies, 60.3%(n=151) of the total respondents admitted to downloading music, and only 39.2%(n=98) admitted to downloading general content such as Apps, books, software, and games.

Responses of secondary school girl students to cyber risks incidents involving cell phones

According to the responses, calls from strangers pose a significant threat to female secondary school students. More than 40% (n=100) of higher secondary school pupils have received or missed calls from strangers. 21 %(n=53) of the students received threatening calls, 10 %(n=25) received bogus calls on SIM service, 24 %(n=60) received phoney calls linked to marketing, and a tiny percentage received calls related to sexual problems. It is also revealed that 38% (n=95) of the students took images of others without their consent. 30% (n=75) of them were uploading images taken without authorization to the internet. 35% (n=86) of them were putting photographs for morphing. According to the students' responses, roughly 21.6% (n=54) of them received communications from strangers, and 11% (n=28) received threatening messages. Only 4.2% (n=11) of the pupils received false texts via SIM service. 31% (n=78) of the kids have bogus messages on advertisements. It was also discovered that 27% (n=68) of the pupils received bogus communications regarding surprise presents and free offers. 9% (n=23) of them received bogus messages about scholarships, and a minor percentage received messages about sexual concerns.

Responses of secondary school girl students to cyber risks incidents related to the use of social networking sites

According to the responses, all of the pupils (100%) were using Whatsapp and YouTube. Approximately 70 %(n=175) of students have accounts on Face book and Instagram, with a handful on Twitter. While examining the comments, it was revealed that social networking has become a significant hazard among secondary school girl students.26% (n=65) of the students were duped by a Facebook account. 8% (n=20) of the students had their personal information stolen via a social networking site. 62% (n=155) have received unwanted audio, video, or text from social networking sites. 11% (n=28) of the students had made contact with strangers via social networking sites. 76% of students (n=190) were duped by strangers while conversing on a social networking site.

Responses of Secondary School girl Students to Cyber Threats Related to Piracy

According to the comments, piracy is a big threat to secondary school female pupils. 29% (n=73) of the pupils were unlawfully downloading copyrighted software. 28 %(n=70) of them were unlawfully spreading copyrighted software. 42% (n=105) of them were unlawfully obtaining copyrighted videos from the internet. Approximately 56% (n=140) of the students were unlawfully obtaining unauthorized music from the internet. 32% (n=80) of them are unlawfully downloading copyrighted documents for projects. A significant proportion (n=51) of students are illegally downloading copyrighted films from the internet.

Responses of Secondary School girl Students to Pornography and Phishing Cyber Threats

When the data are analyzed, it is discovered that 16% (n=40) of the students download sexual videos from the internet, but no one uploads sexual videos to the internet. The real situation is significantly worse than this survey data, as the results reflect only a very low percentage of pornography among higher secondary school students. They do not reveal the truth individually. Data gathered informally from teachers and counselors demonstrated that pornography poses a significant risk to students. Teachers discovered students with sexual

movies and photographs on their phones, and some even shared these videos with friends. According to the responses, phishing is a threat to secondary school students. 22% (n=55) of the students lost money while purchasing online. 19% (n=48) of the pupils are receiving emails informing them that they have won a large prize.

Major Findings of the study

According to the data analysed from the questionnaire on cyber hazards and their dimensions, the most prevalent cyber threats among secondary school girls pupils include unwanted calls and missed calls, taking photographs of others without permission, sharing photographs taken without authorization, and submitting photographs for morphing, downloading of illegal copyrighted software, copyrighted music, copyrighted movie, and copyrighted software, receiving undesired movies, music, and text on social networking sites that were generated by strangers when speaking on social networking sites, loss of money via online purchasing and receiving e-mails claiming to have won a large sum of money in a lottery.

Conclusion and Recommendations

Cyber dangers are a concern among today's teens, particularly secondary school girl students. The use of computers to harass and intimidate others would have negative psychological, emotional, and social impacts, leaving school administrators confused of how to respond to student needs and many adults ill-equipped to safeguard their children from becoming cyber victims. The study's findings revealed that cyber risks are growing more prevalent among Kerala's secondary school girl pupils. It is critical to develop instructional initiatives that encourage safe usage of new technologies. Children and teenagers are unaware of the psychological and legal ramifications that their cyber-aggressions can have on themselves, the victims, and their families and social environment

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Women Empowerment and Moral Development

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Abstract:

"There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing." – **Swami Vivekananda.**

'WOMEN EMPOWERMENT' refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban / rural) educational status social status (caste and class) and age. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure.

Moral value are evaluations or opinions formed as to whether some action or inaction, intention, motive, character trait, or a person as a whole is (more or less) good or bad as measured against some standard of Good. The moral value of actions (or inaction) is usually the primary focus of any discussion of Moral developments in particular and Ethical analysis in general. This is because the development of intentions, character traits, and persons are generally based on the judgment of actions that the intention, motive, character trait, or person might potentially do or not do.

Moral development is one of the most significant aspects of the personality development. It is a major task of society and education. Moral development proceeds along with social development. A person whose social development has been disturbed due to some, or the other reason, a person who is socially maladjusted develops immoral behaviour.

Key Words: Women Empowerment, Moral value, Ethics, Morality.

Introduction:

> "Women are the largest untapped reservoir of talent in the world."
>
> ———Hillary Rodham Clinton

> "We do not need magic to transform our world. We carry all of the powers we need inside ourselves already."   ——— J.K.Rowling

Reflecting into the "Vedas Purana" of Indian culture, women are being worshiped such as LAXMI MAA, goddess of wealth; SARSWATI MAA, for wisdom; DURGA MAA for power. The status of women in India particularly in rural areas needs to address the issue of empowering women. About 66% of the female population in rural area is unutilized. This is mainly due to existing social customs. In agriculture and Animal care the women contribute 90% of the total workforce. Women constitute almost half of the population, perform nearly 2/3 of its work hours, receive 1/10th of the world's income and own less than 1/100th the world property. Among the world's 900 million illiterate people, women outnumber men two to one. 70% of people living in poverty are women. Lower sex ratio i.e. 933, The existing studies show that the women are relatively less healthy than men though belong to same class. They constitute less than 1/7th of the administrators and mangers in developing countries. Only 10% seats in World Parliament and 6% in National Cabinet are held by women. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places.

Why We Need Women Empowerment:

In India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on per with men. Other hand, it has been observed that women are found to be less literate than men. According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. To sum up, women empowerment cannot be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women.

Government Schemes And Programs To Empower Women:

1. **Beti Bachao Beti Padhao** -To eliminate female foeticide and to promote education for girl children.
2. **STEP (Support to training cum Employment for women)** – To increase the self-reliance and autonomy of women by enhancing their productivity & enabling them to take up income generation activity.
3. **SSA (Sarva Shiksha Abhiyan)** – For girl child education. It lead to increase in the Gender Parity Index (GPI).
4. **The National literacy Mission or Saakshar Bharat** – Literacy of women. Literacy is the critical instrument of women's empowerment.
5. **National Rural Health Mission** – Educating women on health care. It has resulted

in the decline in fertility rates, Maternal mortality rates (MMR), Infant mortality rates (IMR).

6. **SHG (Self Help Groups) –** For economic development in women by giving micro finances. **GB (Gender budgeting) –**Identifying the felt needs of women and re-prioritizing and increasing expenditure to meet these needs.

7. **NMEW (National Mission for Empowerment of Women) –**To ensure economic & social empowerment of women.

8. **Swayamsidha scheme** – To ensures total development of women.

9. **Swadhar scheme –** Basic necessities to marginalized women & girls.

10. **Kishori Shakti Yojana –** Empowerment of adolscent girls.

11. **Mahila Samridhi Yojana** – For women empowerment.

12. **Maternity Benefit Scheme** – Payment of Rs.500/- to pregnant women for the first two births only if the woman belongs to BPL (Below Poverty Line) category.

13. **Rastriya Mahila Kosh** – To provide micro loans for women.

14. **Scheme for working women hostel** – To promote availability of safe & conveniently located accommodation for working women.

15. **Development of women & children in Rural Areas (DWCRA)–** Creation of groups of women for income generating activities on self sustaining basis.

16. **SABLA** – Empowerment of adolescent girls.

4.0 PROVISION IN INDIAN CONSTITUTION FOR WOMEN EMPOWERMENT:

· Article 14 – Equality before law – Provides equal legal protection for women.

· Article 15(3) – Special provisions for women.

· Article 16 – Equal opportunities for all citizens in public employment irrespective of caste, sex, religion.

· Article 23 – Prohibits traffic in human beings & forced labor.

· Article 39 – The citizen, men & women equally have the right to an adequate means of livelihood

· Article 40 – 1/3 rd of seats in panchayats shall be reserved for women.

· Article 42 – State shall make provisions for just and humane working conditions & maternity relief.

· Article 44 – Uniform civil code for the citizens throughout the territory of India to safeguard women from laws of religion.

· Article 51 A (e) – One of the duties of every citizen is to renounce practices derogatory to the dignity of woman.

Meaning & Concept of Morality:

The word moral comes from the Latin word 'Mors', which means custom or practice or a way of accomplishing things. Therefore it has come to mean 'belonging to manners and conduct of men' or 'pertaining to right and wrong, good in conduct'. Morality is the conformity to the moral code of social group. It is the internalization of a set of values, virtues, and ideas sanctioned by the society which becomes an integral part of the individual self through the process of development. It is considered a sum total of an individual's way of behaving which is judged in terms of ethical rightness or wrongness.

Meaning of Moral Development: Hemming in his book, "The Development of

Children's Moral Values' writes, "Moral development is the　　　process in which the child acquires the values esteemed by his community, acquires a sense of right and　　wrong in terms of these values, learns to regulate his personal desires and compulsions so that, when a situational conflict arises, he does, what he ought to do rather than what he wants to do. Moral developmentis the process by which a community seeks to transfer the egocentricity of the baby into the social behaviour of the mature adult."

Moral development includes moral behaviour and moral concepts:

Moral behaviour:

Moral behaviour means behaviour in conformity with the moral code of the social group. The term 'Moral' comes from the Latin word 'mores' meaning manners, customs and folkways. Moral behaviour not only conforms to social standards but also it is carried out voluntarily. It is always accompanied by a feeling of responsibility for one's acts. It involves giving primary consideration to tile welfare of l he group and considering personal gain or desires as having secondary importance.

Moral concepts: Moral concepts arc the rules of' behaviour to which the members of a culture become accustomed and which determine the expected behaviour patterns of all group members.

Meaning of Moral Judgment:

Moral judgments are evaluations or opinions formed as to whether some action or inaction, intention, motive, character trait, or a person as a whole is (more or less) good or bad as measured against some standard of Good. The moral judgments of actions (or inaction) are usually the primary focus of any discussion of Moral Judgments in particular and Ethical analysis in general. This is because the judgments of intentions, character traits, and persons are generally based on the judgment of actions that the intention, motive, character trait, or person might potentially do or not do.

What distinguishes moral judgments from non moral judgments is the context of the statement. Philosophy, and particularly Ethics, differs from the sciences in one very important way. All of the sciences, both 'hard' and "Soft', deal with descriptions of Reality. They purport to describe in varying levels of detail, what **is** about Reality. Ethics, on the other hand, is that branch of Philosophy that describes what one **ought**. All of the various philosophers, in all of their various works on Ethics, are detailing what you "Should" do or how things "Should" be, not what is. In answer to the questions "What should I do?" or "What is the 'right' thing to do?", ethics answers "You should do what you 'ought' to!" So moral judgments are judgments about what one "ought" to do (or not do), or have done (or not done).

Conclusion:

"When women move forward the family moves, the village moves and the nation moves". It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation. The Empowerment of Women has become one of the most important concerns of 21stcentury not only at national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in social, political and economic life of the country with a sense of equality.

What distinguishes moral value from non moral development is the context of the

statement. Philosophy, and particularly Ethics, differs from the sciences in one very important way. All of the sciences, both 'hard' and "Soft', deal with descriptions of Reality. They purport to describe in varying levels of detail, what**is** about Reality. Ethics, on the other hand, is that branch of Philosophy that describes what one **ought**. All of the various philosophers, in all of their various works on Ethics, are detailing what you "Should" do or how things "Should" be, not what is. In answer to the questions "What should I do?" or "What is the 'right' thing to do?", ethics answers "You should do what you 'ought' to!" So moral judgments are judgments about what one "ought" to do (or not do), or have done (or not done). This paper focuses on Moral value in education system, Rationale of the Study UNESCO report (1972), the International Commission on the Development of Education, need and importance of Moral development.

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Assessing Women Empowerment: A Case Study of Bhadam Village In Narmada District

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Abstract

This survey based case study aims to explore the dynamics of women's empowerment in the rural context, focusing on Bhadam Village within the Narmada District. The findings related to family background, Domestic Violence, Health and Hygiene, Household Activities, Sex Education, Participation in Communities, and Early Marriage may pave the foundation for future research and intervention strategies in similar contexts. Quantitative and qualitative data were gathered through questionnaire.

Keywords: Women Empowerment, Domestic Violence, Health and Hygiene, Sex Education, and Early Marriage.

Introduction

The United Nations Development Program's (1995) underscores the significance of women's access to resources, awareness of the root causes of inequality, capacity for self-direction, and the proactive stance required to surmount barriers hindering the reduction of structural inequality. Further, the United Nations Development Program's Gender Empowerment Measure concentrates on disparities in economic and political engagement, decision-making authority, and control over economic resources (UNDP, 1995). Rowlands (1997) examines empowerment across different tiers: personal empowerment, involving self-assurance and competence; relational empowerment, entailing the ability to negotiate and influence relationships and choices; and collective empowerment. Kabeer (1999, 2001) focalizes on three dimensions crucial for the exercise of strategic life choices: access to resources, agency, and outcomes. Amartya Sen (1985, 1999) has extensively expounded upon the importance of substantial freedoms and individual autonomy in selecting and attaining diverse outcomes. Empowerment necessitates practical implementation rather than theoretical explanation. It encompasses both self-empowerment and professional assistance, enabling individuals to overcome powerlessness and harness their resources.

Worldwide Status Of Women Empowerment

A global exploration of empowerment-related terminology invariably stimulates lively

discourse within international and national seminars and conferences. These terms encompass self-strength, control, self-empowerment, self-reliance, autonomy, dignified existence aligned with personal values, resilience in rights advocacy, independence, autonomous decision-making, emancipation, awakening, and capability, to name a few. Most definitions gravitate toward power acquisition and control over determinants and resources impacting the quality of life. Also, Tom Gabriel (1991) highlighted that women are actively engaged in the process of development. But their involvement is often marked by inequality due to the prevailing circumstances that hinder their ability to access education, training, employment, land ownership, financial resources, and entrepreneurial prospects.

Past And Present Perspectives Of Women In India

The condition of women in India, encompassing their social, political, and economic status, has undergone transformative shifts from antiquity to the contemporary era. In ancient India, women enjoyed equal standing with men, with the early Vedic period reflecting their education and prominence, exemplified by notable women sages like *Maitrayi* mentioned in ancient texts. However, the advent of the *Manusmriti* treatise marked a pivotal shift, relegating women to a subordinate role vis-à-vis men. This transition was accompanied by discriminatory practices like child marriage, *Devadasi* system, *Nagar Vadhu* tradition, and Sati. Women's socio-political rights were curtailed, rendering them reliant on male family members, thereby depriving them of education, autonomy, and decision-making authority.

The medieval era, marred by the rule of Muslim dynasties and later British colonization, exacerbated women's plight. Nevertheless, British rule introduced Western ideas, stimulating enlightenment among Indians. Eminent figures like Raja Ram Mohan Roy championed gender equality, prompting the abolition of practices like Sati. Pioneering social reformers such as Ishwar Chandra Vidyasagar and Swami Vivekananda advocated for women's upliftment, catalyzing legislations like the Widow Remarriage Act of 1856. The Indian National Congress endorsed women's political rights, while Mahatma Gandhi and Muhammad Ali Jinnah initiated movements against child marriage.

During the freedom struggle, leaders uniformly aspired to grant women equal status post-independence, necessitating constitutional provisions to rectify exploitative customs and empower them socially, economically, and politically. Our constitution formally established women as equal citizens, granting them equal rights alongside men. Nevertheless, existing societal prejudices hindered the actualization of these rights. Women's roles extended to childbearing, yet they remained malnourished, burdened with domestic duties, and often uneducated. Despite legal parity, they encountered marginalization, violence, and unequal access to education and employment.

In rural areas, deeply entrenched patriarchal norms curtail women's freedom. Restrictions on mobility, clothing choices, economic activity, and expression persist. Dishearteningly, some regions still enforce face-covering veils. The saying of Mahatma Gandhi holds true, "If one boy is educated, a child becomes literate; if a girl is educated, the whole family attains literacy." The persistent gender disparities underscore the urgency for women's empowerment, as the holistic transformation of Indian society necessitates their active participation in all facets of life.

The Imperative Of Women's Transformation And Progress

Longwe (1990) introduced a significant classification framework outlining five distinct tiers of empowerment: welfare, access, conscientization, participation, and control. Women's independence in economic, social, and legal domains is essential for their self-esteem and dignity. Empowerment, a term crucial in fostering motivation and self-advocacy, counters prevalent vulnerabilities, such as domestic violence and harassment. Yet, societal acceptance and gender equality remain challenges, adversely affecting women's health, work, and education. To address this, strategies encompassing leadership development, collective action, and capacity building have been initiated. The progression through these levels represents a noteworthy conceptualization in the field of empowerment studies. However, empowering women requires both societal recognition and structural changes.

The path to women's empowerment necessitates systemic change. Bridging the gender gap entails fostering economic autonomy, education, and recognition of women's contributions. It requires a shift in traditional norms and values, fostering environments that value women's rights and capabilities. The journey towards equality and empowerment is ongoing, demanding collective efforts to build a society where gender does not dictate opportunities or societal roles. The state of Gujarat has also introduced a plethora of women-focused schemes to enhance their empowerment across various domains like the Krishi Talim Yojna, Nari Adalat, Chiranjeevi Yojna, Swayamsidh Yojna, Balika Samruddhi Yojna, Nari Gaurav Niti, Beti Bachao etc.

Evolving Landscape Of Women In The Workforce

The role of women in the global workforce has undergone a remarkable evolution, signifying their increasing participation and contributions across various sectors. The historical and societal norms that once confined women to household roles are slowly evolving. Modern women are increasingly participating in social and economic spheres, advocating for gender equality, and working towards achieving parity with their male counterparts. Education and awareness have catalyzed this change, prompting women to step beyond the confines of their homes and contribute to societal progress. This shift in mindset is demonstrated by women's active participation in social functions and their growing desire for personal growth and development.

The modern Indian woman's journey involves balancing diverse responsibilities, including health, cultural pursuits, academic endeavors, and social interactions. They have transcended traditional roles to emerge as active participants in shaping society's trajectory. Women's participation in social movements, education, administration, and public life after India's independence is a testament to their resilience and potential. While challenges persist, the momentum towards gender equality and women's empowerment continues to grow, driven by women's determination to realize their potential and contribute meaningfully to society.

Objectives Of The Study

The objectives of the study were, to find out the overall status of women empowerment at Bhadam village, to analyze socio -economic conditions of women resident at Bhadam village and to analyze the understanding of rural women and their awareness regarding health & hygiene, sex education, early marriage and domestic violence.

Research Method

This study has adopted the survey method. The objectives of the study were as follows.

Out of the population of 2632 residents, the sample is concentrated on Bhadam village of Nandod taluka, Narmada district, including 641 families consisting of 1379 males and 1253 females respectively. Those who are willingly provided the information are 120 responded from village 'Bhadam' in the academic year 2017-18. Information schedule, and Women empowerment questionnaire tools were developed by the researcher and validated by the field experts.

Findings Of The Study

Almost 30% of respondents are either illiterate or have not had any formal education and about 40 % had left their studies or school after 5ᵗʰ Class due to family constraints. Only 15 % managed to clear their SSC/HSC and could afford to pick up skilled jobs. All most 85 % of the respondents are living with their parents and having only two children. About 20 % only had 3 children or more. Majority (80%) of the respondents are in the agriculture or related labour. Only about 20 % are in Skilled/Unskilled jobs. The financial status has an impact on their living standard and about 69 % are living in semi *pucca* houses and only 19 % have managed to construct/afford *pucca* house. As for the social issues, about 57 % had no issues and were living happily. However, 35 % women revealed to be subjected to domestic violence. The analysis reveals 69% women are ill-treated by their husbands but are not subjected to physical violence. However, there have been cases of misbehavior which could be on account of frustration due to financial crunch. The majority (90%) of people felt shy to share their awareness regarding their menstruation cycle to family members due to either remaining uncomfortable or according to them it's not a topic for discussion. 67% women wants to complete their education and 43% people deny to do anything if it helps to gain support family. All (100%) of them do not want its importance to be highlighted or want mandatory classes to be conducted on Sex education. 41% of women are either participative in panchayat meetings or non-participative to any community. Majority (67%) of the respondents are in favour of early marriage of their daughters and want to get them married on attaining puberty.

Recommdatation

The recommendations for the goverment and the policy makers could be to make concerted efforts to make the environment or the respondents aware about various schemes launched by them for the empowerment/welfare of he rural women. Emphasis is on the adequate use of social media and goverment communication channels to reach the maximum people.

Conclusion

To conclude, study has suggested that we need to create an environment through positive economic and social policies for the full development of women to enable them to realize their full potential. Women should get equal access to participation and decision-making of women in the social, political, and economic life of the nation and family. We need to strengthen the legal systems aimed at the elimination of all forms of discrimination against women. If we develop and implement steps in mentioned areas. Then we may be able to mainstream the gender perspective in the development process and women empowerment in a true sense could be achieved.

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· https://wcd.nic.in/schemes/support-training-and-employment-programme-women-step

Women empowerment in Goa through home stay by the self help group: A Case study

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Abstract:

Goa is known for its sand, sea and food hence consider as the heaven for the tourist coming from different parts of India and world. However, this trend is changing day by day. Foreign as well as domestic tourists started exploring hinterlands of Goa. This opportunity was grabbed by the group of fourteen illiterate, unemployed, housewives of very remote village of Goa by both hands. They created a self help group, took guidance and training from the NGO called Mineral foundation of Goa, training was imparted in the hospitality industry wherein they were trained in cooking traditional Goan food, maintaining rooms and assisting guests to visit Western Ghats for birding and trekking. Tourist from the foreign countries and India visits their home stay and enjoy their hospitality and traditional Goan food. For this study data was collected from the interviews of all fourteen women of self help group, officers involved in the project from the Mineral foundation of Goa and local educated people from the village. This case study concludes that when women come together and work with devotion they can improve their socioeconomic status and hence empowered themselves. This study also concludes that state and central Government should arrange such training and skill development programmes so that women can live with dignity hence contribute to the nation building.

Keywords: Women empowerment, self help group, home-stay, Gender.

Introduction:

The Goa one of the state of India has many places which are gifted with serine beauty. All over the world Goa is known for its beaches, rivers, panoramic view especially during rainy season and most important Goa has Western Ghats in its west which is the UNESCO world heritage site, since it has immense global importance due to its biological diversity. So due to this Western Ghats becomes heaven for those interested in the nature such as birder, trackers, zoologist, biologist and most importantly nature protectors from all over the world. These scopes of Western Ghats are smartly trapped by the fourteen Goan women residing at the foothill of Western Ghats from the village called Talade of Dharbandora taluka, South

Goa district of the Goa state. They established the self-help group consisting of fourteen women and started "home stay" for the domestic and international tourists which main aim is to promote the Eco-tourism this difficult task they achieve with the help from the Mineral Foundation of Goa (NGO), they help them to trained them in hospitality industry which includes maintenance of hygiene bedding of home stay, presenting the Goan traditional food in the best possible way. Women with the financial assistance from the Mineral Foundation of Goa (NGO) transformed old abandoned home into a attractive, natural Eco-friendly home stay, where they provided local traditional food which includes breakfast lunch and dinner to the guest coming from the different parts of India and world. This home stay brought new hope in the women. This has made their life easier and got the economic, social and political stability in the lives of the illiterate women of Goa.

Objectives of the Study:

The objectives of the present study are mention below:

1. To understand the social status of women before employment and after employment.
2. To understand the economic status of women before employment and after employment.
3. To explore different possibilities of Government aid for rural women empowerment in the state of Goa.
4. To explore different possibilities of women empowerment related to the rural tourism in the state of Goa.

Review of related literature:

Many studies were conducted on the topic "Women Empowerment" all over the world, most of them concluded about the main factors responsible for the backwardness of the women in India and outside world are education and employment to both the educated and uneducated women. As women empowerment is the continuous process hence we all should support women in best possible ways. Observation that access to education and employment are only the enabling factors to empowerment, achievement towards the goal, however, depends largely on the attitude of the people towards gender equality (Nayak & Mahanta, n.d.). Other factor which blocks the women empowerment being the discrimination and harassment by the family members and the general public today we have seen the women occupied the respectable positions in all walks of the fields. Yet, they have not absolutely freed some discrimination and harassment of the society (Hazarika, n.d.).Much of the narrative focuses on instrumental gains—what women can do for development rather than what development can do for women (Cornwall, 2016). Above studies have done in different parts of world which has their unique importance, but in above studies case study, that to in the state of Goa with illiterate, rural and most ruralise area of Goa was not done in past. To fill this research gap researcher wants to study this Self Help Group and contribute to the important area of women empowerment.

Methodology of the study:

The present study was conducted through descriptive case study research design.

Sample of the study:

All fourteen women who are the members of the self help group who runs home stay was

taken as the sample of the study.

Data collection:

Data was collected from the all fourteen women through personal interview related to the self help group who runs the home-stay in the rural village and the two officials associated with the NGO provided initial training for the women.

Discussion:

I. Challenges faced by the Women during start self help group:

1. In India, most of the places follow patriarchal norms of society, hence women earlier faced opposition to the new venture as it has a risk of types of tourist and mentality they will come to home stay. As there was the risk of some sort of mishandling of the women during the day and night stay of tourist. However, no such cases were reported from last seven to eight years.

2. Earlier women faced the problem to balance between the home and work as home stay requires full time attention. However women worked as the team through co-operation they found the best possible solution for the problem.

3. As women were trained to present the traditional food of Goa, to do bedding of the home stay and maintaining hygiene of the home stay but this training was done in the hurry hence they faced problems in adjusting the new things during the handling the home stay work. Again through the co-operation and the smart work they manage to overcome the difficulty.

4. As many women are involved in the home stay work they get less profit hence earning becomes very less, and also they have to share the profit with the tour operators who brings the domestic as well as international tourists.

5. During Covid-19 there were no tourists due to lockdown and other restriction on the Eco-tourism, so they faced the financial crunches during Covid-19 period and that for almost two to three years.

6. They are not good in effective use of the technology; hence they have to take help from the private tour operator. This digital divide takes them two steps backward as far as the autonomy of the home stay.

7. During the month of April and May home stay need to be closed compulsory as there is no adequate supply of drinking water, hence it affects their earning during this two months.

Results

I. Social Aspects of Women empowerment

All fourteen women were unemployed, most of them were illiterate was living disrespectful life in one of the remotest village of Goa. Self employment through home stay got them a respect from the family as well as from the society. They have become employed women who can earn their livelihood through the co-operation. They help each other in a such that way that weakness got converted into the strength. Through this self employment they have come across patriarchal tradition of taking care of kitchen and children, gender biases, financial dependency on male family members, which has resulted into the limit to their autonomy and power to make decisions. They found confident and able fill their existence

in this world.

II. Economic Aspect of Women empowerment

Through this home stay they started earning money which gave them freedom from the dependence on male family member they may be husband, father or brother. This has boosted their confidence and started saving money for their future aspects. Some unmarried women used this money for their wedding.

III. Political aspect of Women empowerment:

All fourteen women has developed their confidence at such level that they have developed the leadership quality and wants to contribute to the society. Two to three members want to contest election in near future. Since women feels that justice to the rural women is possible only when they gets into politics and work for the disadvantage section of the society.

IV. Expectation from the State Government:

Most of the women expect women says that the state Government should provide such training to other women from the rural area of Goa through social welfare department, so that Eco-tourism of Goa can be boosted as according to them through their experience of last seven to eight years there is a huge potential for Goa in Eco-tourism. Government should now shift their focus from the coastal tourism to Eco-tourism. According to them Government should help them for marketing and advertisement of their home stay so that international and domestic tourist should reach their home stay so that their income can be increased.

V. Promotion of Sustainable life style through Eco-tourism:

Most of the tourist comes to their home stay loves their food cooked on the 'chullah' where they use firewood which is easily available in the forest for which they don't cut any tree in place of the gas or electricity for the cooking. Since tourist gets the traditional food of Goa cooked on the firewood that adds the taste and flavour of Goan cuisine.

VI. Women as a tourist guide :

Three of them are trained to take tourist as a guide in the village and water fall in the nearby forest. This adds the new dimension and new profession for women of home stay group. This made them more confident as they have learn two languages such as English and Hindi which has prime importance in the modern way as language which the worlds speak and the language which biggest democracy of world speaks.

VII. Policy of home stay for non tolerance for alcoholism , drugs and cigarette smoking etc.:

Home stay has a policy, which bans sale and use of liquor, also it bans all forms of bad addictions in the home stay. This makes this place heaven for the quality tourist which comes their either for peaceful life or to venture into the forest for the birding or wild photography.

VIII. Policy of home stay to discourage laud music:

As all tourists comes to enjoy the beauty of nature by the way of nature trail in deep jungle of western Ghats, laud music creates the disturbance for the nature lovers as they come for the peace, and witness the endangered species of jungle such as frogs, birds and other lovely creations of western Ghats.

Conclusion:

Every woman deserves the respectful and happy life and this is possible only when they

get enough opportunity in the every field they wants to venture. As this study focuses on the women empowerment in the remotest village of Goa for home stay came as the life changing event as it gave them economic, social and political freedom, which builds their confidence and emerge as the victorious group which can handle most of the work of home stay without any difficulty. Their work is commendable and will provide inspiration to many women from in and around the villages. As we all know that prosperity of any country depends on the prosperity of the women of that country this prosperity will earn them well deserve place in the society. They had many problems initially but they came out with the flying colours and now they support their family and developed the self confidence which will take them to miles in coming years to come. This project of women is indeed the best possible "Atmanirbhar Bharat" which is the flagship programme of the central Government of India. The State and Central Government should provide the training to every woman especially from the remote villages and trap the natural beauty to promote pollution free projects such as Eco-tourism and pass the traditions of the different states of India to globally.

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Exploring the Challenges faced by Women in Rural India Unearthing the Reality

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Abstract

The difficulties that women in rural India confront are examined in this article with an emphasis on economic, social, and health issues. Significant disparities that interfere with daily life are faced by rural women. Their social standing is constrained by limited mobility, discrimination, and violence against women, while their economic status is impacted by a lack of employment possibilities and the gender pay gap. Significant dangers to their health also come from inadequate healthcare infrastructure, poor nutrition, and restricted access to maternity and reproductive healthcare. Potential remedies include empowering women via education and skill development, implementing government policies and programmes, and getting support from NGOs and community organizations. These actions could help to improve their situation. To support rural Indian women, it is critical to make people aware of these issues and take action. By doing this, we may contribute to the development of a more equal and just society where women from all backgrounds are given the chance to live lives that are secure, respectable, and meaningful.

Key Words: Rural women, Economic disparities, social constraints, health risks, empowerment initiatives

Introduction

ndia, a country with a wide range of cultures, faces several obstacles in the way of gender equality and women's empowerment. While improvements have been achieved in metropolitan regions, women in rural India frequently face a variety of obstacles that limit their ability to advance personally, socially, and economically. Explore the unknown tales and expose the reality experienced by rural women in order to really comprehend and confront these concerns. The purpose of this essay is to examine the difficulties faced by women in rural India and to throw light on the underlying causes of such difficulties. By exposing the truth, we may open the door for important conversations, legislative amendments, and initiatives that will empower and improve the lives of these strong women.

Socio-Cultural Challenges

The circumstances that rural women in India face have a tremendous impact on their

chances and experiences. These difficulties are mostly attributable to the persistent gender roles, traditional norms, and discriminatory practices in rural areas. Key sociocultural issues that rural Indian women encounter include:

- **Gender Inequality:** A persistent sociocultural issue, gender inequality has an impact on every element of rural women's life. They are limited in their ability to access education, employment, decision-making, and property rights due to deeply ingrained patriarchal beliefs and practices. Discriminatory actions, such as favouring male heirs and restricting women's mobility, prolong gender inequalities and impede their advancement.

- **Early Marriage and Child Marriage:** In rural India, early marriage is still a common practice, depriving girls of their right to education, personal growth, and autonomy. Child marriage frequently causes early childbearing, elevated health risks, constrained economic chances, and the continuation of the poverty cycle.

- **Limited Decision-Making Power:** In their homes and communities, rural women frequently have little influence over major decisions. Male family members frequently make crucial decisions on income, healthcare, education, and family planning. \

- **Social Norms and Stigma:** Women's behaviour, mobility, and aspirations are often surrounded by social norms and stigmas that limit their chances and maintain gender inequity. Rural women may be discouraged from seeking education, career, or leadership positions outside of established gender roles due to a fear of criticism, exclusion, or violence.

- **Violence and Domestic Abuse:** Domestic violence, which includes physical, emotional, and sexual abuse, is more likely to affect rural women. The cycle of abuse and silence is sustained by social conventions and attitudes that normalize or justify violence against women.

Comprehensive measures, such as community involvement, awareness campaigns, education, legal reforms, and the development of gender-sensitive attitudes and behaviours, are necessary to address these sociocultural obstacles. Providing access to education and opportunities for skill-building, as well as establishing supporting networks, can help eliminate gender inequities and create a more fair and inclusive society for rural women in India.

Educational Challenges

India's rural women encounter a variety of educational obstacles that limit their access to high-quality education and prevent them from developing personally and professionally. For rural women to be empowered and the gender achievement gap in school to be closed, it is critical to recognize and solve these educational hurdles. Rural Indian women's major educational hurdles include the following:

- **Lack of Access to High-Quality Education:** Many rural communities lack the necessary schooling facilities, including buildings, classrooms, and instructional materials. Rural women have a substantial obstacle in their pursuit of an education due to limited access to schools, particularly at the secondary and higher education levels.

- **Dropout Rates and Educational Barriers:** Early marriage, household duties, economic restrictions, and social standards all have a role in the high dropout rates among rural girls. Their inability to afford education, the distances they must travel

to attend classes, and travel safety worries are further obstacles.

- **Gender Bias and Discrimination:** Gender prejudice and discrimination still exist in rural educational settings, which has an impact on girls' enrolment, retention, and academic results. Gender discrepancies in access to educational opportunities are maintained by stereotypes about gender roles, expectations, and the lack of support for girls' education.

- **Lack of Female Role Models:** Gender stereotypes are frequently reinforced and girls' aspirations are constrained in rural schools due to a lack of female teachers and role models. Their inability to imagine themselves in non-traditional roles and pursue higher education and career routes is hampered by a lack of exposure to successful women in other industries.

- **Quality of Education:** Education Level: Rural women may not acquire appropriate education even when they have access to schools. The learning experience is hampered by overcrowding in the classrooms, a lack of trained teachers, outmoded curricula, and a dearth of extracurricular activities.

We can empower rural women, expand their horizons, and unleash their potential as change agents in their communities and beyond by tackling these educational hurdles and advancing gender equality in education.

Economic Challenges

Significant economic barriers prevent rural Indian women from achieving financial independence and economic empowerment.Promoting gender equality and encouraging sustainable development in rural regions depend on recognizing and tackling these economic difficulties. Among the main economic difficulties faced by rural Indian women are:

- **Limited Employment Options:** It's common for rural communities to lack a variety of employment options, particularly for women. The lack of businesses and services and the predominately agrarian economy limit the number of formal occupations that are available. As a result, rural women frequently work in low-wage, unregulated industries like agriculture, where their contributions may go unappreciated and their earnings fall short of their necessities.

- **Gender Wage Gap:** Women frequently earn less money for doing the same labour as men in rural India due to persistent gender wage discrepancies. The inability of women to achieve economic independence and financial security is hampered by the wage gap, which is a reflection of entrenched gender inequities.

- **Financial exclusion:** It might be difficult for rural women to obtain financial services including banking, credit, and insurance. Lack of collateral, poor financial literacy, and cultural barriers make it difficult for them to start enterprises, get loans, or engage in other income-generating activities.

- **Unequal Property Rights:** Inheritance and property rights are frequently biased against women in rural communities. Cultural expectations, unfair legal systems, and a lack of knowledge about women's rights to own land and property only serve to worsen economic vulnerability and maintain gender inequities.

- **Unpaid Care and Domestic Work:** Rural women bear a disproportionate amount of the responsibility for unpaid care and domestic work, which includes taking care of the home, raising children, and providing senior care. Their capacity to generate

revenue, pursue education or skill improvement, and take part in economic decision-making is constrained by these obligations.

Rural women can overcome obstacles, attain economic empowerment, and contribute to the sustainable development of rural areas and the country as a whole by tackling these economic issues and encouraging gender equality in economic possibilities.

Health Challenges

Significant health issues for rural Indian women have an impact on their overall development, quality of life, and well-being. Promoting the wellbeing and empowerment of rural women depends on recognizing and resolving these health issues. Among the major health issues affecting rural Indian women are:

- **Inadequate Healthcare Facilities:** A lack of proper healthcare infrastructure, including clinics, hospitals, and qualified healthcare workers, is a problem in many rural areas of India. The lack of healthcare services in rural areas makes it difficult for women to get necessary medical care.

- **High Maternal Mortality Rates:** Due to the lack of access to trained birth attendants, urgent obstetric care, and adequate prenatal and postnatal treatments, rural women are at a higher risk of maternal mortality. This problem is exacerbated by the lack of proper healthcare facilities and maternal health awareness.

- **Reproductive Health Problems:** Women in rural areas frequently experience problems with their reproductive health, including a lack of access to contraception, family planning services, and reproductive health information. Women are less able to make educated decisions due to a lack of comprehensive sexual education and cultural taboos surrounding reproductive health.

- **Malnutrition and Lack of Nutrition Education:** Malnutrition and a lack of nutrition education are problems in rural areas, especially for pregnant women and small children. This health issue is exacerbated by the lack of availability to nutrient-rich food, a lack of knowledge about balanced meals, and inadequate nutrition instruction.

- **Limited Knowledge and Health Seeking Behaviour:** Rural women frequently delay seeking timely medical care due to societal pressures, cultural norms, and a lack of health literacy. Delaying medical attention might exacerbate health issues and result in more serious health effects.

Rural women can live healthier lives, reach their full potential, and contribute to the general growth of rural communities by addressing these health issues and supporting gender-responsive healthcare.

Rural women can build the confidence, knowledge, and opportunity necessary to overcome obstacles, dispel prejudices, and actively participate in their personal growth as well as the growth of their communities by putting these empowerment and support efforts into practice.

Conclusion

In conclusion, learning about the difficulties encountered by rural Indian women has exposed us to the harsh realities of their existence. These ladies struggle with daily life due to serious social, economic, and health issues. There are, however, possible alternatives that might be able to help to make their situation better. We may influence people's lives in a variety of ways, including by empowering them via education and skill development, executing policies and programmes of the government, and obtaining support from NGOs and

community organizations. It's critical that we keep bringing these issues to light and take action to help rural Indian women. It's time to fight towards a more just and equal society where women from all backgrounds can live lives that are secure, honourable, and rewarding.

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Empowerment of Women Through Education

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Abstract:

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as: freely live their life with a sense of self-worth, respect and dignity, have complete control of their life, both within and outside of their home and workplace, to make their own choices and decisions, have equal rights to participate in social, religious and public activities, have equal social status in the society, have equal rights for social and economic justice, determine financial and economic choices, get equal opportunity for education, get equal employment opportunity without any gender bias, Women are equally competent. Nowadays, women are even ahead of men in many socio-economic activities. Women Empowerment leads to decrease in domestic violence. Uneducated women are at higher risk for domestic violence than an educated woman.

Women education in India has a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment and India poised to becoming superpower in recent years.

Keywords: Education, empowerment,

Introduction:

Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation

of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their full potential, to improve their political and social participation, and to believe in their own capabilities.

Importance of women education —

The term women empowerment is all about authority, or the power embarked on women sharing indistinguishable rights. The term refers to the liberation of women from socio-economic restraints of reliance. Women comprise around 50% of the country's population, and a bulk of them stays economically dependent on each other without employment. In the age of feminism, a small portion of women in India are freed and can employ their free will and are permitted to carve out their lives the way they want. But there is a considerable division of the women in this nation who require optimistic support. In most Indian villages and semi-urban cities, women are still denied fundamental education and are never authorized to continue higher education despite amassing the understanding required.

Savitribai Phule was the first Indian woman to become a teacher. She also spearheaded the feminist movement and women's education in the country. She is hailed as an important contributor to social reform and took the lead in the awareness of various causes such as child marriage, women's education and caste discriminations. Her efforts created a revolution against the bigoted patriarchy that was so prevalent all across the country.Married to Jyotirao Phule at a very early age, Savitribai was introduced to education only after her marriage. Together, the couple founded various schools, institutions and trusts that aided women's education and empowerment. Read on to learn some valuable information about Savitribai Phule and her contributions to society.Savitribai's education started after she married Jyotirao Phule. He started educating her along with his cousin Sagunabai Shirsagar at their home. So, Savitribai's primary education was taken care of by her husband.She was then educated by two of Jyotirao's friends Sakharam Yeshwant Paranjpe and Keshav Shivram Bhavalkar. She went on to pursue her teacher training at an American missionary school in Ahmednagar. She also pursued a course at Pune's Normal School.

After completing her teaching training, Savitrabai Phule, along with Jyotirao's cousin Sagunabai, began to teach girl students in Pune. At a time when educating girls was unthinkable, Savitribai initiated a movement that enabled women to stand out in society as equals.Between 1848 and 1851, Jyotirao, Sagunabai and Savitribai opened three schools for girls. Together, the three schools had a hundred and fifty students. It was the first time in the history of the country that education of women was taken up as a cause.When they started teaching girls, Jyotirao's father, whose home they were living in, asked them to leave because their work was not understood or appreciated by his family. In fact, what they were doing was considered sinful by the community. They began living in the home of Usman Sheikh, a friend of Jyotirao's. Here they met Fatima Begum Sheikh, who was the first Muslim woman teacher in India. In 1849, Savitribai and Fatima Sheikh started a school in the Sheikh's residence.She and husband Jyotirao taught at a total of 18 schools. That was the spread of her impact. In an era when there were no female teachers and no girl students, Savitribai

revolutionised the system of education and paved the way for women's education. Any information on Savitribai Phule will lead to details of her work in these sectors.

Empowerment means a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. It is a multi level construct referring to individuals, organizations and community. It is an international, ongoing process centered in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to the control over this resources .

Women Empowerment through education—

Education is considered the most important tool for empowering women in society. It is not only limited to developing the personality of an individual but also plays an important role in economic, social and cultural development. The UNESCO put its effort to achieve equal opportunity of education regardless of age, gender, race or any other difference in social and economic status.

The theme for this year being- 'Women in leadership: Achieving an equal future in the world', women empowerment is still a far-fetched idea. With only 2.4% of women in a CEO seat at a Fortune 500 company, the women have a vital role. From women being kept away from education to having some revolutionary women in the education sector in India, we have come a long way!

Education plays a critical role in Women's Economic Empowerment. It takes the centre stage, but for a long, most women especially in the rural areas have been denied this right and have been subjected to very degrading practices and responsibilities. Education empowers girls to achieve more in their social, career, economic and family lives. To women, education can mean going to class or being trained on capacity building and skills development or better yet being mentored on very essential aspects of WEE.

A number of studies have revealed that uneducated women have high-level morality, low potential for earning, poor dietary status and little independence in the household. The lack of education also has a drastic effect on the health and well-being of the kids. In India, the infant mortality rate was negatively related to the mother's educational level. In addition, the absence of education can bring a negative change in the country's development.

Women's education is a multi-faceted factor that can be held responsible for the low rate of education among women in India. The factors like social, demographic, political and economic are the backbone of low or high literacy rate. The low acceptance of girls in schools is one of the main reasons, which hurdles in the way of women's liberation in India. According to reliable sources, 50% of all girls have never been to school. Whereas, two out of ten girls of the age 6 to 11 years have not yet enrolled in schools.

The role of women in the education system can play a big part in society. The factors like cultural, social, political and technological changes in the world have revolutionized the education and social life of women. If schools for female raise human capital, economic growth and productivity as that of male schooling, the women's disadvantage in education is economically wasteful. Studies have shown that the rate of economic growth from women's education matches with those from men's education.

Women empowerment is a pivotal part of any society, state or country. It is a woman

who plays a dominant role in the basic life of a child. Women are an important section of our society. Education as a means of empowerment of women can bring about a positive attitudinal change. It is, therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for promoting ways and means to empower women. Education significantly makes difference in the lives of women.

Women Empowerment is a global issue and discussion on women political right are at the forefront of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Education is the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. Hence, we cannot neglect the importance of education in reference to women empowerment. To see the development in women education India is supposed to the upcoming superpower of the world in recent years. With the increasing change in women education, the empowerment of women has been recognized as the central issue in determining the status of women. For becoming a super power, we have mostly to concentrate upon women's education. By which it will force women's empowerment.

Conclusion:

Her life and pursuits of Savitribai Phule are inspirational to many people. Her efforts in the areas of women's education, ending class discrimination as well as abolishing age-old practices of child marriage, Sati, dowry and child infanticide transformed the way society viewed women and their role in society. One of the biggest examples of her reformist views was her lighting the funeral pyre of her own husband. She went against social norms that demanded only a son or male relative to light the flame. She went against that tenet and performed the ritual herself.

Women play an imperative role in making a nation progressive and guide it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them must be a pre-occupation Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family.

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Attitude towards e-learning among Female Student-Teachers in Nagaland: Role of e-learning in Empowering Women

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Abstract

The need to train female student-teachers with the latest technological skills has never been felt more urgently than the present time. E-learning has become a trend in education with rapid development and improvement in technology. It is therefore necessary to help female student-teachers to develop proper attitude towards e-learning. The present study aimed to find out the attitude of female student-teachers towards e-learning based on four dimensions – Interest, Usefulness, Ease and Confidence, with respect to educational qualification and pedagogy opted. Descriptive survey was adopted and a sample of 38 female student-teachers was randomly selected. Attitude towards e-learning Scale (ATeLS) developed by Dimpal Rani was used for the study. The study found that female student-teachers have positive attitude towards e-learning. It was also revealed that graduate and postgraduate student-teachers and the respective pedagogy have positive attitude towards e-learning in all the dimensions.

Keywords: attitude, e-learning and student-teachers.

Introduction

Education has seen significant and interesting changes in recent years. E-learning has become a trend in education with rapid development and improvements in technology. National Education Policy (NEP 2020) has emphasized on use of technology in teaching and learning and encouraged the use of online technological platforms and tools for continuous professional development. e-learning provides equal opportunities and equal access to information without bias. It can be a powerful tool for empowerment of women not only in the educational field but also in social, economic and political fields. It is, therefore, necessary to help female student-teachers to develop proper attitude towards e-learning.

According to Laurillard, (2004) e-learning is described as the use of new technologies or

applications by students in their learning process. According to Sife, et al, (2007) e-learning incorporates a broad variety of learning technologies and strategies. In simple words, e-learning can be understood as the use of different types of ICTs/technologies for education purposes.

Review of Literature:

Beena & Mathur, M. (2012) revealed that women could broaden their thinking and openly discuss issues, share concerns and experiences through access to technological information; and ICT knowledge empowered them socially, technologically, politically, psychologically, educationally and economically. Rhema & Miliszewska (2013) found that students and teachers in urban and regional areas have positive attitude towards e-learning; believed in its benefits and would be interested to study e-learning based courses. Yet, satisfaction with the available technologies was low among them. Rajan (2013) concluded that student-teachers with postgraduate degree has higher positive attitude towards e-learning than the ones with undergraduate degree. Sharma, N. K. indicated that women's knowledge of e-learning builds self-confidence; have freedom to learn from any location and at their own pace; enable women to access and communicate new policies, training, ideas and concepts; select learning materials according to their individual learning styles and interests. Therefore, with proper development of attitude towards e-learning, female student-teachers have bright prospects to enhance their continuous professional development.

Review of researches done indicates that a number of researches have been done on attitude towards e-learning among students and teachers. However, no studies have yet been carried out on female student-teachers' attitude towards e-learning in Nagaland, which indicates a clear gap for the present study to be conducted. The present study is delimited to only 38 1st semester female student –teachers from Kohima district. Thus, the problem is stated as **"Attitude towards e-learning among Female Student-Teachers of Nagaland: Role of e-learning in Empowering Women"**

Objectives of the study:

1. To study the attitude of female student-teachers towards different dimensions of e-learning with respect to their educational qualification in Kohima district of Nagaland.
2. To study the attitude of female student-teachers towards different dimensions of e-learning with respect to the pedagogy opted (English, Social Sciences, Science and Mathematics) in Kohima district of Nagaland.

Hypotheses:

1. There is no significant difference in the attitude of female student-teachers towards different dimensions of e-learning with respect to their educational qualification in Kohima district of Nagaland.
2. There is no significant difference in the attitude of female student-teachers towards different dimensions of e-learning with respect to the pedagogy opted (English, Social Sciences, Science and Mathematics) in Kohima district of Nagaland.

Methodology:

Descriptive survey method was used to study the attitude of student-teachers. The researcher randomly selected one B.Ed. college from among three colleges in Kohima District and all 38 female student-teachers of 1st semester were the sample. "Attitude towards e-learning Scale" developed by Dimpal Rani (2016) was used and for Statistical Techniques, Mean, SD, t-test and Anova were used.

Objective wise Analysis of the Data:

Table No. 1 for Objective No. 1

Dimensions	Group	N	Mean	SD	t-test	Level of Significance
Interest	G	6	48.17	3.869		Not significant
	PG	32	45.63	3.900	1.46	
Usefulness	G	6	95.17	9.326		Not significant
	PG	32	92.50	8.817	0.67	
Ease	G	6	51.33	5.680		Not significant
	PG	32	48.56	5.616	1.10	
Confidence	G	6	39.00	4.733		Not significant
	PG	32	37.16	4.041	1.00	
e-learning	G	6	233.67	14.01		Not significant
	PG	32	223.84	17.02	1.33	

From Table No. 1, it was found that the calculated 't' values are 1.46, 0.67, 1.10, 1.00 and 1.33 for different dimensions separately and totally of e-learning: Interest, Usefulness, Ease and Confidence and e-learning respectively. Hence, the calculated value is not significant at both levels of significance in all the dimensions. Therefore, the formulated null hypothesis is accepted. It may be concluded that educational qualification of student-teachers is not a contributing factor to the difference in attitude towards e-learning. Another interesting observation that the researcher found is that the graduate student-teachers have higher mean scores than the post graduate which may be attributable to their interest and confidence in using technologies and also realizing the usefulness of e-learning on particular subjects in their previous class. This may be due to the fact that female student-teachers have access to e-learning resources and tools and have equal opportunities in utilizing it. This finding is supported by the works of Vanan (2020); Behera, et al (2016) and Jan & Mattoo (2018) who found that attitude of graduate and postgraduate student-teachers towards e-learning did not differ significantly. The studies of Almobarraz & Farag (2009) and Mahapatra (2021) indicated that both graduate and postgraduate students had positive attitude towards e-learning.

Table No. 2 for Objective No. 2

Dimensions	Pedagogy	Sum of Squares	DF	Mean Squares	F-test	Significance	Level of Significance
Interest	Between Groups	4.195	3	1.398			Not significant
	Within Groups	574.779	34	16.905	0.83	.969	
	Total	578.974	37				
Usefulness	Between Groups	266.913	3	88.971			Not significant
	Within Groups	2613.850	34	76.878	1.157	.340	
	Total	2880.763	37				
Ease	Between Groups	79.636	3	26.545			Not significant
	Within Groups	1098.364	34	32.305	.822	.491	
	Total	1178.000	37				
Confidence	Between Groups	19.899	3	6.633			Not significant
	Within Groups	615.495	34	18.103	.366	.778	
	Total	635.395	37				

From Table No. 2, it was found that the calculated 'F' values are 0.83, 1.157, .822 and .366 in respect to the pedagogy opted with reference to Interest, Usefulness, Ease and Confidence. Hence, the calculated values are not significant at both levels of significance. Therefore, the formulated null hypothesis is accepted. The table revealed that student-teachers who have opted for their respective pedagogy have positive attitude towards e-learning. This may be due to urbanization in Nagaland, particularly in Kohima, where internet connectivity has improved, which led to ease of accessing e-resources. This finding is supported by the works of Kar, et al. (2014) and Sikder, et al. (2022) that subject stream do not have influence on the attitude towards e-learning.

Suggestions:

1. To boost the confidence of students-teachers in using e-learning resources, awareness programmes on online safety rules can be organized.
2. To improve e-content development, female student-teachers can be given hands-on training in collaboration with Nagaland Board of School Education, Higher Education Institutions and Nagaland University.

Conclusion:

Having analyzed the importance of training student-teachers on the use of e-learning and also acknowledging its invaluable role in empowering women, certain concerns still need to be addressed. Many students from underprivileged economic background have limited or no access to digital devices, internet or even electricity. Lack of access to ICTs/e-learning among women disempowers them due to lack of voice and participation within the information sphere (Mackey & Petrucka, 2021). If these challenges are addressed, e-learning indeed have bright prospects in teacher education in general and for female student-teachers in particular. And for such matters and challenges, the Government of India launched the Digital India Campaign to help transform the entire nation into a digitally empowered society and knowledge economy. While education will play a critical role in this transformation, technology itself will play an important role in improvement of educational processes and outcomes, thus leading to women empowerment.

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Women's Empowerment and Education

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Abstract:

Women empowerment is a significant issue in India. Ancient Indian society with lots concerning marginalization. Education is an effective tool in producing dominance and challenging marginalization in terms of class, caste, gender, and religion. Based on gender discrimination, Indian women face injustice and poor treatment in the social atmosphere. At the beginning of the 20th, century education proved to be a powerful weapon for the empowerment of women. Education enriches women's lives with social, emotional, and political development. The Indian education system has several policies and commissions for the betterment of women before and after independence. Recommendations of various commissions in the British period and after independence suggest various women's empowerment terms. This paper highlighted the development of women's education through various recommendations of the commission. NEP 2020 also includes some points for women's empowerment in the future.

Keywords-Empowerment, Girls, School, Education, Recommendations

Introduction

A woman is an important part of society. Women are responsible for the development of the coming generation. If a woman is educated her education spreads from generation to generation Naturally women are realized to be the most essential part of the development of society. The children learn values and ethics at home and mostly from their mothers. If the mother is literate, she focuses on good and comprehensive thinking for her children. 'Education is an important tool that enables women and girls to participate in the decision that affects their lives and in improving their social status.' Mandal Banashri(2018).Educated women can run their houses systematically. She is aware of her aim in life and focuses on better decisions for herself as well as for her family members. 'Empowering women socially, economically, educationally, politically, and locally is going to be a herculean task. All we need concentrated efforts focused in the right direction that would rest only with the liberation

of women from all forms of evil.' Reddy B.R. Prasad (2021)

Women need to come forward and play a great role in scientific development and scientific nature in solving the problems of life. This scientific attitude can teach children the art of healthy living

Napoleon said,' Give me an educated mother I shall promise you to the birth of a civilized Nation'. According to that by educating the women we can educate the whole nation. Educated women are more informed about their rights and justice. 'Women empowerment can be carried out through the medium of education., hence it is the foremost importance to raise the level of education among women.' Shurmuga M. (2015)

Women's Education Before Independence-

In the Vedic age of India, women were assigned high. They had access to education in India. Co-education existed for boys and girls got equal attention from the teacher. Then in the British period, there was a revival of interest in women's education in India. During this period various educational movements led by eminent persons Raja Ram Mohanray, and Ishwar Chandra Vidyasagar featured development women's education in India. In 1848 Jyotiba Phule and his wife Savitribai Phule started a school for girls in western India. In 1821 first boarding school for girls opened in Tirunelveli During the British period Scottish Church Society constructed six schools with a roll strength of 200 Hindu girls.

Gandhiji supported women against 'Purdah', prostitution widow remarriage, etc. Several commissions were established for women's education, its improvement, and expansion.

Women Education and Indian Commission

University education commission in 1948 -49   —   This commission Radhakrishnan recommended the development of women's education at the higher education level. The basic aim of education according to article 45 all have an equal opportunity to get an education. so that women also have an equal right to get educational benefits for their overall development. Women should be provided with all facilities in an educational atmosphere. The curriculum should be available according to the needs and interests of womanhood. Equality should be maintained in the salaries of men and women. Co-education was conducted in basic schools and universities. Radhakrishnan also recommended equality of education According to him women also have an equal right to full development that is intellectual as well as spiritual development depends on women's development. In the past wherever girl education was encouraged in India, there was progress. The first committee appointed by the government of India was the National Committee on Women Education under the chairmanship of Smt Durgabai Deshmukh in 1958. This commission covered all aspects of women's education except higher education. It emphasized the need for special care and support for women's education within the prevailing socio-cultural environment. This commission suggested government programs and policies for the growth and expansion of girls' education.

The National Council of Women Education 1962 was appointed under the chairmanship of Hansa Mehta to find out the difference between the curriculum of girls and boys students. Co-education should be encouraged at the primary level. According to the need for locality and adequate enrichment separate primary or middle schools for girls should be started.

Separate co-education institutions can be started secondary school and college level. Girls should be motivated to study science and mathematics. Women teachers should be appointed in all institutions at all levels of home science subjects cultured at the secondary level. Scholarships and free transport are provided to girls' students. The common curriculum should be used for boys and girls. After the completion of secondary education provision of vocational education is suggested by this commission. The basic aim behind that is to train the female student for different vocations.

Mudliar Commission suggested some recommendations for women's education. The education for girls and boys must be the same. some subjects like home science, art, and music should be introduced into the curriculum of girls. According to the need of the state government girls' schools started. New methods of, teaching were suggested to achieve new aims in education.

Bhaktvatsalam Committee 1963 -The major recommendation of this Commission was female teachers should be appointed in primary schools. Age relaxation should be given to married and unmarried women teachers. Adult education programs are organized in rural areas. Adequate hostel facilities are essential for the enrolment of girls and women teachers. Teacher training programs should be done for women candidates.

Kothari Commission 1964- Daulatsingh Kothari the chairman of this commission recommended for women's education special fund should be arranged for women's education. Central and state governments to give attention to women's education. Secondary schools for girl's students increasing and female teachers should be selected. Scholarships were also recommended for girls' education at the secondary level. There will be A distinct arrangement of technical and adult education for women should be made. National Policy on Education 1986 recommended the development of the status of women with the help of education. NPE suggest some special subject for women's studies i.e. home science, music, fine arts, tailoring, embroidery, cooking, and needlework. Reconstruction of curriculum and textbooks for women's education. In-service and preservice training should be arranged for decision-making and administration. Various vocational and professional courses started for women's settlement.

Mahila Samakhya program was launched in 1988, for the empowerment of women from rural areas related to socially and economically marginalized groups. In 2001, the 86th Constitutional Amendment Act introduced Sarva Shiksha Abhiyan. SSA launched some schemes for the growth of Indian education with the growth of female education. Kasturba Gandhi Balika Vidyalaya scheme was launched in July 2004, for the girls of underprivileged and rural areas. These schools were set up to have 100% reservation, 75% for the backward class, and 25% for below-poverty-line females. A national program for the education of girls at the elementary level was launched in July 2003. It was an incentive to reach out to the girls whom the SSA was not able to reach through other schemes.' The Beti bachao beti padhao' scheme was introduced in 2015 for the survival, safety, and education of girls. This scheme works for the prevention of female infanticide and also for sex-selective elimination. Safeguarding the survival and protection of girl child and promoting girl education, working women hostel scheme. Promoted safe and convenient accommodation for working women with childcare facilities.

In 2017 'Mahila Shakti Kendras' launched to offer women convergent support services at one location. so they can grow their talent find work and improve their digital literacy. The scheme was introduced in 2006 for the development of children of working mothers, which included childcare services and the nutrition status of women.

NEP 2020 and Women's Education

National Education Policy 2020 began the concept of the 'Gender Inclusion Fund' to create equitable quality education for girls from primary to higher education levels. Gender inclusion fund will be used for provisions of sanitation, toilets, bicycles, conditional classes, cash transfers, etc. NEP recommended hostel facilities for girl students. This fund focuses on decreasing the gender gap at all levels, equity, inclusion in society, and improving the leadership quality of girls' students. NEP 2020 aims to the recruitment of female teachers without compromising on merits and qualifications. Anganwadi workers should be trained in counselling families of girls' students. National education policy is also recommended for girls both inside and outside of the school and college campus. Schools will strictly follow the rules related to harassment, discrimination, and domination against women. Avoid dropping out of girls' students. All education institutions should from KG to PG arrange awareness programs among society related to gender issues. Protection and grants for girls and women including the prohibition of the Child Marriage Act and Protection of Children from Sexual Offenses Act (POSCO). NEP 2020 aims to remove the gender gap in male and female literacy rates. NEP focuses on equitable and inclusive education for girl children through "Samagra Shiksha Yojana". NEP 2020 has been aimed to provide quality education to girls i.e. opening of schools in the neighbourhood as defined by the state for girls' provision. Free uniforms and textbooks up to class 8 in remote and hilly areas. Additional teachers and residential quarters for teachers should be available. Appointment of female teachers, the opportunity for the stipend to CWSN girls from class 1 to 12. Residential schools from class 6 to 12 for girls belonging to disadvantaged groups i.e. SC, ST, OBC, minority, and below poverty level BPL are sanctioned in educationally backward blocks.' Khelo India scheme' started for the participation of girls and women in sports activities. It aims to be aware of the importance of sports activity in girls' students. knowledge involvement in research advancement through the nurturing (KIRAN) scheme started to provide career opportunities to girls and women in the field of science and technology. All innovative facilities are suggested by the new education policy.

Conclusion

In India, women's education experiences lots of changes. In different eras of Indian thinking women's education has changed. Recommendations of various commissions upgraded women's education. The maximum part of India has been developed concerning women's education. But still, there are some limitations and errors in rural or remote areas. Women could not be fully independent till now. NEP 2020 also suggests some points related to women's empowerment. Recommendations of NEP2020 give various aspects of women's empowerment related to the social, educational, economic, and political development of a woman as well as it recommends some points related to the safety and security of a woman. we hope that it will give change in society in terms of women's empowerment. NEP2020 is a beam of light that can change the structure of our Indian society concerning women's

empowerment.

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The Effectiveness of Menstrual Hygiene Management (MHM) Programs in Improving girls' Lives

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Abstract

Menstruation is a natural bodily function that occurs in girls and women of reproductive age. However, menstruation is often surrounded by taboos and misconceptions, which can have a negative impact on girls' and women's health and well-being. This paper will review the literature on the impact of menstrual taboos, the role of textbooks in perpetuating menstrual myths, and the effectiveness of menstrual hygiene management (MHM) programs in improving girls' lives. The paper will also discuss the challenges and opportunities for improving menstrual health education in low-resource settings and the impact of social media on menstrual awareness and stigma. The paper concludes that menstrual taboos, inaccurate information about menstruation and lack of access to sanitary products can all contribute to negative health outcomes for girls and women. However, MHM programs, comprehensive menstrual health education, and social media can all be used to challenge menstrual stigma and improve menstrual health and well-being.

Keywords – menstruation, menstrual taboos, menstrual myths, menstrual hygiene management (MHM), menstrual health education.

Introduction

Menstruation is a natural bodily function that is just as important as other bodily functions like respiration and digestion. However, it is often surrounded by shame, secrecy, taboos, and myths. These negative attitudes towards menstruation can prevent girls and women from participating fully in their daily lives. In many cultures and religions, there are social and cultural rituals, norms, and practices surrounding menstruation that can be harmful to girls

and women. These taboos and myths can also have a negative impact on the education and health of girls. Here are some specific examples of how menstruation taboos and myths can impact girls and women:

· Girls may be excluded from school or religious activities during menstruation.

· Girls may be made to feel ashamed of their bodies and their natural functions.

· Girls may be afraid to talk about menstruation with their families and friends.

· Girls may be at risk of developing health problems due to poor menstrual hygiene practices.

It is important to challenge the negative attitudes towards menstruation and to educate girls and women about this natural bodily function. We need to create a world where girls and women can feel comfortable and confident about menstruation, and where they are not prevented from participating fully in their lives.

Objectives of the study:

■ Objective 1: To develop and validate a self-instructional module (SIM) on menstrual education.

■ Objective 2: To assess the effectiveness of the SIM in terms of:

o Girls' knowledge of menstruation before and after reading the SIM.

o Girls' knowledge of menstrual management before and after reading the SIM.

o Girls' disbelief in myths and taboos against menstruation before and after reading the SIM.

In more detail, the SIM would be developed by experts in the field of menstrual education. It would be validated by a panel of experts to ensure that it is accurate, informative, and engaging. The SIM would then be administered to a group of girls before and after reading it. The girls' knowledge of menstruation, menstrual management, and myths and taboos against menstruation would be assessed using a pre-test and post-test. The results of the assessment would be used to evaluate the effectiveness of the SIM. This study would be important because it would provide evidence on the effectiveness of SIMs as a tool for menstrual education. It would also help to identify the key components of an effective SIM. This information could be used to develop and improve SIMs for use in schools and other settings.

Development and Validation of Self-Instructional Module on Menstrual Education (SIMME)

In this research, the ADDIE model by Morrison (2011) was followed to develop the self-instructional module (SIM) on menstrual education. ADDIE is an acronym for Analyze, Design, Develop, Implement, and Evaluate. The five steps of the ADDIE model were followed to develop SIMME, which is a Hindi-language booklet titled "आओ अपने शरीर को जानें" (Let's Know Our Body). SIMME is a combination of text and illustrations that is designed for adolescent girls (ages 11-13) who are either having a period or about to have a period. SIMME covers three dimensions of menstrual education:

· Biological facts and verified scientific knowledge about menstruation

- Teaching of menstrual management
- Deconstruction of myths and taboos around menstruation

The content validity, reliability, and norm of SIMME were established. This means that the content of SIMME is accurate and relevant to the target audience, the SIM is consistent in its delivery of information, and the SIM is appropriate for the target audience. The development and validation of SIMME is an important step in providing accurate and informative menstrual education to adolescent girls. SIMME can help to break down the myths and taboos surrounding menstruation and empower girls to feel comfortable and confident about their bodies.

Assessment of Module's Effectiveness

To assess the effectiveness of SIMME, a mixed-method research (MMR) approach was used. MMR is a research methodology that combines quantitative and qualitative methods. In this study, a sequential explanatory design was used. This means that the quantitative data was collected first, followed by the qualitative data. The quantitative data was collected through a pre-test and post-test survey. The survey assessed the girls' knowledge of menstruation, menstrual management, and myths and taboos against menstruation before and after reading SIMME. The qualitative data was collected through focus groups. The focus groups were conducted with a small group of girls who had read SIMME. The girls were asked about their experiences with SIMME, their thoughts on the content of SIMME, and their suggestions for improvement. The findings from the quantitative and qualitative data were then used to evaluate the effectiveness of SIMME. The quantitative data showed that the girls who read SIMME had significantly more knowledge about menstruation, menstrual management, and myths and taboos against menstruation than the girls who did not read SIMME. The qualitative data also showed that the girls who read SIMME found the module to be informative, engaging, and helpful. The findings from this study suggest that SIMME is an effective tool for menstrual education. SIMME can help to break down the myths and taboos surrounding menstruation and empower girls to feel comfortable and confident about their bodies.

Population: The population for this study was all girls of age between 11 to 13 studying in upper primary schools of Bareilly District. **Sample:** Two samples were selected for this study: one for the quantitative phase and one for the qualitative phase.

o The quantitative sample consisted of 125 girls, 85 from urban areas and 40 from rural areas. The stratified random sampling method was used to select the quantitative sample.

o The qualitative sample consisted of 58 girls who were willing to participate in the study. The purposive sampling technique was used to select the qualitative sample.

- Sampling technique: The stratified random sampling method was used to select the quantitative sample. This method was used to ensure that the sample was representative of the population in terms of urban and rural areas. The purposive sampling technique was used to select the qualitative sample. This method was used to select girls who were willing to participate in the study and who were likely to provide rich and informative data.

The following tools were used to collect data in this study:

· A self-constructed achievement test to collect quantitative data: This test was used to assess the girls' knowledge of menstruation before and after reading SIMME.

· Semi-structured interview schedule to collect qualitative data: This schedule was used to interview the girls about their experiences with SIMME, their thoughts on the content of SIMME, and their suggestions for improvement.

Both quantitative and qualitative methods of data analysis were used in this study. The quantitative data was analyzed using descriptive statistics and inferential statistics. The qualitative data was analyzed using thematic analysis.

Results

· A self-instructional module on menstrual education (SIMME) was developed and validated for rural and urban girls.

· SIMME was effective in improving girls' knowledge of menstruation, knowledge of menstrual management, and decreasing the belief in myths and taboos against menstruation.

· Urban girls scored better than rural girls in all three parameters. This is likely due to the fact that urban girls have better access to education and information about menstruation.

· Girls' primary source of information about menstruation is their mothers and other female family members. However, the information provided by families is often inadequate and does not answer girls' questions about menstruation.

· SIMME was effective in developing a positive attitude towards menstruation and deconstructing myths and taboos about menstruation. However, it is important to note that adolescent girls may lack the agency to implement these changes at home. The study suggests that SIMME is an effective tool for menstrual education. It can help to improve girls' knowledge about menstruation, debunk myths and taboos, and develop a positive attitude towards menstruation. However, it is important to note that SIMME is not a magic bullet. It is still important for families and communities to provide girls with accurate and supportive information about menstruation.

Conclusion

A self-instructional module (SIM) on menstrual education was found to be useful and effective in providing knowledge about menstruation to young adolescent girls. The girls who read SIMME felt knowledgeable and empowered, and they were able to deconstruct age-old myths about menstruation, particularly religious ones. The right kind of educational intervention in the formative years can enable young girls to think critically about myths and taboos against menstruation. This can be done through age-appropriate learning materials on menstruation, such as SIMME. This paper highlights the importance of menstrual education for young girls. Menstruation is a natural bodily function, but it is often shrouded in myths and taboos. This can lead to girls feeling ashamed or embarrassed about their period, and it can also prevent them from accessing the information and support they need to manage their menstrual health. SIMME is a valuable tool for providing young girls with accurate information about menstruation. It is age-appropriate and easy to understand, and it helps

girls to understand the biological and social aspects of menstruation. SIMME also challenges common myths and taboos about menstruation, and it helps girls to feel more confident and empowered about their bodies. This paper concludes by calling for more educational interventions like SIMME to be implemented in schools and communities. This is essential for breaking down the stigma around menstruation and ensuring that all girls have access to the information and support they need to manage their menstrual health.

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Social And Economic Status of Rural Women In India

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Abstract:

The recognition of women's position in rural areas is insufficient. Certain populations face unequal treatment in comparison to their masculine counterparts. Individuals belonging to this particular group lack access to certain rights and opportunities and are obligated to commit themselves to the execution of domestic duties fully. In contemporary society, several initiatives and policies have been introduced to promote gender equality, specifically emphasizing the equal status of girls and boys. The recognition of their birth and the provision of equal rights and opportunities, notably regarding access to school and work, should be duly acknowledged. There has been a shift in the attitudes and outlooks of rural residents, leading to the recognition of girls and women as equals in society. This study article focuses on many key aspects, including the socio-economic condition of rural women, women's involvement in the labor force, factors that negatively impact women's status, and strategies to improve the status of rural women. This research article aims to critically discuss the social and economic status of rural women in India.

Keywords: Caste disorders, Enhancement, Gender discrimination, Labour Force, Responsibilities, Socio-Economic Status.

Introduction:

Rural women face numerous challenges, including domestic tasks, child development, and addressing the needs of senior family members. They are often subjected to abuse and torture, and their intellectual abilities are often undervalued. Some believe that females should focus on domestic duties, while formal schooling is not suitable for them. Additionally, societal norms encourage males to enroll in educational institutions, believing that their education will improve family welfare.

In rural settings, women and girls are often obligated to follow the directives of their paternal figures, which can lead to lower literacy and capability levels. They also become reliant on their male offspring for support and sustenance in later life. Women in rural areas often face economic hardship and information poverty, and may face limitations in their ability to articulate their perspectives or participate in decision-making processes. In India, a

limited proportion of women own land and other resources, further exacerbating the situation. productive assets. The agricultural industry mostly employs a significant proportion of women tasked with doing physical labor. Males mostly use machines, while women generally exhibit a lower proficiency in this domain.

Socio-Economic Status of Rural Women:

The socio-economic status of rural women in India is influenced by various factors, including criminal and violent incidents, which hinder their development. Women are expected to actively participate in domestic duties, but poverty remains a significant obstacle to education. Rural areas often prioritize male offspring's education due to limited resources, while young females are instructed in practical tasks like maintaining cleanliness, laundering garments, tending to livestock, and assuming responsibility for their siblings and relatives. This situation is particularly pronounced when parents are occupied with employment obligations.

Women often face obstacles in pursuing education, leading to male brothers acting as educators. The literacy rate for men aged seven and older is 83%, while females have 67%. Rural areas have a higher literacy rate, with 4.5% of males and 2.2% of girls achieving education. In urban areas, the proportion of men attaining this level is 17%, while females have a 13% rate. Within the lowest socio-economic stratum of society, it was observed that women were disproportionately involved in physically demanding and dangerous forms of manual labor compared to their male counterparts. In the agricultural domain, a majority of the workforce comprises women. However, it is regrettable that the efforts made by women sometimes go unrecognized, while males are often seen as the primary earners within the home. Rural women exhibit the characteristics of perseverance and ingenuity. They provide a significant and dedicated contribution to the execution of many duties and activities. Despite their attention to detail, their labor is undervalued in external settings and goes uncompensated inside domestic spheres. In various work contexts, women get lower wages than males while performing comparable job responsibilities. These traits indicate that they are seen as being of lower status compared to males. Males often hold that women must be limited to the domestic sphere, primarily responsible for home duties and the family's upbringing.

Gender Discrimination:

Gender discrimination refers to unjust treatment or attitudes towards someone based on gender, encompassing various forms of prejudice and bias. Women's inclusion in development processes is not without gender-based prejudice, as mainstream culture marginalizes women. This marginalization hinders their equal rights and opportunities compared to their male counterparts, making it a significant obstacle to individual and societal advancement. Policies and programs focusing on women's development often emphasize the status of masculine individuals, with rural regions often seeing males as responsible for enhancing family social standing. Many believe that attending educational institutions or relocating to metropolitan areas can positively impact family and community welfare.

Rural families often struggle to provide their children with access to education due to poverty and other factors. They often send their male offspring to metropolitan areas for better living. Young women in rural communities receive instruction in managing home

duties, handicrafts, culinary products, embroideries, knitting, crochet, and other pursuits. Rural parents now recognize the importance of education and enroll their female children in educational institutions. As they gain proficiency in domestic duties, culinary skills, craftsmanship, and reading, they enter the marriage institution.

Rural residents prioritize livelihood enhancement and often relocate to their marital residences after marriage, often with their in-laws. In some cases, husbands migrate to metropolitan areas for better employment. Women and girls in rural areas often have a dual duty, managing family obligations and participating in various tasks. They are passionate about handicrafts and artworks, which they actively manufacture and promote in the market. When rural areas lack profitability, they move to metropolitan towns to market their goods, but must obtain approval from their in-laws before participating in manufacturing operations.

Rural women face numerous responsibilities in their married homes, making effective time management crucial. They must diligently participate in their jobs, especially in professional endeavors, from sunrise to night. This is crucial for rural women, as it increases household earnings, social standing, and empowers them.

Women's Participation in the Workforce:

The school system significantly impacts the female labor force. Women with education and basic literacy skills are more likely to secure higher-paying employment opportunities, compared to uneducated women lacking these skills. The demand for skilled and semi-skilled workers has grown, requiring women to have a comprehensive understanding of the necessary credentials and experiences. Employers may require a minimum reading ability or senior secondary education for certain occupations.

Women in the labor force face both advantages and disadvantages. One potential disadvantage is that companies may require educational and skill requirements that women may not possess, making them difficult to secure career prospects. Rural women with limited formal education often find themselves in marginalized occupations like unskilled manual labor. In both rural and urban settings, women are involved in construction work and household chores, often classified as minority employment. Most women migrate to metropolitan regions, where they find employment as domestic workers. In residential settings, they undertake various responsibilities, including cleaning, sweeping, washing, and caring for senior family members with limited mobility.

Social and economic activity participation:

The engagement of women in minority employment within home families, particularly in metropolitan areas, has positive impacts on the overall quality of life. Employers offer essential necessities, such as food, clothing, and kitchen appliances, as well as support in the form of tuition courses for children and healthcare and medical aid for those with medical backgrounds. These benefits enable individuals to generate revenue and enhance their competencies and proficiencies. However, informal sector workers often require more formal education and use labor-intensive technology instead of capital-intensive methods.

Individuals in India need formal education and training to develop skills and obtain financial resources. Nine out of ten women work in the informal sector, balancing family obligations and employment. Working from home allows women to develop diligence,

resourcefulness, and conscientiousness. The Self-Employed Women's Association (SEWA) was established in 1972 to facilitate women's organizing and provide services like credit, social security, child care, healthcare, and insurance. The organization is recognized for its role in promoting women's rights and ensuring they have access to full employment and social security benefits.

What need to be done?

Rural women face numerous challenges in achieving their status, including managing domestic duties and attending to family needs. Factors such as poverty, crime, violence, economic exploitation, lack of healthcare facilities, child marriage, prohibition on participation in decision-making processes, unequal distribution of wealth and resources, and restricted travel negatively impact women's status. These issues often arise in women and girls' homes, making them impediments to achieving change. To improve their chances, it is crucial to remove these obstacles and improve their opportunities.

Conclusion

Rural women's status is deteriorating, with male members receiving preferential treatment, while females are often seen as burdens or disadvantages. To improve women's status, family members must adopt a transformative mindset and recognize the inherent value of girls. Ensuring equitable opportunities and promoting education, skill development, employment, equal opportunities, eradicating criminal and violent behavior, eliminating discriminatory practices, cultivating effective communication skills, promoting mobility, implementing moral and ethical values, and improving widows' social standing are crucial strategies. By understanding these measures, rural individuals can significantly contribute to enhancing women's status and improving their living situations.

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Unskilled to Up-Skilled Women Workforce-Concerning A Revolutionary Wake Up: A Qualitative Comprehensive Study

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Abstract

Women's rights that are vital to enabling women to exert influence in society and have control over their life are women's participation and empowerment. Women frequently experience discrimination and gender inequality, and some women even face several forms of exclusion according to their caste or origin. Over the previous few decades, the number of Indian women quitting jobs or being pushed out has increased significantly. This is taking place during a time of widespread decline in fertility rates, economic expansion, urbanization, and continuously rising female literacy rates. Women make up only 22.8% of the workforce, as reported by statistics gathered by the Periodic Work Force Survey (PLFS) (2019–20), whereas men make up a far greater 56.8%. Indian women are most at risk from automation in a variety of different labour-intensive industries in both manufacturing and services, including agriculture, Re-skilling and up-skilling are the answer, and this is where the opportunity is. For example, according to the McKinsey analysis, women would have 23 million additional employments in industries such as construction, manufacturing, and healthcare in India by 2030, despite a 28% reduction in employment in subsistence agriculture, which presently engages more than 60% of the female population in the nation. This paper emphasizes the women's recent fear of losing jobs due to their unskilled nature specially in the automation field and that need to be turned into skilled workforce in future.

Keywords: Women's Participation and Empowerment, Gender Inequality, Exclusion, Automation, Labour-Intensive industries

Introduction

All of India's efforts to become the "Skills Capital of the World" and to gain from skills-based GDP growth will be useless if less than half of its people are actively employed. The proverb "the hand that rocks the cradle" has significant economic ramifications for India's goals of creating an inclusive workforce. The benefits of empowering and skilling Indian

women total an astounding 27% growth in GDP. Christine Lagarde, the head of the International Monetary Fund, says it is "absolutely no brainer" that Indian women need to be skilled at all levels (Das, 2019). If we take a closer look at the crucial role that vocational skills training plays for Indian women, we can observe that their participation in the formal and informal economies has decreased from 35% in 2005 to 26% in 2018, even though the economy grew twice as fast during that time and that there was a 25% growth throughout the number of young employed ladies. It is known as the "missing 235 million" according to The Economist (Das, 2019).

Facts on the Economy Missing Out- Present Situation

Indian women continue to be mostly ignored while the country laments the shortage of skilled personnel in the services and manufacturing sectors. The economic justifications for advancing women's talents throughout the skills hierarchy are compelling and unchallengeable.

- India's Female Labour Force Participation rate (FLFPR) now places it at position 120 out of 131 nations. By 2025, the effect of equal representation of women in the nation's workforce might increase GDP by 27%, or $770 billion (Das, 2019).
- Indian women currently make up 17% of the GDP, which is less than half the worldwide average (compared to 40% in China) (Das, 2019).
- In India, women made up just 27% of the employed population in 2017. The FLFPR decreased to 10% between May and August 2018, as reported by the Centre for Monitoring Indian Economy. So, across the 36 million job opportunities generated in India since 2015, 90% have been held by men (Das, 2019).

Participation of Women in the Workforce-Vulnerable status of Women

The causes for women's low labour force participation in India are multifaceted. In addition to social norms regarding how a woman ought to invest her time, there has to be much more attention paid to women in the numerous skill-building projects currently underway. The issues that women encounter is distinct from those that males face, thus policymakers and businesses must develop tailored skill sets and employment possibilities for them. Women workers are particularly at risk in the unfair Indian employment market, according to an Oxfam report titled "Mind the Gap - State of Employment in India" which was released in March 2019. Addressing the issue of poor female involvement in the job market is an emphasized area. Only 91.6 million of the 395.2 million people are employed in the nation (Kumar, 2019).

Automation and Digitization: How Women Might Be Excluded from the Workforce of the Future

India's skill-building initiatives are finding it difficult to meet the needs of a rapidly evolving labour fair. The outbreak and the "new normal" have accelerated the implementation of electronic technologies, revolutionized the workplace, and altered consumer needs. Skills must adapt to the changes brought on by the digital age.

Women who currently have little to no access run the risk of becoming even more marginalized in the new normal. The unequal digital divide has been made worse by the pandemic. In our country, women are 15% not as often as men to purchase a cell phone and use mobile internet services, respectively, by a margin of 33%. In contrast to 41% of adult

males in India, just 25% of the total adult females possessed a smartphone in 2020. For women, the disparity is significantly greater in rural areas. Women are not allowed to use mobile phones in the home because of gender standards, thereby extending the gendered digital divide.

All areas of the economy, including manufacturing, services, and agriculture, are adopting automation to varied degrees. About 12 million women in the nation are thought to be at risk of quitting their employment to automation by 2030. Men suffer from uncertainty as well, but because of preexisting restrictions, women are in greater danger.

Redesigning skilling for the digital era has been highlighted as the most significant employability trend for the years 2022 and beyond according to the yearly India Skills Report, which examines skill allocation and recruitment patterns across the country. The hiring trends across industries reflect the transition to the digital age. The top two industries for hiring in 2018 were banking, financial services, and insurance (BFSI), followed by retail. In 2022, internet firms, software, hardware, and IT, pharmaceuticals, and BFSI will be at the top of the list. The survey employs an aptitude exam to gauge employability, and the results show that women in the country scored higher on the test (51.44%) than males did (45.97%). However, fewer of them were given jobs. According to the survey, women represent a sizable resource pool for businesses, and favourable hiring intentions and economic change will increase women's participation in the workforce.

Making Women Skilled Resources

Over the previous few decades, the number of Indian women quitting jobs or being pushed out has increased significantly. This is taking place during a time of widespread decline in fertility rates, economic expansion, urbanisation, and continuously rising female literacy rates. Women make up only 22.8% of the workforce, as reported by statistics gathered by the Periodic Work Force Survey (PLFS) (2019–20), whereas men make up a far greater 56.8%. (Nikore, Bhatnagar & Mundhra, 2022). The poll was performed before the COVID-19 pandemic, resulting in has led the country's female workforce to continue to decline since 2020. After the initial year of the global pandemic, labour force involvement of women reduced to 16.9% per cent, according to PLFS data for the period of January-March 2021, whereas that of men mostly stayed unaltered (Nikore, Bhatnagar & Mundhra, 2022).

To increase this number, skill-building activities can be employed in conjunction with a broader drive for empowering by promoting gender equality, the provision of financial possibilities, and financial and societal assistance. The provision of housing for female trainees, the integration of coaching and mentoring into skill development courses, and the provision of social support through tools like neighbourhood groups have all been investigated.

The fact that 229.2 million women (out of the 301.5 million that remain within the workforce) indicate their role as "attending domestic duties". it is especially It's crucial to get women ready for occupations that appeal to them more, such the e-commerce sector and its more adaptable employment strategies (Kumar, 2019).

Fortunately, we have made progress in opening up skill development opportunities for women. Women make up more than half of the individuals who are trained by PMKVY. Many women have also received training for non-traditional jobs in industries like hardware and electronics. 40% of skilled candidates on our paid training programmes are women. In

this industry as well, more and more women are enrolling for non-traditional job positions including field specialist, biological farmer, and automation expert. Numerous training organizations in our network promote skill development in fields including entrepreneurial activity, designing websites, 2D as well as 3D design, hardware repair, and farm management with a special focus on women (Kumar, 2019). Partnerships with businesses have also been investigated to promote initiatives focused on women in non-traditional trades. The skill development industry is home to a large number of organizations, all of which have benefited greatly from their involvement. To advance the industry, they must apply the lessons they've gained by providing skill training and putting new models into practice. To exchange this information and these various viewpoints, we need platforms. Additionally, engaging with research organizations, educational organizations, advocacy groups, and worldwide organizations that concentrate on schooling, abilities, and labour markets is necessary if we wish to support the development of organizational knowledge and capability, encourage new undertakings and collaborations, and broaden the body of information on skills.

PPP Model and Opportunities for Women

Public-private partnerships may be the route to go for women's digital skill development in particular. Several programmes are already in progress. More than 100,000 underprivileged women receive digital skills training through a public-private partnership between Microsoft and the National Skill Development Corporation (NSDC). Twenty thousand of them come from areas with the lowest rates of female labour market participation. For 62,000 female students representing underprivileged communities, SAP India and Microsoft have additionally developed a combined skill-building programme called TechSaksham to prepare them for jobs in technology. To assist with the professional advancement of the faculty at participating institutes, the initiative has collaborated with the 'All India Council for Technical Education's (AICTE) Training and Learning Academy-(ATAL) and the technical education departments of states. The effort is going to educate 1,500 teachers in the initial year of operation, as well as every one of them must be prepared to assist over 40–50 children annually, having an impact on 60,000–75,000 pupils. Despite the COVID-19 pandemic's onset, these programmes have gained popularity in the last two years; this illustrates both the scope of the problem and the possibilities for participatory change (Kumar, 2022).

Industry, government, and social enterprises have a huge chance to take advantage of the economic potential that women have. Vocational skilling of women can overthrow a bastion of convention and pave the way for profound changes where Indian women take their proper position as an essential component of the formal workforce. These changes can range from corporate social responsibility (CSR) programmes, government skilling schemes, to targeted interventions by corporations to bring more women into the workforce. Therefore, it is urgent to expedite the process of educating women. A systematic and focused effort to prepare women for more challenging jobs will be necessary to help them shift from farming to non-agricultural professions.

Conclusion

In India, gender-sensitive training design is required for acquiring skills to be beneficial for women. Skill development must be bottom-up and long-lasting. The gendered reality of the employment market and the prevailing societal standards cannot be examined in isolation. To address the difficulties of recruiting and retaining women, policies must be gender-

responsive. They must be connected to market demands, awareness initiatives, post-placement assistance and welfare amenities. As reported by the World Bank, childcare is the main obstacle preventing women from enrolling in skill training. Offering childcare services and safe transportation that takes into account their mobility issues can increase women's involvement in skill-building courses. Women must be skilled to enter industries where men predominate so that their salaries might increase.

Additionally, life skills like self-assurance, decision-making ability, and communication skills need to be incorporated into skill-building activities. Despite the fact that life skills are important equally to both sexes, in a nation like India, women who learn technical and basic competencies or skills frequently struggle to feel confident when making decisions. The Southeast Women's Association (SEWA) was a pioneer in the application of skill development techniques to assist girls and women in becoming self-sustaining, well-rounded, and self-assured leaders. If given the chance, a lot more women across India might enter labour. The problem can be resolved with the help of a supportive political climate and the private sector.

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Empowering Women in Technological Era

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Abstract

In this era of digitized world, technology is having an immense role in our daily lives whether the men, women, student, teachers, political parties etc. all are included in this process. No one is left without the impact of technological advancement. So this paper is about how transformational technology is empowering the women in various phases in their lives and role of technology in empowerment of women. Technology uses can help anyone to achieve something or up skilling any skills at any place or in any age. Specifically when we talk about women empowerment, nowadays women is having so many benefits from the technology advancement. So it is important to understand the role of technology in empowering women.

Keywords- technology, women empowerment, role of technology in empowering women, education, employment, health and well being

Introduction

Today we all are living in a digitized era where as we are growing, so the technology is also growing rapidly. Powerful growth of technology is one of the convincing factors that are helping to viaduct the gender gap in different sectors like i.e. education, health and corporate companies etc. Technological transformation gives new routes for the overall empowerment of women.

United Nations also focused on the International Women's Day theme for this year, 8th March 2023 stated as: - "**DigitALL: Innovation and technology for gender equality**"

Technology

Technology is the utilization of factual knowledge to the experiential aims of human life or it can sometimes express to the modification and manipulation of human surroundings. knowledge that deals with the formation and uses of technological resources and their relevance with the society, life, and environment of human beings, to employ such subjects as industrial, engineering, arts, applied sciences, and pure sciences. Technology includes an active, carry out profession where human have to be expert in many of the following: designing, communicating, modelling, managing, developing, manufacturing, engineering, innovating and systems thinking. Technology when used properly can be extremely powerful.

Technology is empowering women in such a unimaginable ways that were previously absent.

Women Empowerment

Women's empowerment can be elucidating to foster women's self worth and ability to govern their choices and their rights to control social change for their own good and others. Empowering women is an inescapable right of women. Women should have also proportional rights to contribute in the education system, society, and politics and economics system. They are also eligible to acquire best education and holding a similar treatment as others are getting. It is very right to say that women's empowerment has become the necessity of this time for the growth of everyone. Women empowerment is the most efficacious instrument for overall development of any country nowadays. Women all over the world are energetically working as a head and striking others in all the domain of life. Women also should possess faith, liberty, and their self-worth to settle on their needs and demands. Women empowerment refers to enabling women to have control over their lives, make choices and decisions, and have equal access to resources and opportunities. Women's empowerment can take many forms, including education, economic, political, and social. Ultimately, women's empowerment aims to create a world where women have the power and freedom to live their lives, without discrimination or limitations based on gender.

Role of Technology in Empowering Women

Role of technology in empowering women in different aspects of life are as follows:-

1. Education:-Education is one of the most robust instrument for empowering women, as it can help women to gain confidence ,knowledge and skills that can help them to make better their lives and the lives of their family members and as well as communities and societies. It also refers the process of providing women and girls with the confidence, knowledge and skills to take part in society and make their informed conclusions about their lives. With the substantial progress and access to technology in these times women are fetching more knowledge about various digital platforms to educate and trained themselves in specific skills. With the help of technology, now it become uncomplicated for women to way in education, finding suitable jobs and starts their own businesses while breaking down conventional gender roles and stereotypes.

2. Employment:-Digitalization has helped both men and women both to acquiring skills in their own interest of fields. With the help of technology now women have a chance to work remotely as well as with their professional work commitment, they can also take care of their household work, yet they are doing excel in both. Indeed technology has given them a work of ease now they can pursue what they want in their career life. One such initiative has been taken by multinational companies where they provide work-from-home opportunities to employees. Today's women can connect with anyone across the world by using technological platforms and can share their knowledge globally.

3. Entrepreneurship:-Technology has the capability to open up new paths and opportunities for women and providing them with greater way in to education field, employment, and entrepreneurships programs. It can be noticed an increasing trend of women leaving their conventional corporate tech jobs and embracing themselves in the freedom of freelancing nowadays. It is specifically beneficial for women living in distant areas; they can take edge of flexibility that the freelancing offers. The digitalized future of work is

regulating to provide auxiliary opportunities for women to participate with ease schedules and with greater topographical adjustability.

4. Economic growth:-With the help of using technology nowadays women also are making themselves economic independent. They are using various technological platforms in making money such as online tutorial, freelancing, blogging, photography or many more activities can be performed by technology to earn money. It refers to women's ability to take part in economic activities on an equal basis with others.

5. Social involvement:-These days, with the help of digital applications and tools, women can easily maintain their social life. Long back it was not possible to meet in persons on immediate basis but nowadays it is possible to meet someone virtually to discuss or convey something. In this scenario women through technology are managing their social life effectively. There are so many applications which are women as well as others using like:-facebook, whatsapp, twitter and linkedln etc.

6. Political involvement:-This type of involvement refers to women's potential to engage in political life and decision-making process about any political issues. Being an aware civilian, with the help of many media, all human gets any information instantly. So the women are also much aware of any issues happening around their surroundings. They track the news all over the world and make their informed decision of any sensitive political issues. Nowadays they are more aware of any information happening around the world. It includes the women's ability to vote and as well as way in to leadership positions and engagement in policy-making processes.

7. Health and well being: In these days women can access to information, services, and resources that promote reproductive health, maternal health, and overall well-being through the help of technology. Women can easily track their daily health status through smart watches; smart phones and accordingly they can maintain their health to take necessary precautions in advance. Technological gadgets are playing a significant role in human's life.

Overall, these technological roles in women's lives are interrelated and supporting elements thus empowering women in one area can have productive effects in other areas.

Conclusion

By empowering women, today's people eliminate preconceived ideas, surmount obstacles and facilitate a culture that prestige as well as regards women's contributions outside of the enclose of traditional gender roles. In this age, from approaching to education and healthcare services, to pursue economical and financial independence, technological growth having the capacity to seize up the barriers that can obstruct women's progress and authorize them to fully participate in the economic development as well as own overall development. As we know half of the population is women so the economic sustainability depends on both men and women. Now it is seen, women are actively contributing in education, work and entrepreneurship. They are making a substantial contribution to economic production, it will helpful in eradicating poverty and overall development of a nation. An influential strategy for changing human development is educating and empowering women. Women who have collected the experiences of education are more upgraded, more skilled and competent, and more self-confident, which is now easily accessible with the technology and it ultimately empowers them in every aspect of life. Overall,

role of technology is having a crucial significance in empowering women in this time.

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Harmonizing the Work-Life Balance Yoga as a Stress Management Approach for Teachers in Higher Education

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Abstract

This paper examines the potential for yoga to help teachers in higher education achieve a healthy work-life balance and reduce stress. Teachers frequently experience stress and burnout as a result of the demanding academic environment, which has an adverse effect on their health and ability to instruct. A complete toolkit for stress management is offered by yoga's holistic practises, which include physical postures, controlled breathing, mindfulness, and meditation. Teachers can improve emotional resilience, self-awareness, stress hormone regulation, and mental and physical wellness by including yoga into their daily schedules. This strategy is advantageous to teachers as a whole and has a beneficial knock-on effect for the entire educational community. By incorporating yoga into professional development and wellness programmes, educational institutions play a significant part in promoting work-life balance. In the end, integrating yoga into work-life balance offers a transforming way to improve teachers' wellbeing, establish a good learning environment, and raise the standard of education.

Key Words: Yoga, Practices, Mindfulness, Work-Life Balances, Wellness

Introduction

Teachers have a crucial impact on how their students' futures are shaped in the fast-paced and demanding environment of higher education. The expectations and obligations that come with this position, however, can frequently create an imbalance between work and home life, which can increase stress levels and increase the risk of burnout. It is crucial to address educators' well-being and mental health while they work to deliver high-quality education. Incorporating yoga into daily routines is a promising way to reduce stress and improve general wellbeing. Yoga offers a comprehensive and long-lasting approach to stress management for higher education teachers by balancing work and life. Yoga is a whole method that combines physical postures, controlled breathing, mindfulness, and meditation. It is not just a physical workout. This comprehensive strategy helps to lessen stress, improve mental clarity, and promote emotional toughness.

Balancing work and life through yoga is an effective stress-reduction strategy for higher education teachers. Teachers can improve their physical, mental, and emotional well-being by embracing the holistic concepts of yoga, which will ultimately result in a more adaptable and content teaching staff. Integrating yoga into professional development programmes and campus resources might help create a more peaceful and productive academic atmosphere as institutions increasingly value teacher wellbeing.

Importance of Work-Life Balance for Teachers in Higher Education

It is impossible to overestimate the significance of work-life balance for professors in higher education. The importance of work-life balance for teachers in higher education is highlighted by a number of important factors, which are listed below:

Enhanced Teaching Effectiveness: Teachers who maintain a positive work-life balance are better able to concentrate on their teaching duties and interact with students in a meaningful way. They can focus more time and effort on creating interesting lesson plans, giving prompt feedback, and encouraging meaningful interactions both within and outside of the classroom.

Reduced Stress and Burnout: The academic setting in higher education can be challenging, with high standards for research, publishing, and teaching effectiveness. Teachers who don't maintain a healthy work-life balance are susceptible to burnout and ongoing stress. Setting aside time for leisure pursuits, relaxation, and hobbies can reduce these risks and enhance mental and emotional health.

Increased Creativity and Innovation: Taking pauses and being involved in extracurricular activities helps foster creativity and innovation. Teachers who have balanced lives may contribute novel viewpoints and ideas to their curriculum development, instructional strategies, and research projects.

Better Physical Health: A balanced lifestyle frequently incorporates time for exercise and a healthy diet. Regular exercise can enhance general well-being, increase vigour, and help teachers maintain the strength required for the demands of both teaching and research.

Promotion of Institutional Well-Being: Teachers who are able to balance their professional and personal obligations benefit from a great work environment that is supportive of one another. As a result, faculty members develop a sense of community and cooperation.

Growing Concerns over Teacher Stress and Burnout

There has been an alarming surge in stress and burnout among educators as a result of the demanding nature of teaching combined with many outside influences. These worries are primarily caused by the following factors:

Workload and Expectations: Lesson planning, grading, classroom management, and administrative duties are common heavy workloads for teachers. High expectations for student achievement, standardised tests, and curriculum requirements can put a great deal of stress on teachers and students.

Lack of Resources: A lack of resources, such as instructional materials, technology, and support personnel, can make teaching more stressful. Inadequate resources can make it difficult for teachers to deliver good lessons and might add to their workload.

Administrative demands: Administrative duties including paperwork, data input, and

following rules can interfere with teaching time and lead to burnout among teachers. When it interferes with the primary goal of educating children, the administrative burden can be especially annoying.

Emotional Demands: Teachers frequently develop strong bonds with their students and emotionally invest in their welfare. Stress can be increased by having to deal with the many demands, behavioural problems, and personal problems of students.

Lack of Autonomy: Due to standardised curricula and strict instructional rules, teachers may feel that they have little influence over their teaching strategies and the environment in their classrooms. Feelings of dissatisfaction and helplessness may result from this lack of independence.

Insufficient Support: Teachers may experience feelings of isolation and under preparedness to meet the demands of their positions due to a lack of professional development opportunities, mentoring, and emotional support. Burnout and increased stress can both be caused by a lack of support.

Parental and Community Pressures: Parents, members of the community, and administrators frequently put pressure on teachers, each with their own expectations and demands. Managing these outside demands might make teaching's already difficult challenges much more difficult.

Lack of Work-Life Balance: For teachers, the line separating work and home life might blur, creating an imbalance that compromises their general wellbeing. Over time, this imbalance may cause burnout.

Impact on Student Learning: Teachers' capacity to deliver high-quality instruction and engage with students may suffer when they are under stress or burnout. This may have a negative effect on students' academic performance and experiences in general.

Role of Yoga as a Promising Stress Management Approach

Through its holistic approach to addressing the physical, mental, and emotional difficulties of modern living, yoga has emerged as a viable and effective stress management technique. Here is a look at yoga's potential as a stress-reduction technique:

Physical Relaxation: Yoga positions and stretches that encourage relaxation and body tension release are practised. These exercises enhance circulation, ease muscle tension, and lessen the physical effects of stress.

Stress Reduction Through Breath Control: The autonomic nervous system is directly impacted by the yoga breathing technique known as pranayama. The parasympathetic nervous system is activated by practises like deep breathing and alternate nostril breathing, which promote relaxation and a decrease in stress hormones.

Regulating Stress Hormones: Research has shown that doing yoga can cause a reduction in cortisol, the main stress hormone. Stress and anxiety are often reduced as a result of this drop in cortisol levels.

Enhanced Emotional Resilience: Yoga enables people to be objective in their observation of their thoughts and feelings. Yoga's self-reflective component encourages emotional resilience, allowing practitioners to handle situations with more composure.

Better Sleep: Prolonged stress can have a detrimental effect on how well you sleep. Yoga's soothing and relaxation practises can improve sleep quality and restfulness by regulating the sleep cycle.

Enhanced Well-Being and Mood: Yoga practise encourages the creation of neurotransmitters linked to a pleasant mood as well as the release of endorphins, which lifts one's mood. As a result, you may feel better overall and experience less tension and anxiety.

Holistic Wellness: Yoga provides a well-rounded approach to overall wellness by addressing the physical, mental, and emotional elements of stress. Yoga encourages a balanced and healthy lifestyle by supporting each of these elements.

Understanding the Challenges of Work-Life Balance for Teachers

When it comes to striking a healthy work-life balance, teachers are faced with a special set of difficulties. Significant challenges that affect their well-being may be brought about by the demands of their employment combined with outside causes. To address these issues and assist teachers in sustaining a sustainable and happy profession, it is essential to comprehend these obstacles. The following are some major obstacles to teachers' achieving work-life balance:

Heavy Workload: Teachers frequently balance a variety of tasks, such as lesson planning, grading, classroom management, and extracurricular activities. Due to the overwhelming number of responsibilities, working hours may be prolonged, leaving little time for leisure and personal pursuits.

Extended Hours: In addition to teaching in the classroom, teachers also devote time outside of the typical school day to tasks including planning lessons, going to meetings, and engaging in professional development. The distinction between work and personal time may become hazy as a result.

Administrative Tasks: Completing paperwork, entering data, and adhering to laws are just a few of the time-consuming administrative tasks that may eat up valuable teaching and personal time.

Pressure to Perform: Teachers frequently experience pressure to perform at a high level academically, produce favourable student results, and perform well in assessments. This pressure may result in increased stress and a persistent sense of urgency.

Mental and Emotional Demands: Managing the various requirements of students, behavioural concerns, and emotional problems can be emotionally taxing. Teachers devote a lot of emotional energy to their kids, which can eventually lead to burnout.

Lack of autonomy: Some educators believe that their creativity and ability to adapt their teaching strategies to the requirements of their pupils is hampered by standardised curricula and instructional guidelines.

Expectations from parents and the community: Teachers may face pressure from parents, neighbours, and administrators, each with their own demands and expectations. This range of expectations might be difficult to balance.

Professional Development: Attending conferences, workshops, and training sessions can take teachers away from their classes and increase their workload, even if professional

development is crucial for advancement.

Short Breaks: During the school day, instructors may find it challenging to rest and attend to personal needs because of the short breaks and short lunch intervals.

Financial Pressures: Some teachers experience financial difficulties that force them to take on other jobs or obligations in order to make ends meet, making it even harder for them to balance their personal and professional lives.

Seasonal Intensity: The school year is frequently punctuated by moments of greater intensity, such as test and report card periods, which can result in more stress and a worsening of work-life balance at these times.

Conclusion

As a method of stress management, yoga's ability to balance work and life holds enormous promise for teachers in higher education. The academic environment's fast-paced and demanding character can frequently cause stress and burnout, which has a detrimental effect on both the wellbeing of teachers and the standard of instruction they deliver. However, by embracing the comprehensive tenets of yoga, teachers can develop a more centred and resilient outlook on both their personal and professional life. In order to encourage work-life balance and stress management among teachers, educational institutions are crucial. Institutions can support the general wellbeing and success of their teaching staff by including yoga into professional development programmes, providing specialised wellness resources, and promoting a culture that prioritises self-care.

Teachers in higher education are better able to handle the difficulties of academics with grace, resiliency, and a sense of inner harmony when they embrace the transforming potential of yoga. They benefit personally from incorporating yoga into their lives, and it also improves their capacity to mentor and instruct the upcoming generation of thinkers, leaders, and changemakers. In the end, balancing work and life through yoga is a significant step towards developing a more lively, well-balanced, and prosperous educational community.

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Women Empowerment Through Right to Equality

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Abstract

India is a largest democracy in the world. There are different Principles in the Indian Constitution to protect Rights of Women. Right to life includes right to equality. It is the basic human right to get equal treatment to women. Women constitute a major section of society. Therefore, right to equality is essential to gain women support in the democracy. Democracy is the government administered by the representatives of people elected through election. The Indian Constitution empowers women for equality of status and opportunities. Equality is a basic human right. It's available from birth. Therefore, no one can restrict it in a democratic state like India. Equality is a base through which psychological development of women is strengthened. No doubt psychological aspect plays very important role in the all-round development of women. Furthermore, if women are developed in a sound manner ultimately family and state will be progressive and disciplined. Thus, Indian constitution has rightly empowered women with equality of status and opportunity. Constitution makers have very rightly upheld such empowerment of women through Preamble, fundamental rights and Directive Principles of State Policy. Under Article 14 right to equality is guaranteed by the Constitution. Thus, the Indian Constitution has empowered women through equality to respect their dignity and status. Following article has tried to explain the women empowerment through right to equality with the help of constitutional provisions and judicial interpretation.

Key Words : Constitution, Democracy, Equality, Protection, Women.

Introduction

India is a secular country with ancient culture and traditions. Different states and people of several religion live happily in India. After independence, India has adopted a democratic pattern of government. Therefore, every citizen has certain democratic rights and obligations. Moreover, women are vulnerable section of society. Therefore, women are entitled for special care and treatment. Accordingly Indian constitutions have made provisions to empower the women through equality of status and opportunity. Majority of population belongs to women section in state. Thus, Government policy is in tune with to get support of women in administration of state. Therefore, women empowerment is justified for the success of

democracy. Right to equality gives positive discrimination in favor of women. It has increased name and fame of Indian democracy in the world. Undoubtedly, the intention of Constitution makers is to give respect to the dignity of women so as to make developed country in the world. Since, women are respected, promoted to develop and empowered in democracy; therefore, it is necessary to know right to equality. This article, therefore, is intended to address the concept of right to equality of the women under Article 14 of the Indian Constitution.

Meaning

1. Democracy

India is a democratic country. Therefore, it is obligatory to know the meaning of Democracy. Word 'democracy' has its origin in the Greek language. Word democracy is created with two words combination. i.e. Demos and Kartos. Demos means People and Kartos means Authority. It is very rightly stated by that, "a government of the people by the people and for the people." Thus, everything revolves around people in democracy. Therefore, fair treatment to people is given in democracy. People include women also. Hence, empowerment of women is essential in the ambit of democracy.

In the landmark case of **Mohanlal Tripathi V/S. District Magistrate, Rae Bareilly and Ors. (1993 AIR 2042, 1992 SCR (3) 338)** the Supreme Court has stated very rightly that in democracy people are allowed in the administration of the state with the help of their representatives. Thus, the judiciary favors women involvement in the government administration. It assures equality of opportunity to women in selection of their representatives. supports to the view of women participation in the democracy so as to promote the healthy development of women. Thus, democracy empowers women through right to equality. Therefore, it is essential to know the empowerment of women through right to equality. Its nicety is that it is available to both Indian and foreign women. Moreover, it may be claimed by natural persons like human being as well as by artificial person like company. Empowerment of women through right to equality is by two ways.

(i) Equality before law and (ii) Equal Protection of law

2. Equality before law:

This concept is found in English Common law. This concept advocates absence of special privileges in any person. It also implicit no discrimination before law on any ground. In other words, it means law should be equal and should be equally administered. Like should be treated alike. Further every individual is under jurisdiction of ordinary courts. Women are empowered through such equality before law. It assures respect and unbiased treatment to women. It may result in sound development of women section in society.

3. Equal Protection of law:

This concept is found in Constitution of United States of America. It means equal protection should be given to all persons in India. There should be protection to all persons without any bias or discrimination. It advocates equal treatment in similar circumstances. This, it's a positive obligation on the part of the state to give equal protection to all people. Women are empowered through such equal protection of law. It assures respect and unbiased treatment to women. It may result in sound development of women section in society.

2. Empowerment of women through right to equality.

The Right to equality means the absence of legal discrimination only on grounds of

caste, race, religion, sex, and place of birth and ensures equal rights to all citizens. Thus, right to equality demands equal treatment on one hand and prohibits unequal treatment on other hand. Positive discrimination is within the ambit of the right to equality. It assures equality of status and opportunity to women. Its implicit rule of law, supremacy of law and proper classification.

3. Judicial interpretation of right to equality

Every woman has equal right to work, and protection against unemployment. They have equal status and opportunity in public employment. Thus, it empowers women with a legal shield. They may run the government. It may nurture security in the minds of women. It assures peace and security in society. It prevents arbitrary treatment against any women. Therefore, it contributes in development of the country. Thus, the principle of equality is applied by Supreme Court in different cases. Few case laws are citing below.

1. Case law: Vineeta Sharma V/S. Rakesh Sharma (2020).

In this case, The Supreme Court has made it clear that women have equal right to share joint family property. Women have coparcenary right similar to boys. Thus, judiciary empowers women with ability to succeed parent's property even after marriage. Thus, Hindu joint families are under obligation to give equal treatment to both girls and boys so as to empower their legal arena. Thus, women are never subjected to any restriction of social tradition or custom. Indian constitution has empowered women with human rights to equality. It's a mile stone in the women empowerment. in democracy.

2. Case Law: Air India V/S Nargesh Meerza 1978 2 SCR 621

In this case The Air India company has imposed three conditions for retirement of Air hostess. 1. After completion of 35 years of age, 2. After marriage and 3. After first pregnancy. Therefore, case was filled. The Supreme Court held that these conditions are arbitrary and causing discrimination to women. Therefore, it should be struck down as it violates the right to equality of women.

3. Case law: Shayara Bano V/S Union of India WP (C) 118/2016

In this case the Supreme Court held that the triple talak practice by Muslim husband is against the right to equality to wife. Therefore, it is unconstitutional. It was made clear that the gender equality and gender justice is within the ambit of the right to equality. Patriarchal practice of dominance over women is not within the spirit of the right to equality. Thus, it is derogatory to the dignity of women. It restricts women empowerment.

Navtej Singh Jauhar V/S Union of India (C) 572/2016

Section 377 of Indian Penal Code prohibits sexual intercourse between same sex. Hence LGBT individuals filled the case to enforce their right to equality. In this case the Supreme Court struck down section 377 of Indian Penal Code and held that it is violative to right to equality of LGBT individuals. Thus, Morality may be suppressed by law. It may be due to enforcement of Right to equality to LGBT individuals. Therefore, same sex intercourse by LGBT is permitted and recognized in society.

Economic empowerment of women

Women are empowered by law to make use of their legal and constitutional rights. It assures equal economic status to women. Women are empowered with right to equal pay for equal work.

Thus, social political and economic justice is provided to women to empower them with

all human rights without any inequal treatment. Therefore, in case of **Mackinnon Mackenzie v. Audrey D'Costa and another, (26 March 1987, [1987] 2 SCC 469),** the Supreme Court has made it clear that giving less salary to female stenographer than male stenographer is against the right to equality of women. Therefore, it was held that women stenographers should be given equal salary to male stenographer.

Political Empowerment of Women

Women are empowered with Political Rights. It is constitutional right of women to take part in election. Women have given right to cast their vote without any fear and favor. It is referred in Preamble of the Constitution. Thus, not only equality but administration of government may be carried out by women. is assured through preamble. Thus, the women-hood is being respected and protected through the constitution. The important case on protection of right to life and dignity of women is the **Maneka Gandhi V/S Union of India (AIR 1978 SC 597),** In this case the government authority attached the passport of Maneka Gandhi without giving any reason. Therefore, the Supreme Court made it clear that the right to life includes right to dignity. Thus, government arbitrary action to attach the passport was unconstitutional.

Conclusion

On the basis of above explanation, it is clear that principle of women empowerment is imbedded in the spirit of the Constitution. There are different Fundamental Rights and Directive Principles of state policy are made for empowerment of status of women. It is supported by the preamble by advocating democratic pattern of government and protection of social, political and economic justice as illustrated by above cases. Thus, the Indian Judiciary also interpreted positively constitutional provisions to empower women in society. Therefore women-hood is respected, promoted and supported positively so as to remove them from vulnerable status. The Constitution is the law of the land. It is the legal frame work of the government. It recognized women status and promoted them positively to develop as per their own capacity and abilities. It is called as empowerment of women by law. Thus, the Constitution through right to equality has successfully empowered women.

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Study Of Junior College Female Students To Generate Awareness About Women Empowerment through Activity Based Program and Verify its Effectiveness

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Abstract:

This paper investigates the impact of societal norms, stereotypes, and biases on the educational experiences of female students in junior colleges. It also examines the long-term consequences of gender-based discrimination and inequality on women's career prospects and personal development. By highlighting the need for women's empowerment, this research aims to contribute to the understanding of the underlying issues and advocate for effective strategies and policies that promote equal opportunities, self-confidence, and leadership skills among young women at the junior college level.

This research paper explores the intersection of women's empowerment, law society, and social media at the junior college level. It aims to examine how the combined forces of legal knowledge and social media platforms can be utilized to raise awareness, advocate for gender equality, and promote women's empowerment among junior college students. The research delves into the potential role of law societies in educational institutions in educating and empowering young women about their rights and legal protections. It also investigates the impact of social media platforms as tools for disseminating information, fostering dialogue, and mobilizing action on issues related to women's empowerment. Through this research, Researcher aims to shed light on innovative approaches that leverage the synergy between law society and social media to empower women at the junior college level, ultimately contributing to the broader goal of gender equality and social progress. It will also highlight successful initiatives, policies, and programs that have effectively addressed the barriers to women's empowerment in junior colleges. Through this research, Researcher aims to contribute to the on-going dialogue on women's empowerment and provide practical recommendations for educators, administrators, and policymakers to foster an inclusive and supportive environment for young women at the junior college level.

Keywords: Women's Empowerment, Junior College, law society, social media, awareness, advocacy, gender equality.

Introduction:

In recent years, there has been a growing global recognition of the critical importance of women's empowerment in achieving social progress and sustainable development. Empowering women is not just a matter of gender equality; it is an essential catalyst for fostering inclusive societies and driving economic growth. As we focus our attention on the junior college level, it becomes evident that empowering young women during this formative period can shape their future trajectories and contribute to their personal growth, academic achievements, and overall success.

Junior college is a crucial transitional phase for young women as they navigate the critical juncture between adolescence and adulthood. During this period, they undergo significant physical, emotional, and intellectual transformations, and their aspirations and ambitions begin to take shape. By empowering women at this stage, we equip them with the necessary tools, skills, and mind-set to overcome societal challenges, break gender stereotypes, and pursue their dreams with confidence and resilience.

'The purpose of this research paper is to explore the multifaceted dimensions of women empowerment at the junior college level. Through a comprehensive analysis of existing literature, qualitative interviews, and statistical data, we aim to shed light on the barriers that hinder the empowerment of young women and identify effective strategies and interventions that can promote their advancement.

The research will examine various aspects of women empowerment, encompassing education, career opportunities, leadership development, self-confidence, and social empowerment. By delving into these areas, we seek to identify the factors that influence young women's empowerment, the role of educational institutions in fostering an empowering environment, and the potential benefits that accrue to individuals, communities, and society at large.

In the following sections, researcher will explore the theoretical framework, methodology, and key findings that emerge from this research. Through a holistic understanding of women empowerment at the junior college level, researcher aim to inspire actionable change and foster a generation of young women who are empowered to realize their aspirations and contribute meaningfully to society.

Need and importance of Women Empowerment Program:

Women empowerment programs at the junior college level are crucial for several reasons. Here are some of the key needs and importance of such programs:

· **Equal opportunities**: Women empowerment programs help ensure that young women have equal opportunities for education, leadership, and personal development. By addressing gender disparities and providing support, these programs strive to create a level playing field for female students.

· **Breaking gender stereotypes**: Junior college is a formative period in a person's life when societal expectations and stereotypes about gender roles can be deeply ingrained. Women empowerment programs challenge these stereotypes by encouraging girls to pursue diverse fields of study, participate in sports, engage in public speaking, and take up leadership roles.

- **Confidence building**: Women empowerment programs focus on building self-confidence and assertiveness in young women. They provide training in communication skills, public speaking, negotiation, and critical thinking. By nurturing these abilities, the programs enable young women to voice their opinions, assert their rights, and make informed decisions in their personal and professional lives.

- **Career guidance and mentorship**: Many women empowerment programs offer career guidance and mentorship opportunities to help young women explore various career options, set goals, and make informed decisions about their future. These programs provide role models and support networks that can inspire and guide girls in pursuing their chosen careers.

- **Addressing societal challenges**: Women empowerment programs address social challenges such as gender-based violence, discrimination, and harassment. They educate young women about their rights and empower them to speak up against any form of injustice or violence they may encounter. By fostering awareness and resilience, these programs help create safer and more inclusive environments for female students.

- **Encouraging leadership and civic engagement**: Junior college is a critical time for nurturing leadership skills and encouraging civic engagement. Women empowerment programs in still a sense of social responsibility in young women, encouraging them to actively participate in community service, advocacy, and leadership activities. These programs help develop the next generation of female leaders who can contribute positively to society.

- **Networking and support**: Women empowerment programs provide a platform for young women to connect with like-minded peers, mentors, and professionals in their fields of interest. These networks offer support, guidance, and opportunities for collaboration, helping to create a supportive ecosystem for women's growth and empowerment.

- Overall, women empowerment programs at the junior college level are essential for creating an inclusive society that values gender equality, fosters women's leadership, and empowers young women to achieve their full potential. By investing in such programs, we can build a brighter future where gender does not limit opportunities or hinder personal growth.

Objectives:

1. To identify the level of awareness about role of Law, Society and use of social media amongst senior secondary female students.

2. To conduct customised activity based women empowerment program for senior secondary female students.

3. To verify the effectiveness of women empowerment program for senior secondary school students.

Research method :

The researcher used has used experimental method for the present study.

- **Population**: All 200 ISC Ashoka Junior College female students.

- **Sample**: Grade XII B and C total 30 female students of Ashoka Universal Junior College, Nasik were selected by purposive sampling.

Limitations

1. Conclusion of present research is limited to the selected sample only.
2. The present research is related to awareness of role of law, society and social media aspect of women empowerment.

3. The present research is related to academic year 2023-2024 .

Research Tool:

The technique used for the test is a Self-prepared questionnaire A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents.

Statistical Analysis of Data:

Test	N	M	SD	T value calculated	T value from the table
Pre test	30	M1= 13.867	2.893	8.145	2.01
Post test	30	M2=18.567	1.148		

Interpretation:

Our computed value of t is 8.145 does not reach the critical table t value 2.01. Hence it is to be taken as insignificant. Consequently, we can reject the null hypothesis at 5% level of significance

Findings:

There is significant difference in awareness regarding role of law, society and social media for women empowerment after conducting empowerment program for junior college girls.

Conclusion:

As there is significant difference in awareness regarding role of law, society and social media for women empowerment after conducting empowerment program. Empowering young women at the junior college level is crucial for their personal growth, social progress, and future success. By equipping them with the power of law, society, and social media, we enable them to become aware, informed, and engaged citizens capable of advocating for their rights and driving positive change. Through education, mentorship, legal awareness, social media training, community engagement, and networking opportunities, we provide them with the necessary tools and skills to navigate the complexities of the modern world.

Empowering young women involves fostering their critical thinking, research abilities, and communication skills. It also entails instilling confidence, encouraging self-expression, and nurturing their sense of agency. By creating safe spaces, promoting dialogue, and supporting their aspirations, we enable them to overcome societal barriers and address pressing issues such as gender inequality, discrimination, and social injustice.

Furthermore, empowering young women at the junior college level cultivates a strong foundation for their future endeavours. It opens doors to higher education, career opportunities, and leadership roles. It helps them develop resilience, adaptability, and a strong sense of social responsibility.

By investing in the empowerment of young women, we contribute to the creation of a more equitable and inclusive society. Their voices and perspectives are vital in shaping the laws, policies, and narratives that affect their lives and the lives of others.

Ultimately, by empowering young women at the junior college level, we not only equip them with the knowledge and skills needed for success but also inspire them to become agents of positive change in their communities and beyond.

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Problem of Women in Rural India

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Abstract:

Women are the care-takers of all members of their family in any society throughout the world. They are the prime initiator to change the economic, social and cultural condition of the family. Women take the leading role in helping the family to adjust with new situations in case of any kind of political and economic crisis occur in the society. Though the major part of Indian Society is Male dominated, still females try their level best to help their counter part to assist them in every aspect to run life smoothly. Women are deprived of their fundamental rights. Mothers work hard for their children to provide them primary needs-food, clothing and shelter. In rural areas, schools are in distant places and females are socially neglected. They don't get opportunity to go to school. It is their fate to face gender discrimination, child marriage, dowry system, domestic violence, lack of proper sanitation, sexual harassment etc. Till today women are treated as burden of the family. In some parts of India, female babies are thrown down from the hill just after the birth. More over identifying the sex of the child before the birth pregnant mothers are forced to abort the female foetus. Mainly females of rural areas are more victims in comparison to urban areas. The present paper attempts to find out some of the problems faced by the women specially in rural part of India.

Keywords: Male dominated, discrimination, Dowry, Victims.

Introduction:

"Rural women play a key role in supporting their households and communities in achieving food and nutrition security, generating income, and improving rural livelihoods and overall well-being." —UN Womenwatch Organization.

India is a developing rapidly. Our country is already developed in many fields like, Science and Technology, Agriculture, Literature, Film Industry etc. Few days back on 14th July 2023 ISRO launched the Spacecraft Chandrayan-3. But maximum development is found in urban areas of all states and union territories. Rural part of India is neglected and ignored by both Central and State governments. Whereas rural India is the soul of the country where

maximum people reside there, grow grains and vegetables working in the field day and night. Nobody thinks of their contribution seriously. Without their help our survival is in danger. Especially women of rural areas are suffering a lot. They are the Major victims and facing lot of problems in life. Women play multiple roles such as wife, mother, home-maker, care-provider to the elders of the family and active worker of the society. Actually, women's contribution to the country's overall development is exactly equal to that of men. In spite of that women experience negligence from the Patriarchal society. 'Gender equality and Women Empowerment' is one of the eight Millenium Development Goals (MDG) suggested by the United Nations to be achieved by all the member countries by 2015. But in rural India, it will take much more time to attain this goal. Both state and central governments are trying to overcome these problems, but so long the mentality of the people does not change it will remain as a curse in the society. The objective of the paper is to develop strategies to draw the attention of the society as well as the government to empower village-women who are also human beings like other people who get almost all kind advantages from the society.

Challenges Faced by Women of Rural India:

The researcher tried to find the root cause of the various problems faced by the women in the villages of India. The objectives of the study were to know the various social, psychological, economical and health issues of the Village-women and the ways to find out solutions.

Following are the problems which are faced by the women of rural India:

1. Lack of access to Education:

Among Women literacy rate is very low in rural India. One of the challenges facing the education system in India is unequal access to education. Many rural and underprivileged communities still lack access to education for inadequate funding and social negligence. Despite the government's commitment to education, many rural areas have very few schools and colleges without any good infrastructure, resources, proper sanitation. Female students face troubles if there is no toilet in the institutions. Automatically they are dropped out. In patriarchal society fathers don't like to send their girl child in village schools. Their role is considered as caretaker of the other siblings. They do household works in absence of mother, as mother also works outside to earn money. Another cause for not sending girls to school is to protect their virginity. In near future girl child will be married and become wife, mother, homemaker and so education would be useless to them in their role. In addition, as the institutions are far from home parents can't bear the travel expenses and for that female children are deprived of their education.

2. Gender Discrimination:

Gender discrimination is specially found in many villages of Rajasthan, Gujarat, Uttar Pradesh, Bihar, Jharkhand, Haryana. This type of discrimination is found because of the prevailing mindset of the people of India. Among the sibling's boys get opportunities to go to school. According to the parents, girl- child's education is unnecessary expenditure for them as the girls will not be helpful in their future. So, women are kept at home for household activities and not allowed to participate in any social work. They work long hours daily staying at home and concentrate on their income generating activities like farming, sewing, cattle rearing etc. Such type of family works prevents them to do something big, though they

have enough capabilities to hold different positions in the society. The main problem of a woman is the social attitude and the obstructions in which she has to survive and work. Constitution of India gave equal rights to all, but always discrimination is seen in case of females especially in rural areas. Women face refusal not only from males but also from elderly women who have already suffered and accepted the inequality.

3. Child Marriage:

Early marriage causes different health and social issues for the women. This affects their education, skill development, employment. For physical and mental immaturity, they become victims of malnutrition, maternal mortality and infant mortality. The prohibition of Child Marriage (Amendment) Bill 2021 sought to increase the minimum age of marriage for females to 21 years. After two years, this bill has come into effect. Though the child marriage is unlawful in India, the reality is that it is practiced frequently in rural areas where education is not literally entered. For illiteracy and lack of awareness child marriage is continuing all over India.

4. Domestic Violence:

Village women become the victims of domestic violence in higher rate. Addicted husbands torture their spouses brutally and, in this respect, other members also help the husbands by using pinching words. 90% people, both male and female in villages are farmers, landless labourers and self-employed workers. Every member of the family has to work for their lively hood. Maximum women have faith in traditional way of life, what they saw in their mothers' and grand-mothers' case. They don't have self-respect and self-confidence. Patience and tolerance are their inherent qualities got from their ancestresses. All these reasons enhance the domestic violence.

5. Dowry:

Dowry is another main cause of domestic violence. It is a curse for the society throughout India. For lack of education and alertness rural women suffer from this more than the women of urban areas. During the wedding parents of Bridegrooms take lot of things like jewellery, furniture, cash amount etc. from brides' house. In-laws' family take the advantage of weakness of the illiterate village women and pressurize them to bring dowry again after the marriage also. In urban areas educated women can tackle this problem, but rural women cannot.

6. Sanitation and Hygiene:

According to the UNICEF, "Sanitation is about more than just toilets. Behaviours, facilities and services together provide the hygienic environment children need to fight diseases and grow up healthy". Lack of sanitation causes barrier to sustainable development of children. Specially when girl child does not get proper sanitation facilities in her school, the right to education is threatened. Open defecation in the open space is found in rural areas of Uttar Pradesh, Bihar, Haryana, Madhya Pradesh. Rural women are the victims of open defecation and suffer from the diseases caused by it. School that does not have water and proper sanitation cannot hold students, particularly female students. For this reason, one among four female students does not complete primary education.

7. Some Recommendations to Empower the Rural Women:

To empower rural women, every stake-holders of society must discharge their own duties

in honest way. Central and State Governments have taken various initiatives by bringing new laws as well as amending the old laws for the benefits of the women. By making laws and schemes govt. is trying to uplift the women economically, socially so that they can become self-dependent. If rural women once become self-sufficient, they can raise their voice everywhere, not only in the village, they can move with their rights up to the Parliament. Following are some ways by which rural women can be empowered:

8. Providing proper education and helping in skill development

9. Improving women representation in localities

10. Accessing financial services to the women

11. Giving Social protection in the rural economy

12. Providing education to all people on female health and hygiene.

Conclusion:

At present rural India is also progressing rapidly. For the overall development of the country, rural people cannot be kept aside. Rural women should be given all facilities to lead their life like urban women of India. They need support of the government for their rights given by the constitution. Government should come forward to listen to the unheard people of rural India. Rural women are the main contributors in agricultural field. By providing technology, education, health facilities, ownership rights and skill development, agricultural productivity can be improved which will help in building empowered India.

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Women Empowerment: Problem Of Women In Rural India

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Abstract

The purpose of this paper is to find out the various facts that contribute to the challenges faced by rural women for their basic education in rural areas. The study must help to find out the important factors contributing the challenges faced by rural women for the same purpose. Some of the factors affecting women's health are high female mortality rate in certain age groups, marked preference for sons and the consequent neglect of female infants, lower status of women and the general neglect of women at all ages. The other factors affecting the status are the adverse impact of frequent and excessive child bearing on the health of women, higher evidence of certain diseases in women and higher work burden and drudgery. The purposes in this research paper include socio-economic status of rural women, labour force and the measures to be taken for the status of rural women. Thus, this paper is trying to mean the condition of women and employment in the rural areas. Here it focuses what kind of livelihood these women have engaged themselves in for their economically independent.

Key Words: Factor, Rural, Women, Socio-Economic Status.

Introduction

Women's empowerment means the process of having greater control over women's lives and making them able for their own decisions. As a result they can participate fully in the economy and in the political process, as well as empowering them to make decisions about their own health and well-being. Women's empowerment is important for a range of positive outcomes, including increased economic growth and development, improved health and well-being, and greater gender equality. At present, women's empowerment has become a key issue for many years. Though there is some progress in recent decades, women in India continue to face significant challenges. These challenges include discrimination, lack of access to education and employment, and gender-based violence.

Methodology:

This paper is an effort to focus the "Problem of Rural Women in India". The method is based on Secondary data sources. All data have been collected from Census report, various author books, internet websites, Govt. Of India Educational Sources etc. Here the descriptive method of study has been used to carry out the research.

Objective of the study:

This paper is written with the following objectives:

a. To examine the society's awareness to the respect of rural women.

a. To aware about health and family welfare in rural women's life in India.

b. To cater education is a key for rural women to live Clean and Healthy.

c. To implement the government policies and schemes for rural women's education in India.

d. Strong Measure for removal of Gender Discrimination.

Hypothesis:-

This paper is based on the following hypothesis.

a. Need of increasing rate of rural women's education in India.

b. There is a belief that girls are meant to stay in their houses and look after the kitchen.

1. c. Most of the rural women in India are busy in farm-related work operations

c. Each village is not provided with self awareness program campaigning organizations.

Society's Attitude towards Women

Our customs and traditions still decide how women should dress and what norms will a widow follow. This indicates that women can not take decision by themselves. Purdah is found to be common in many parts. This custom creates a barrier in the participation of women in areas where men are important actors. While most men express disapproval of dowry, they are found to be opposed to an equal share between them and their sisters in parental property. The inequalities inherent in our traditional social structure, based on caste, community and class, have a very significant influence on the status of women in different spheres. Socially accepted rights and expected roles of women, norms governing their behaviour and of others towards them vary among different groups and regions. They are closely affected by the stage and methods of development and the position held by the group in the social hierarchy. This makes broad generalizations regarding women's status unrealistic. Traditions and religions have a strong influence on women in guiding their lives from birth to death.

Violence against women and girls is the most pervasive human rights violation in the world today. Opening the door on the subject of violence against the world's females is like standing at the threshold of an immensely dark chamber vibrating with collective anguish, but with the sounds of protest throttled back to a murmur. Male violence against women is a worldwide phenomenon. Although not every woman has experienced it, and many expect not to, fear of violence is an important factor in the lives of most women. It determines what they do, when they do it, where they do it, and with whom. Fear of violence is a cause of women's lack of participation in activities beyond the home, as well as inside it. Within the home, women and girls may be subjected to physical and sexual abuse as punishment or as culturally justified assaults. These acts shape their attitude to life, and their expectations of themselves.

Health and Family Welfare

Women and men face somewhat different kind of health risks throughout their life span.

Women are exposed to a particular or specific and major health risk due to child bearing. Good health and family planning services are important for the general well-being of the women, children and the entire family, giving women, in particular, an opportunity to decide when and how many children they want. Reduced infant mortality would give women a better chance to have the desired size of the family with fewer number of pregnancies. Discrimination against a female child is evident from the fact that girls experience higher rate of mortality in younger age-groups as compared to the boys.

Gender Discrimination

.   Women in India now a day face various challenges. Gender discrimination and violence against women are major issues. Female foeticide and infanticide, particularly in rural areas, is a significant concern. Despite constitutional equality, there is discrimination against women. In a tradition-bound society, women suffer from male reservations about a woman's role and capacity. Here women face resistance not only from males but also from elderly females who have accepted inequality. Related to the problem of gender bias and the persistent discrimination against the girl child are the sex-related harmful practices of female foeticide and female infanticide leading to the most unwanted abortions.

Conclusion:

In this paper, the status of rural women has been discussed on three planks viz., society's attitude towards women, Health and Family Welfare and Gender Discrimination. What is perhaps essential for us to know are the factors that have influenced the researchers, social scientists and the policy makers to generate information and data on women's status, which was hitherto invisible and to accept in principle such crucial contributions that the CSWI, Shram-Shakti and other reports have made in this regard. They have exerted an enormous influence on the policy makers to redefine the strategies for women's development. Hence, for the effective implementation of programmes for rural women on the lines of development-oriented strategy, consideration of the issues affecting rural women is inevitable. The establishment of National Commission on Women, and the formulation of National Perspective Plan for Women, we believe, are correct steps in this direction.

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Women Empowerment among working and non-working women in relation to their Self- Concept

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Abstract

The present study was conducted to assess the influence of the Self Concept on the Women's Empowerment of working and non-working women. In the present study, a representative sample of 200 women has been selected based on the snowball sampling method from the district Dehradun of Uttarakhand state. Among the 200 women, 100 are working women, and 100 are non-working. Tools for collecting data include Dr K.P. Nimbalkar and K. Nagtode's Women Empowerment Scale, and Dr Beena Shah's Self Concept Inventory. It was found from the data analysis of the study that Women's Empowerment of working and non-working women varies as there is a significant difference in the mean scores. While it was found from the study that the self-concept of the working and non-working women does not vary as there is no significant difference in the mean scores. There is a correlation between Women's Empowerment and Self-concept of working and non-working women. The results revealed that the Self-concept of working and non-working women have a dependency on women's empowerment.

Keywords-: Women Empowerment, Self-Concept, working women, non-working women

Introduction

One of the buzzwords and a global issue nowadays is women's empowerment. Talking about India, half of the total population includes women. Any civilization's value can be judged by the status given to women in society. In the present scenario, considerable changes are being witnessed in women's life, now they have come forward in all the fields of the so-called male dominating society. Although several legal reforms and provisions are initiated by the Govt. of India for the development of women that can empower them economically and socially. But still today up to some extent the evils of gender discrimination, lack of women's education, female infanticide, dowry, atrocities on women such as domestic violence, rape workplace harassment, and humiliation, etc. are faced by a majority. Empowerment enables one's awareness to take responsibility for their life i.e., controlling own resources and decisions and having awareness leading to exercising one's rights. The majority of women

are not empowered due to dependency on others.

While Self Concept is the mental and conceptual understanding that an individual holds for himself/herself. It is the self-image that is the perception of one's abilities and uniqueness.

Review of Related Literature

Kabeer (1999) found that the probable indicators for women's empowerment include financial autonomy, freedom of movement, and employment participation. Jayaweera (1999) opined that education alone cannot empower women. Even though when literacy rate is high, they are victims of violence and subordination. Panda (2009) study revealed wide-ranging disparities in resource acquisition and distribution.

Kaur (2001) found self-concept is important for women teachers. Anita (1997) studied the needs of children and their impact on self- at varying levels of ability. It was found that variations were in the ideal self-concept. Nithya (2007) conducted research to find out the influence of personality structure and self-concept on the usage of the internet with reference to India. It was found that there was no significant difference between heavy and light users of the internet in terms of Self Concept. Jagpreet (2009) studied the influence of academic achievement and home environment on self-concept. There is a non-significant correlation of self-concept with the two variables.

The review of the related literature shows that there is a dearth of studies related to this issue, this has enforced the researcher to carry on this study to ascertain the relationships and differences between the variables at hand. Is there exists a difference in the women empowerment of working and non-working women? Is there exists any relationship between women's empowerment and the self-concept of working and non-working women? The present study will fill the pitfall in this area. To seek the answers to the above-mentioned questions the researcher has framed the following objectives of the study.

Objectives of the study

1. To study and make a comparison of women empowerment among working and non-working women.
2. To study and make a comparison of the self-concept of working and non-working women.
3. To find out the relationship between women empowerment and the self-concept of women (working and non-working women).

Hypothesis

1. There is no significant difference between working and non-working women with respect to women's empowerment.
2. There is no significant difference between working and non-working women with respect to self-concept.
3. There is no significant relationship between women empowerment and the self-concept of working and non-working women.

Research Method

The research method adopted for the present study is descriptive survey research.

Population

The women of the age group 18 and above residing in the district Dehradun of Uttarakhand state are included in the population of the present study.

Sample

Through the snowball sampling method, a representative sample of 200 women which included 100 working women and 100 non-working women were selected in the sample.

Research tool for data collection

For data collection, the following tools were used.

1. Dr K.P. Nimbalkar and K. Nagtode's Women Empowerment Scale.
2. Dr Beena Shah's Self Concept Inventory.

Analysis and Interpretation of Data

Hypothesis 1 –

1. There is no significant difference between working and non-working women with respect to women's empowerment.

Table 1.1

Comparison of women empowerment scores of working and non-working women

Variable	Respondents	N	Mean	SD	SED	DF	t Value
Women Empowerment	Working women	100	171.02	18.24	2.0821	98	6.5656
	Non-working women	100	157.35	10.04			

Table 1.1 shows the mean which is found to be 157.35 and the SD which is 10.04 for the women empowerment of working women. While the mean is 171.02 and the SD is 18.24 for the women empowerment of the non-working women. The t-ratio between the two groups is 6.5656, which is significant at a 0.05 level of significance. It shows that there is a significant difference between working and non-working women with respect to women's empowerment. These working women are more confident, and responsible and take decisions independently as they are financially self-reliant, thus these are the reason for good women empowerment among working women as compared to the low women empowerment among non-working women.

Hypothesis 2-

2 There is no significant difference between working and non-working women with respect to self-concept.

Table 1.2
Comparison of Self-Concept of Working and non-working Women

Variable	Respondents	N	Mean	SD	SED	DF	t Value
Self-Concept	Working women	100	161.02	28.24	3.4628	198	1.0598
	Non-working women	100	157.35	20.04			

Table 1.2 shows the mean which is found to be 157.35 and the SD which is 10.04 of the self-concept of working women. While the mean is 161.02 and the SD is 28.24 for the self-concept of non-working women. The t-ratio between the two groups is 1.0598 which is not significant at a 0.05 level of significance. It shows that there is no significant difference between working and non-working women with respect to self-concept. The apparent difference in the mean scores of the two groups (working and non-working women) may be attributed due to the chance factor of sampling fluctuations. Thus, the finding of the study indicates that the self-concept of working women exhibited a higher level than that of non-working women.

Hypothesis 3

3   There is no significant relationship between women empowerment and the self-concept of working and non-working women.

Table 1.3 Correlation between women empowerment and the self-concept of women (Working and Non-working women)

Variable	Mean	SD	Coefficient Correlation	Level of Significance
Women Empowerment	164.185	14.7224	0.62	0.01
Self-Concept	159.185	24.4857		

❖   Significant at 0.01 levels.

The coefficient correlation between women's empowerment and the self-concept of women is 0.62. Thus hypothesis 3 "There is no significant relationship between women empowerment and the self-concept of working and non-working women" is rejected. The variables i.e., women empowerment and the self-concept of women are correlated with each other. It can be interpreted that self-concept has a dependence on women's empowerment.

Women who are independent and self-reliant are more empowered than their dependents. Thus, self-concept also influences women's attempt towards empowerment. The non-working women are highly educated, and economically secure but are not empowered in the real sense since a feeling of insecurity lies within many of the women

Findings of the study

It was found from the study that the women empowerment of working women varies from non-working women. The women empowerment of non-working women is below that of working women. Mostly working women enjoy the privileges of decision-making power, she has more control over their personal salary and thus support their natal home hence chances for women to be empowered are higher.

The self-concept of working and non-working women does not vary. The working and non-working women's responses were quite proximate to each other. The maximum number of women's scores related to the self-concept was categorized as the above-average level of the self-concept. It is the kind of experiences an individual receives that frame her self-concept. Although no significant difference was there, the working women were better in

their self-concept when compared with non-working women.

It was found from the study that women's empowerment and self-concept of the women are correlated with each other. The self-concept of working and non-working women plays a significant role in developing women's empowerment. It is the individuals' self-images that are framed from one's experiences with interaction from society, what others think about you etc. which ultimately develops empowerment among women. The teacher is the one who impacts positively the learning environment in many ways. The self-image gradually influences the women to feel and operate empowered.

Conclusion

The present study is important not only for women, and societal members but also for school administrators, educational planners, and also govt officials working for women's empowerment. The schools and teachers should organize various guidance programs to develop the self-concept of the girls and should encourage them to take different vocations so that they become financially sound, self-reliant, independent, and decision-makers of their own life.

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Yoga as a Positive Psychological Intervention and Mindfulness Meditation for Therapeutic Mental Well-Being: A Qualitative Analytical Study

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Abstract

Yoga is a holistic discipline with versatility and broad applicability. Despite having their origins in India, yoga and meditation are now practised all over the world. Numerous multidisciplinary scholars have conducted research in these fields as a result of the advantages and uses of yoga and meditation being very constant and diverse. The goal is to learn about complementary therapies and conventional wisdom regarding yoga and well-being in Indian psychology. Numerous therapies that fall under the category of psychology were practised in ancient times, and many of these are still employed today in various fields. Indian psychology has its roots in the many knowledge traditions that have been examined through different experiments as well as in the customs, handicrafts, and meanings that have been embodied in various ways and are shared by those living in the region of Indian Civilization. This paper has reviewed various papers, especially positive psychology and mindfulness meditation and has tried to deduce the importance of these through a qualitative analytical study.

Introduction

In the Indian intellectual heritage, various schools of thought have explored yoga and meditation from various angles. The theoretical side of yoga has never served as the primary focus of attention among spiritual masters, but yogis and sages have always taken its ongoing and powerful practices seriously. Yoga and meditation have gained widespread popularity during the last few decades. Both large and small meditation and yoga centres have been developed. Yoga contests are held on a national and worldwide level. Numerous studies on the physical and mental advantages of yoga and meditation have been carried out. As a result, some people believe that meditation and yoga provide cures for all of today's physical and mental ills. It is pushed together, the spiritual aspect. Second, without proper consideration for the overall implications of what they entail and for what purposes, the phrases "meditation" and "yoga" have been used to refer to a wide variety of disciplines. While these things are unimportant to the average person, they are essential to serious practitioners and researchers.

Practitioners use it as a tool for their personal development and progress, and they learn the proper understanding through conventional channels like studying the scriptures and adhering to a particular guru's path (Pandey & Singh, 2021). A researcher needs to comprehend the psycho-physiological and spiritual aspects of yoga and meditation. According to him, research based on scientific paradigms has helped him understand meditation and yoga. What emerges from research is governed by the key assumptions' framework and methodology. Thus, a variety of meditation models have been presented in recent research on meditation and yoga. In modern psychological literature, the term "meditation" is used in a broad and generic sense to describe any spiritual practices found in various religious and philosophical systems, including Buddhism, Christianity, Hinduism, Jewish Kabbalah, Taoism, etc. (Pandey & Singh, 2021).

Positive Psychology and Its Intervention

A subfield of psychology known as "positive psychology" seeks to improve every person by emphasizing positive qualities such as happiness, well-being, hope, optimism, gratitude, and strength. Positive psychology may be described as the analysis of individual fortitude, resiliency, and most appropriate individual performance by Martin Seligman, one of its founders. He emphasized the identification of a group of human virtues that are likely to guard against mental illness, including decency, positive thinking, professional conduct, social skills, and resilience. To "develop the strengths and manage the weaknesses" must be positive psychology's primary goal, as claimed by Lopez & Snyder (2003) (Pimple & Aggarwal, 2020).

Positive psychology has both scientific and therapeutic endeavours. It is focused on comprehending and promoting three things: 1) good health and happiness, 2) positive characteristics and participation in engaging actions, and 3) the growth of significant, gratifying organizations, social frameworks, and interactions (Pimple & Aggarwal, 2020). Recognizing and describing joy and subjective well-being, as well as accurately predicting the variables that affect these states, are goals of positive psychology. Positive psychology is focused on enhancing subjective pleasure and well-being rather than treating diseases in the counselling sector. Alternatively, the therapeutic objective of treating these symptoms comes second to the fundamental purpose of positive psychology, which is the prevention of issues like depression, anxiety, substance misuse, etc. Positive psychological interventions, which include tactics like practising gratitude, savouring, engaging in social relationships, and having a variety of cognitive experiences, are used to attain the aims of improving well-being, happiness, and positive affect. PPIs' main goal is to encourage optimism in people's daily lives, which helps them deal with any potentially unpleasant circumstances or feelings. PPIs are defined by Sin and Lyubomirsky (2009) as concentrating on boosting optimism rather than reducing unpleasant and lasting consequences. Generally speaking, PPIs fall into one of seven categories: "savouring," "appreciation," "kindness," "compassion," "optimism," "strengths," and "implication" (Pimple & Aggarwal, 2020).

Studies on effective psychiatric therapies or Positive Psychological Intervention

The use of PPIs has been shown to have significant positive effects on participants in numerous studies and meta-analyses, even though research on PPIs carried out through experimental and control group research amongst different populations has produced

inconsistent results. Sin & Lyubomirsky's (2009) meta-analysis of 51 research on the effectiveness of PPIs found that they not only improve well-being but also lessen the symptoms of depression. 39 studies involving both clinical and general populations were combined in a similar meta-analysis that evaluated depression, mental wellness, as well as subjective well-being with a three to six-month follow-up revealed long-lasting effectivity (Pimple & Aggarwal, 2020). By assessing Well-Being, Optimism, positive and Negative Affectivity, and Happiness, Fleming A. conducted a thorough study on the "Three Good Things in Life" intervention to comprehend the pre- and postintervention results for Happiness measures. The Revised Oxford Happiness Scale, the Positive and Negative Affectivity Scale (PANAS), the Satisfaction with Life Scale, and the Hope Scale are all measures of well-being. There has been an updated Life Orientation test. For one week, the participants were informed to record three positive things that occurred each day in a journal. The outcomes were rather intriguing because there was a rise in happiness following the intervention, no discernible change in test results for life satisfaction and life orientation, a decrease in positive effects following the intervention, as well as an elevation in negative effects. The influence of a person's personality, stage in life, and environment might not be avoided when judging positive and negative affect, making the outcome of these interventions exceedingly subjective (Pimple & Aggarwal, 2020).

Meditation for Mindfulness and Its Success

The practice of mindfulness entails controlling one's attention while maintaining an attitude of openness, acceptance, and inquiry. Being attentive means paying attention intentionally and without bias to what is occurring in the now-emerging moment-wise experience. Mindfulness is not concerned with becoming relaxed or attaining a specific condition. It has been discovered to be advantageous to more adaptable coping mechanisms, and evidence also points to the fact that it contributes to an extra cautious selection of circumstances, both of which might improve wellbeing (Pimple & Aggarwal, 2020).

Although many approaches and norms nurture mindfulness, nearly all theoretical literature and actual study on the topic has been on consciousness created via mindfulness meditation. A group of self-control techniques with a focus on developing focus and attentiveness is referred to as meditation (Pimple & Aggarwal, 2020). These techniques aim to promote general mental development and well-being as well as specific mental capacities like calmness, clarity, and concentration. For instance, it has been demonstrated that compared to concentrative forms of meditation, mindfulness meditation engages the middle prefrontal cortex, which is connected to both self-reflection and metacognition (such as focusing on a mantra) and fosters particular cognitive functions. Utilizing the development of neurological technology, mindfulness researchers are investigating the physiological effects of focused attention, open monitoring (observing one's experience without moment-wise judgment), other contemplative practices, and practising love-tenderness and empathy. The sympathetic nervous system, which increases blood pressure, heart rate, and breathing rate in stressful situations, is thought to be the mechanism through which meditation works (Pimple & Aggarwal, 2020).

Indian psychology's response to yoga and meditation

Nonclinical populations would therefore be more suited to test the Samkhya Yoga's

hypotheses, although these groups have rarely been looked at, preferably not while examining the consequences of body-centred yoga approaches. The only meta-analysis that looked at the results of different yoga practices on physical wellness and health-related aspects of life in elderly people was one by Patel et al. (2012) (Pimple & Aggarwal, 2020). This meta-analysis discovered no impacts on cognitive or attention variables, but yoga did have moderately beneficial effects for several physical effects, depressive symptoms, and sleep quality. There are many studies on the effects of meditation, both for psychological and physiological reasons, as opposed to the dearth of studies on the influence of body-centred yoga approaches. Numerous meta-analyses for nonclinical communities of experts, the majority carried out by Maharishi International University members, have compiled meditation's psychological consequences. These meta-analyses found Transcendental Meditation to be generally superior to other techniques, with powerful influences on assessments of trait anxiety and self-actualization, as well as significant drops in drug consumption. Transcendental Meditation is a technique that is frequently linked to the ancient Advaita Vedanta system. These analyses, however, only examined a few of the dependent variables (primarily trait anxiety and self-actualization), and numerous methodological problems existed with a large number of papers. Many studies solely used a pre-post design without a control group, which has low internal validity and causes impact sizes to be overstated

The practice of meditation, by Samkhya-Yoga as well as other Hindu and Buddhist systems, should have positive effects on virtually all psychological variables that could be conceptualized in a positive-negative axis. It was the typical result of a recent thorough meta-analysis that included 163 trials. This meta-analysis discovered a total effect size that was equivalent to results from psychotherapy research. However, the results differed depending on the type of variable. According to Cohen's (1992) norms, effects on emotionality and relationship concerns were medium to big at their strongest, and medium to small at their least for variables measuring attention, as well as cognitive measures (Pimple & Aggarwal, 2020). Studies that used (a) Transcendental Meditation (TM), (b) Buddhist meditation techniques, and (c) other techniques could be categorized into only three broad categories due to the dearth of studies that evaluated a specific method of meditation. Even though these three groups varied in several ways, there was no difference in the global impact sizes between them, contrary to earlier meta-analyses that indicated Transcendental Meditation to have stronger effects. Buddhist meditation techniques demonstrated greater effects than the other two categories for lowering stress, decreasing negative personality traits, and enhancing focus and mindfulness (Pimple & Aggarwal, 2020). Even those classified as "other" had a considerable impact on tests of cognitive function. Transcendental Meditation studies showed relatively significant outcomes for decreasing levels of anxiety and adverse emotions, as well as for learning and memory. Within particular types of meditation, such as Buddhist meditation practices, there are even noticeable disparities in results. In contrast to "pure" meditation, which had the greatest impact on mindfulness and attention, different breathing techniques and body positions had greater effects on the majority of the other psychological variables looked at in the separate research (Pimple & Aggarwal, 2020). As a result, empirically verified outcomes of meditation in healthy individuals could be regarded as more or less validated. There is, however, not much data to support the effect of the meditation context at

this time.

Conclusion

Researchers are increasingly interested in yoga and mindfulness techniques since they have proven to be successful not only in eastern nations but also in many western nations. According to historical evidence, yoga is not just performed as a treatment for particular diseases but also as a way to improve one's well-being in body, mind, and spirit. It is backed up by studies, which demonstrate that yoga could have a variety of psycho-physical advantages, including lowering adverse effects and fostering psychological fitness. Positive psychological treatments (PPIs), like yoga and meditation, strive to avoid psychological issues and improve peoples' general well-being.

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Attitude towards Gender Discrimination Among Female Prospective Teachers

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Abstract

The positive attitude of teachers towards Gender Discrimination shatters the self-esteem and self-confidence of students and adversely affect their academic achievement. Therefore, it is an urgent need to find out the attitude of future teachers i.e., the prospective teachers especially female teachers towards gender discrimination. For this study, the Normative-survey method was followed. Scale of attitude towards Gender Discrimination was used to collect the data for this study. The researcher used Simple Random Sampling Technique for the selection of the sample. The sample consisted of 806 female prospective teachers. The appropriate statistical techniques were employed to analyze the data. The main finding is that the attitude towards gender discrimination among female prospective teachers is favourable. Based on the findings the recommendations are further discussed by the investigator.

Keywords : gender discrimination, attitude, prospective teachers and gender equality

Introduction

According to a survey conducted in 1991 by the American Association for university women, the gender bias in the classroom mostly affects girls. Teachers treating girls with gender bias, most affects their self-esteem and academic self-concept. These effects seem to increase as girls get older. When the girls' age increases, the degree of intensity of their problems also increases. Today's prospective teachers are tomorrow's Teacher Community. Especially, female prospective teachers serve their duty as a second mother of the students. Hence their attitude will be reflected on future students. Therefore, it is an urgent need to find out their attitude towards Gender Discrimination.

Objectives Of The Study

1. To assess the female prospective teachers' attitude towards Gender Discrimination.
2. To examine if there exists any significant difference in the mean score of attitude towards Gender Discrimination on the basis of type of family, locale of school, residence area, age and type of school.

Hypotheses of the study

1. The attitude towards Gender Discrimination among prospective teachers is not favourable.
2. There exists no significant difference between the attitude towards Gender Discrimination of nuclear family and joint family female prospective teachers.
3. There exists no significant difference between the attitude towards Gender Discrimination of rural and urban college female prospective teachers.
4. There exists no significant difference between the attitude towards Gender Discrimination of rural and urban area female prospective teachers.
5. There exists no significant difference between the age and female prospective teachers' attitude towards Gender Discrimination.
6. There exists no significant difference between the type of college and female prospective teachers' attitude towards Gender Discrimination.

Results and Interpretation

The hypotheses were formulated for the present study, and applied statistical techniques with the help of SPSS (Statistical Package for Social Sciences) Computer Software.

Table -1

Attitude towards Gender Discrimination	N	Mean	Standard Deviation
	806	182.6451	21.4889

According to the above table, the mean score of prospective teachers is found to be 182.6451 which is more than 50% and therefore it is concluded that the attitude towards gender discrimination among female prospective teachers is favourable and therefore the hypothesis is to be rejected.

Table -2

Sub-variables	Type of family		Locale of school		Residence area	
	Nuclear family	Joint family	Urban school	Rural school	Urban area	Rural area
No. of samples	583	217	376	430	407	399
Mean value	180. 2376	178.8576	177.6237	182.9152	178.5781	182.6629
S.D value	19.4618	21.8012	19.5190	19.7663	19.6428	20.8846
df	804		804		804	
't' value	0.8189		3.8169*		2.8591*	
Significant level	Not Significant		*- Significant (5 %level)		*-Significant (5 % level)	

The value (t) which is calculated in the above-mentioned table (0.8189) is not greater than the value 1.96 (table value) at 5% significant level. It is hence, not significant. Thus, the hypothesis is not to be rejected and it can be stated that there exists no significant difference between the attitude towards Gender Discrimination of nuclear family and joint family female

prospective teachers.

The value (t) which is calculated in the above-mentioned table (3.8169) is not less than the value 1.96 (table value) at 5% significant level. It is hence, significant. Thus, the hypothesis is to be rejected and it can be stated that there exists significant difference between the attitude towards Gender Discrimination of rural and urban college female prospective teachers, and rural college prospective teachers have more gender discrimination than urban college prospective teachers.

The value (t) which is calculated in the above-mentioned table (2.8591) is not less than the value 1.96 (table value) at 5% significant level. It is hence, significant. Thus, the hypothesis is to be rejected and it can be stated that there exists significant difference between the attitude towards Gender Discrimination of rural and urban area female prospective teachers, and rural area prospective teachers have more gender discrimination than urban area prospective teachers.

Table - 3

Variables	Age		Type of College	
Source of Variation	Between groups	Within groups	Within groups	Between groups
Sum of Squares (MS)	694.213	322262.674	687.349	349256.872
df	2	797	2	797
Mean Variance of Squares (MVS)	347.1065	404.3446	343.6745	438.2144
F	0.8584		0.7843	
Significant level	Not Significant		Not Significant	

The value (F) which is calculated in the above-mentioned table (0.8584) is not greater than the value 3.00 (table value) at 5% significant level. It is hence, not significant. Thus, the hypothesis is not to be rejected and it can be stated that there exists no significant difference between the age and female prospective teachers' attitude towards Gender Discrimination.

The value (F) which is calculated in the above-mentioned table (0.7843) is not greater than the value 3.00 (table value) at 5% significant level. It is hence, not significant. Thus, the hypothesis is not to be rejected and it can be stated that there exists no significant difference between the type of college and female prospective teachers' attitude towards Gender Discrimination.

Recommendations Of The Study

Based on the findings, the investigator made the following recommendations.

1. The result showed that the attitude towards gender discrimination among female prospective teachers is favourable. Hence, the colleges of education should be organised seminars, conferences and workshops on Gender equality and its related concepts to the female Prospective teachers.
2. It is inferred from the findings that rural area prospective teachers have more gender discrimination than urban area prospective teachers. Hence, the awareness programmes about gender parity should be conducted in rural areas

3.   It is noted from the results that rural college prospective teachers have more gender discrimination than urban college prospective teachers. Hence, the concepts such as the way to look at human body, sexuality, marriage, parenthood, family, community, state, modernity, economy, violence, conflicts, hetrogenity etc. could be integrated with the content of the teacher education curriculum.

Conclusion

Four dimensions for gender equality in education have been mentioned in UNESCO's publication of 2009 titled "Understanding Gender Equity in Education". They are: i) Equality of access ii) Equality in the learning process iii) Equality of educational outcomes iv) Equality of external results. By integrating these dimensions, it could be said that 'Bringing gender equality in Education'. Therefore, it is obvious that education is the only way to remove the gender discrimination.

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The Role of Mental Awareness in our daily lives

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Abstract

Mental Awareness is necessary for all human beings and they need a platform to voice the unknown. It helps human beings to feel free and communicate through a medium. There are lots of mediums through which human beings can assert their feelings freely. The individual researcher has chosen five techniques in which he can speak volumes of mental awareness. In our daily lives if all the activities may work out randomly it will develop a mental space and the individual would be free from worry and anxiety. It will help them to grow through the shackles of life and they can find the courage to fight failure within the twinkling of an eyelids.

Keywords: Mental awareness, human beings, techniques, lives and courage

Introduction

Mental Awareness is a process in which individuals can succumb through it by working on themselves. There are lots of techniques an individual can access through mental awareness. The researcher has discussed five techniques and elaborated on them in his article. They are:-Writing, Walking, Spending quality time with family, Express your ideas in front of a selfie camera, Meditation

The main objective of this research article is to help individuals to work on themselves fruitfully. It also helps them to grow through the tempestuous tide and rise and shine forever. Writing is an art in which every individual must gain freedom. Creative writing helps to bring out the cathartic element of the writer's perspective. Writing out the day's activity in a journal or a diary by the diarist is a regular task in which the writer can feel free to express two and two together without any element of glitch. Many times, it happens that if we express our thoughts in words and add new vocabulary lists daily, we can thus cultivate multiple words together. We can broaden our horizons and increase our standard of thought to a new perspective.

"Reading maketh a full man; conference a ready man; and writing an exact man." (Of Studies 15-16)

Not every writer become a poet, novelist or dramatist but they set the Thames on fire by

making their works in print version. They ultimately get satisfaction by bringing their work out in front of the masses.

We do not have to bring our thoughts that keep on muddling together and hovering over our peace of mind for some time, by penning it down on a piece of paper, putting all our emotions together and then we can burn that piece of paper out or tear it into simple pieces to bring our cathartic spirit out. This will be an indispensable benison from the scars of hatred and anger that we store in our brains. It thus aids the healing process.

Creative writing can also use imagination which is helpful for young minds to gather knowledge and wisdom. It increases productivity that helps individuals to gather ideas for future prospects. With the advancement of technology, we compose messages through social media platforms creating social connections and gathering with the masses. It preserves the happy memories that have a better understanding of ourselves and others. Walking is a fascinating exercise that helps individuals to grow through life. The amount of energy that can be restored through this process is a boon for the individual's physical and mental strength. It will be a boon for tremulous-hearted individuals and it will give them vitality to be active for the rest of the day. It will skive off those who are lazy, laconic and put them back to work. Daily walking gathers confidence and grit and individuals tend to be doughty and cynical.

Walking is a type of cardiovascular physical activity, which increases your heart rate. This improves blood flow and can lower blood pressure. It helps to boost energy levels by releasing certain hormones like endorphins and delivering oxygen throughout the body. Brisk walking is considered a moderate-intensity, low-impact workout that does not exert excess strain on joints (hip, knee, ankles) that are susceptible to injury with higher-impact workouts.

(Walking for Exercise 6-11)

Nowadays, individuals have smartphones with them and they can count how many steps they have travelled throughout the day. It will showcase the distance covered by the individuals through kilometres. Many of the individuals could not hit the gym regularly or can walk on the treadmills repeatedly. They may walk on the sidewalks; they may choose the fields or gardens for walking. People may choose the road for walking but they may be careful about the traffic and the outside surroundings. Sidewalks are the best choice for walking in traffic areas. One must be ultra-careful while walking in the busiest of cities. One may walk safely and keep their body positions flexible while walking. One may stroll inside the shopping malls for momentary pleasures. One may gather varied individuals and thus walk together in teams. Once the individuals form a habit of walking daily it will be a blessing in disguise.

Sometimes we need to spend quality time with our family. We need to understand the fact that once we get tired from our work life, our family life gives us comfort and space and if we wholeheartedly utilize the time with them, we are living a life of bliss. Spending and valuing each of the family members gives us the inner space of solace, satisfaction and peace of mind from our inner soul. We get the inner wisdom to fight against any difficulty if we live a fantastic family life ahead. If the camaraderie amongst our family members remains very strong, it becomes easy to cope with up humongous pressures and turmoil Life thrust upon us.

Family lives improve our mental health and we become stout and vigilant towards our goals. A good family show how much people mean to us and how can we shower our affection

and love towards them from the core of our heart. It teaches effective conflict resolution so that we can communicate to a larger audience outside of life that we deal with people around us. Good bond also teaches us situational leadership which is indispensable in the very existence of our outside life. We can empathise with each other and thus arouse teamwork and feelings for one another. It helps us to choose the right priority and set it always at our doorsteps.

"Children will not remember you for the material things you provided, but for the feeling that you cherished them." – Richard L. Evans.

Most children can communicate well if they are kept under great family supervision. The family gives them an outward boost and courage to undergo their tasks and stimulates their goal. Children often feel great when they are in close contact with a wonderful family. They encourage them to do what is right and, in this process, children find a better understanding of their world. If children listen to their parents and respond accordingly and if parents give them a piece of sound advice, there lies a huge understanding. It also imparts a sense of worth and trust.

Planning a family outing can be a great source of relief for the children. They want entertainment and thus they can fill the gap of spending quality and precious time with them. This enables them to create a beautiful and spectacular bond between the members of the family and a fun time within themselves. Nowadays, people tend to attend religious places to gain the glory of God and prayers that would rejuvenate their souls to attend the next purpose of their life. We need the blessings of the Almighty to fight forward and if family members make a regular habit to take their children to religious places it would be a boon to their success in the long run.

Oftentimes, when we find that we are being subjected to silence for the day when we cannot voice our opinion, we can do say by taking our selfie camera in front of us and recording ourselves. This is the time when we can improve our tonal quality, stress, and way of speaking skills and as a process can present ourselves with more gusto towards the outside world. Everyone has an inner space in their minds and they can improvise on it by way of working through it. This video recording is a process of self-improvement towards the outside world. However, people can share their ideas in front of themselves and they become masters of their learning skills. This learning curve will help them to boost their confidence to speak freely in front of a large audience. They would limit their fear of shyness which was used to hold them back in their earlier days and can perform with flying colors.

Working on a selfie camera does not help us to compare ourselves with others but unfortunately, people do compare with others. In her book _Enough As She Is_, Rachel Simmons writes about pressures facing girls, including comparing themselves to peers on social media and feeling that they were coming up short. One 18-year-old girl told her, "I don't hate myself when I'm alone. I just hate myself in comparison to other people."

(What Selfies are Doing to Self-Esteem, 63-68)

It is a process that can help during the time for preparations of interviews and candidates can work on their loopholes. Oftentimes it is useful for recording lectures, videos, songs, acting and speeches. Lastly, Meditation is a technique by which an individual can gain concentration and which stabilizes vitality and renewed strength. It is a process that helps

the individual gain impetus and adds renewed vitality and exuberance. It helps us to balance our physical and mental well-being.

Our daily activities help us with additional activities but somehow in the back of our minds, we are in tune with the daily stresses of our life and pressure pumps into our mind and take away our peace of mind and energy. Meditation is the key that helps us to unravel the mystery and help us to unbind the negative thoughts out of our minds.

"Thus, constantly keeping the mind absorbed in Me, the yogi of disciplined mind attains *nirvâG*, and abides in Me in supreme peace."

<div align="right">(The Bhagavad Gita, Chapter 6, Verse 15)</div>

The aim of meditation is not merely to enhance concentration and focus, but also to purify the mind. Meditating on the breath, *chakras*, void, flame, etc. is helpful in developing focus. However, the purification of the mind is only possible when we fix it upon an all-pure object, which is God himself. Hence, verse 14.26 states that God is beyond the three modes of material nature, and when one fixes the mind upon him, it too rises above the three modes. Thus, meditating upon the *prâGas* may be called transcendental by its practitioners, but true transcendental meditation is upon God alone. (Commentary 6-11)

Conclusion

Meditation helps us to decrease loneliness and anxiety. We can find self-satisfaction in our souls. Our souls get nurtured and purified and helps us to work more for a continuous period. This energy that we have in our minds is special for us and can only be understood once if can be felt earnestly with the truest hearts. It exercises our brain muscles and creates a zap of energy within ourselves. Yoga is excessively necessary for one's health. It helps us to purify our senses too. It relaxes our body and spirit. It multiplies peace and wisdom within our soul so that we can work for a longer duration of time. It is an exercise that stimulates our personal growth and attention. It has lots of benefits and must be practised daily. To get the core of mental strength this process is useful and has been practised all over the ages. It increases positive emotions and one can tend to become more optimistic. It helps to fight against large battles of life that we are suffering in our heads. It increases social connections so that we get stimulated and can mix with many people at once. It connects numerous people at our fingertips. Focus is the key to our life. If one gets carried away, he or she must lose the mental equilibrium of hope and peace.

Here is a small dose of the science of brain waves: There are five primary brain wave states, and we have a combination of these states in varying degrees at any given time. Brain waves range from high-amplitude, low-frequency delta to low-amplitude, high-frequency gamma.

Most forms of meditation cultivate alpha brain waves, which are midrange, varying from eight to twelve cycles per second. Alpha waves are associated with inner focus, a state where we are aware of our environment but not reacting to it. Alpha state is relaxing and restorative and generates peaceful, smooth, and calm feelings.

<div align="right">(Meditation's effect on the brain, 20-26)</div>

Thus, the role of mental awareness in our daily lives helps us to combat the stress and pressure that our day-to-day activities are bestowed with. It will be the greatest gift that God

would help us to look after ourselves. We human beings if we follow and look after our health diligently, we can have very good communication with our body, mind and soul.

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Role of Mental Fitness in Our Daily Life: Implications for Well-being and Success

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Abstract

Mental fitness has become a key component in deciding our general well-being and success in the current world, where the speed of life is quick and the expectations are great. This essay examines the value of mental health in our daily lives, focusing on how it affects both our personal and professional life. The cultivation of mental fitness, which includes cognitive, emotional, and psychological well-being, can increase resilience, improve problem-solving abilities, and improve stress management. This paper explores the relationship between physical and mental health, emphasizing the role that a healthy mind plays in maintaining a healthy body. It also looks at how mental health can promote successful relationships, clear communication, and a range of other outcomes.

Keywords: Mental fitness, physical and mental health, success

Introduction

This paper explores the complicated relationship between mental and physical fitness. It explores the relationship between mental fitness and longer lifespan, stronger immune systems, and healthier lives. Additionally, it emphasizes the significance of mental fitness in fostering holistic health and addressing long-term problems. As research reveals their mutually reinforcing impacts on general health and wellbeing, the complicated relationship between physical and mental fitness is a subject of considerable interest. This paper explores the complex relationship between physical and mental fitness, illuminating how it interacts to promote longer lifespan, stronger immune systems, and a more comprehensive approach to treating health issues.

Mental fitness has emerged as a key factor in determining our capacity to deal with life's complexities in a time of rapid change, high expectations, and enormous challenges. Maintaining mental health is not just a good idea, but also crucial as we juggle many duties and obligations. By discussing its impact on personal development, career success, and overall life satisfaction, this paper intends to shed light on the varied roles that mental fitness plays in our daily lives.

Physical activity for mental well being

Physical activity has its origins in antiquity. Modern yoga is thought to have its roots in the Indus valley civilization, which flourished in the early Bronze Age around 3000 B.C. Around 2500 B.C., early Chinese literature describe behaviors that resemble animal movement, particularly that of the monkey, tiger, and viper. These drills laid the groundwork for the therapeutic gymnastics that subsequently developed into the Kung Fu martial art. Exercise became engrained in ancient Greek culture centuries later, becoming a significant part of school curricula and, almost prophetically, being promoted as a way to treat illness, improve health, and train for athletic endeavors.

Regular physical activity has long been known to lower the risk of sickness and have clear physical advantages, but medical, mental health, and exercise experts have paid less attention to how it can improve mental health. However, in view of the worldwide and American mental health crisis, research into the promotion and incorporation of physical activity as an adjuvant treatment for mental illness and emotional and behavioral disorders is warranted.

Although the phrase "well-being" is frequently used, there is no consensus on what it means, and it is frequently used as a blanket notion to describe the standard of living of individuals. The term "well-being" is one that has a lot of gray areas. For instance, phrases like "happy," "quality of life," and "life satisfaction" have all been used to refer to wellbeing though they each represent different aspects of wellbeing, they do not together encompass all that wellbeing entails. Numerous people who have made an effort to define well-being believe that it is a dynamic process. The New Economic Foundation (NEF), for instance, defined well-being as the dynamic process that gives people a feeling of how their lives are going through the interaction between their circumstances, activities, and psychological resources.

There is a social consensus over what defines well-being, therefore the obsession with definitions is useless. For instance,what a group or groups of individuals generally agree upon as constituting a "good life" is no less than what constitutes wellbeing. Although there may be a common understanding of the factors that lead to a sense of well-being, each person will prioritize the factors differently. For instance, one person might prioritize having a stable financial future, but another person might prioritize the caliber of their connections.

Memory, attention, and problem-solving skills are just a few examples of the cognitive functions that are directly correlated with mental fitness. The study looks at how activities like mindfulness, brain training, and lifelong learning might hone cognitive abilities and boost mental sharpness.

Learning, making decisions, and daily functioning all depend on memory. Memory-strengthening exercises, puzzles, and mnemonic devices are just a few examples of activities that can assist preserve and even improve memory. Learning a new language or playing an instrument are examples of activities that can excite the brain and help with memory retention and cognitive health.

Effective information processing is built on attention. Maintaining continuous attention might be difficult in today's fast-paced, digitally connected environment. Deep breathing exercises and other mindfulness techniques have been demonstrated to improve focus and attention. People can better handle distractions and enhance their general cognitive function by practising being present and focused.

Skills for Solving Problems

Solving problems requires examining conditions, locating potential solutions, and coming to well-informed conclusions. The brain's ability to solve problems can be stimulated via brain training exercises, which are frequently presented as puzzles, riddles, and logic games. Such exercises can increase cognitive flexibility and creativity, resulting in more sensible decisions across a range of situations.

Emotional resilience

Emotional resilience is the capacity to adjust to and deal with difficult circumstances, setbacks, and emotional experiences. It entails retaining emotional equilibrium in the face of hardship. Understanding the components of emotional resilience, such as self-awareness, empathy, and a growth mindset, can offer important insights into how people might deal with life's ups and downs more skillfully.

Techniques for Managing Stress

Stress is a normal reaction to life's responsibilities, but prolonged stress can be harmful to both mental and physical health. This section looks at many stress-reduction strategies that people can use to lessen the harmful effects of stress. Techniques could include time management, physical activity, mindfulness meditation, relaxation techniques, and social support.

Studies showing how cognitive engagement and emotional well-being might lead to prolonged lifespan provide credence to the idea that mental fitness promotes longevity. Learning new things, pursuing interests, and solving puzzles are examples of mentally taxing activities that have been linked to cognitive preservation and a higher quality of life. The association between mental health and immunological performance highlights the complex mind-body connection. Stress, a frequent side effect of contemporary living, can impair the immune system. On the other hand, developing mental fitness through mindfulness, relaxation methods, and emotional toughness might strengthen immune responses and improve the body's capacity to fend off illnesses. The paper investigates the fundamental mechanisms through which immune function might be favorably impacted by mental health, resulting in a more effective defense against health risks.

The paper emphasizes the significance of developing a thorough strategy for health that takes into account both physical and mental aspects. A holistic strategy that combines regular exercise, a healthy diet, and mindfulness exercises can increase mental acuity, emotional stability, and physical vigour. People can actively work toward living a more meaningful and robust life by becoming aware of the complex interactions between mental and physical fitness.

Interpersonal Relationships and Communication

In our daily contacts, clear communication and strong connections are essential. This section investigates how our capacity for communication, empathy, and forming deep connections with people is influenced by our mental health. Conflict resolution and emotional control in interpersonal dynamics are also covered. Our daily interactions and general well-being depend on clear communication and deep ties with others. This section explores the complex relationship between our mental health and our capacity for empathic behaviour, clear communication, and lasting human connections. It also looks at how the dynamics of interpersonal relationships affect our ability to control our emotions and resolve conflicts.

The motivational examples of people who have successfully used their mental health to

achieve amazing accomplishment will give inspiration to the troubled minds. These tales show the transformational power of a strong mind, from business people who saw obstacles as opportunities to artists who used their emotional fortitude to produce ground-breaking works. The study shows concrete examples of how exceptional accomplishments can be fueled by mental fitness.

Unexpected obstacles and changing conditions are often companions to success. This paper places a strong emphasis on how being mentally fit enables people to adapt and flourish in an uncertain world. A positive outlook encourages adaptability, which empowers people to change course when necessary and seize chances that support their objectives.

Empathy and communication

Both of these abilities are significantly impacted by our level of mental fitness. We are more sensitive to the feelings and needs of others when we are mentally well. We are able to speak with better sensitivity and understanding because to this increased empathic awareness. The section discusses how cultivating mental fitness can enhance one's capacity for effective expression, listening, and memory.

Success and Achievement

The importance of mental health in accomplishing personal and professional goals is stressed in the study. It examines how invention, creativity, and tenacity can be fostered by having a resilient and adaptive mindset. There are case studies of people who have successfully used their mental fitness.

Conclusion

Mental health and all that it entails are essential elements of existence. They don't simply exist because there aren't any issues. Fortunately, they are also not things that happen by accident or chance or that we either possess or lack and are powerless to change. As we lead a turbulent and fulfilling life, we continuously develop and refine the qualities and abilities that make up mental health and welfare.

The paper's conclusion underlines the crucial part that mental health plays in determining how our daily experiences are shaped. Our ability to negotiate obstacles and seize opportunities is facilitated by mental health, which also promotes emotional stability, efficient communication, and cognitive agility. A more satisfying and successful existence might result from including activities that improve mental fitness into our daily routines. This paper should serve as a reminder that prioritizing mental health requires both individual responsibility and societal support as a whole. Understanding and supporting mental fitness can contribute to a better future for people and communities alike as we work to create a healthier and more resilient world.

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Study of Women Empowerment through Self-Help Groups: A Study of Otur village in the Junnar Tehsil of Maharashtra

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Abstract :-

The empowerment of women is becoming a major issue for all communities in a nation, particularly in India. Women must fight for their rights and moral principles in a lot of nations. Private, public, and non-governmental organizations have all taken different actions to address these problems. One of these actions that is significantly advancing women's empowerment is a self-help group. Self-help groups give underprivileged women the chance to establish modest companies and control their lives through saving. The Self Help Group is essential for rural finance services and also helps to improve employment prospects. According to Husain and Nair (2006), the SHGs place a strong emphasis on creating work possibilities and training participants in order to produce both income and employment.

Self-help groups for women have undoubtedly had a significant impact on the way that poor women live and on how empowered they are as individuals, as well as members of their families, the community, and society as a whole. They gather for the objective of using mutual and self-help to resolve their shared issues. The "Self Help Group" (SHG) plan is more appealing and requires less work. It is a method to combat poverty, boost female entrepreneurship, and provide financial support for them in India. The current study is based on a quantitative effect analysis of the SHGs in the village of Otur, in the Maharashtra state's Junnar tehsil.

Keywords: Socio-Economic Factors, Self-Help Group, Women Empowerment

Introduction

A person's level of freedom in social, psychological, and economic matters can be increased through empowerment. (Solava & Sabina, 2007). One of the most important tools in the participative strategy for the economic empowerment of women is self-help groups. It is a crucial institution for enhancing the lives of women in numerous ways. SHG's main goal is to operate as a forum for its members to offer one another space and support (Prescott, Hanley , Ujhelyi 2017). Very impoverished people without access to official financial institutions make up SHGs. It enables its participants to develop their interpersonal

and group-working skills. Self Help Groups (SHGs) are a contemporary innovation in financial intermediation in India. For the women who are SHG members, this combines a process of self-management and development with access to affordable financial services. Governmental organizations and non-governmental organizations typically form and support SHGs. linked to broader development schemes as well as banking. SHG are thought to offer a variety of social and economic advantages. SHGs give women the opportunity to increase their savings and gain access to the credit that banks are more prepared to extend.

SHGs can provide as a forum for women to run for local office and become involved in village affairs, as well as to address social issues. Before the introduction of this programme, rural women's rights in India were largely nonexistent. However, the most important mechanism to emerge in recent years is the Self Help Group, which represents a huge advancement in improving the lives of women and reducing rural poverty. However, the notable achievements of a few of SHGs demonstrate that the rural poor are capable of managing credit and finances. Self-help groups for women have undoubtedly had a significant impact on the way that poor women live and on how empowered they are as individuals, as well as as members of their families, the community, and society as a whole. They gather for the objective of using mutual and self-help to resolve their shared issues. The "Self Help Group" (SHG) plan is more appealing and requires less work. It serves as a tool to end poverty and promote female entrepreneurship. Deepthi (2001), Kabeer (1999) mentioned women's empowerment as the process of obtaining a skill that enables them to play their own roles and make wise life decisions. 2001 was also designated as "Women's Empowerment Year" by the Indian government. The concept of empowerment is thought to be multifaceted, multidimensional, and multilayered.

Objective: - Major objective of the study is

1. To study the role of Self Help Groups in the women empow-erment.
2. To identify the socio-economic characteristics of the women members of the Self Help Groups.

Methodology :-

The current research is based on primary along with secondary sources of information. Intensive field surveys were done to acquire primary data. There are about 45 women's self-help groups in the Otur village and about 540 women's are working as a member's of SHG. Questionnaire and interview methods were used during field surveys.

About 90 women's from different SHG were randomly selected for study. The data has collected by using structured questionnaires form members of SHG. The study was emphasis on the aspects like age of member of SHG, educational status of member of SHG, family status of member of SHG, occupation of member of SHG, reason for joining the self-help group, investment for growing money would you like to start your own business, SHG in helping weather in personal or business growth etc. A suitable statistical and cartographic technique was used for analysis.

The age of the member of SHG is an important demographic aspect of study that influences on the decision making ability. The figure (01) shows the age wise composition of members of SHG in otur village. It was observed that maximum number (42.22%) of members age between 41 to 50, is followed by 26.67% SHG members who belong to age group of 31

to 40 years. It is clearly noted that generations of young adults (68.89%) are more interested to join the SHG. About 8.89 % member's age is between 20 to 30 years. About 14.44 % of SHG members fall in the age group between 51 and 60 years. It is also found that 7.78 % SHG members are from the age group of 61 and above.

Fig. No. -01 Age of member of SHG	Fig. No. -02 Educational status of member of SHG
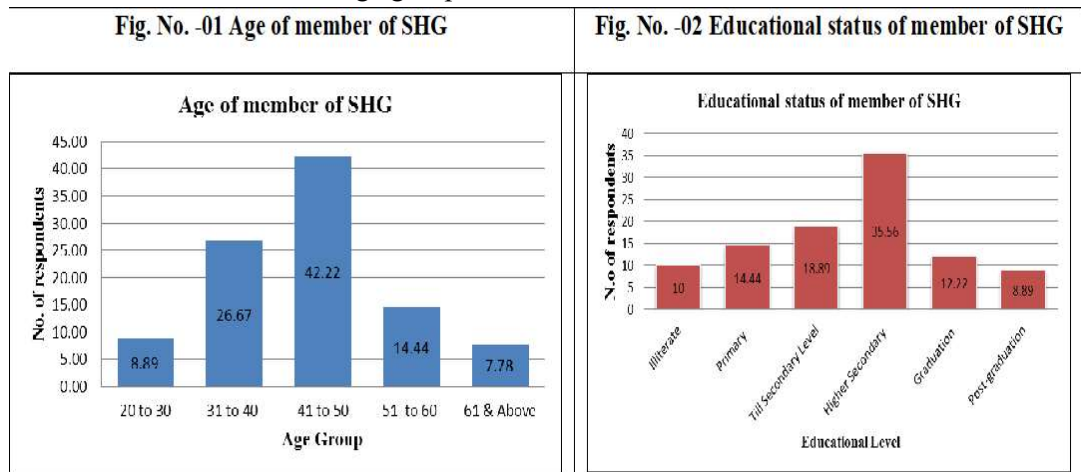
Source ;- field survey

Educational status of member of SHG

Education is supposed to be essential for development of any kind of business. The business through SHG is may not be an exception. The figure no 02 depicts the educational situation of SHG members at otur. The ability to take decisions is enormously important from the view point of empowerment of women as it is frequently understood that their voice is not properly listened (Bhukya, 2015). The ability to take decision about business if largely depends on level of education. It is observed that majority of SHG members (35.56%) are educated only up to H.S.C. and 14.44 % are up to primary. Furthermore, about 10 % members are illiterate. The proportion of graduates is just 12.22 % and that of postgraduates is 8.89 %. It is observed that sufficient numbers (21.11%) of members of SHG are completed their higher education.

Reason for joining the self-help group

Self Help Group is crucial aspects for the development of society and reduction of poverty (Thangamani, Muthuselvi,2013). The motivation to join the SHG is important aspect for the women's. The purpose of reason to join the SHG varies from person to person. The expected answers have been documented in the figure no 05. According to Sandhu (2016) it was witnessed that rural women were able to increase their savings and income with the help of SHGs. About (34 %) women's stated that they have joined the SHG because to support the family. Followed by about 30 % members of SHG have joined to getting loan for their new business. However, about 13 % women's have joined the SHG for increasing their saving and to support their existing family business respectively. About only 9 % of member of SHG stated that they joined the group due to other reasons it may be they not decided till which is purpose behind joining SHG.

5. Fig. No. -05 Reason for joining the SHG
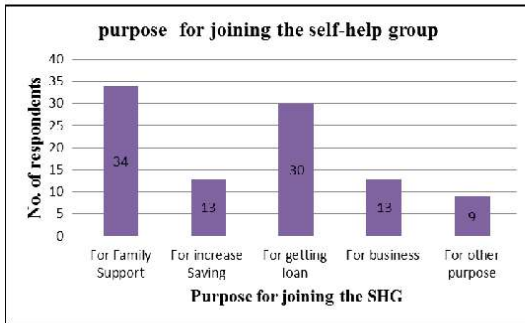
Fig. No. -06 Communication skill of Member of SHG

purpose for joining the self-help group

Communication skill of Member of SIIG
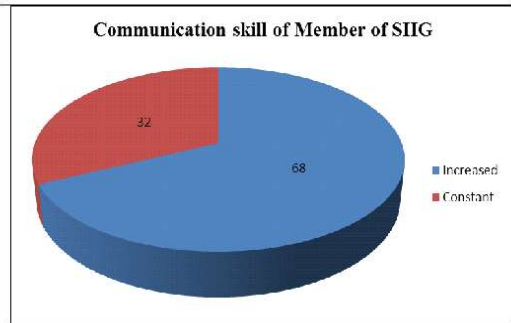
Source ;- field survey

Communication skill of Member of SHG

Good communication skill is necessary for managing any business. It is necessary to know whether the members of SHG are comfortable or not to make communication with others. The figure (fig. 06) shows the Communication skill of Member of SHG at otur. Therefore, the inquiry about communication skill has been made in the survey. It is observed that about 68 % of members of SHG are noted that they feel the improvement in their communication skill. About 32 % member mentioned that their communication skill is constant. This means that the 32 % member of SHG have limitation for communicating with other as far as business is concern. Therefore, large number of (68 %) of member of SHG are observed the increase in communication skill it may be due to completion of training of SHG regarding their business.

Would you like to start your own business.

Fig. No. -07 Would you like to start your own business
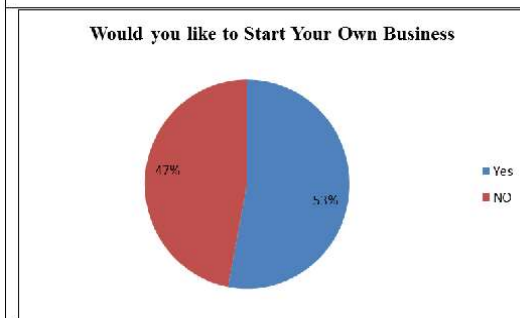
Fig. No. -08 SHG in helping Whether in Personal or Business Growth

Would you like to Start Your Own Business

SHG in helping Whether in Personal or Business Growth
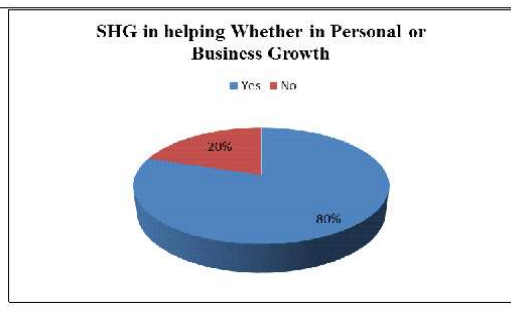
Self-Help Groups are essential to society's growth and the eradication of poverty. The figure (fig. 07) shows that the how much interest of SHG members regarding starting their own business. SHGs create an environment where female entrepreneurs can grow their agency and decision-making abilities while also providing them with microloans to support their businesses. As per opinions given by members of SHG about 53 % of women's are interested to start their own business while 47 % women's are not interested to begin their own business.

It may be due that they are more interested in to support their families instead of own business.

SHG in helping Whether in Personal or Business Growth

The figure (fig. 07) shows the SHG in helping Whether in Personal or Business Growth

In the personal or professional development Self-help groups (SHG) can serve as a link between female entrepreneurs who have the desire to start a business but lack the resources to realise their vision and the funding they require. A small group of women who join together to contribute money on a regular basis make up a SHG. As significant microfinance schemes. According to the survey about 80 % members of SHG helped in for Personal or Business Growth and for 20 % women's in the SHG haven't helped for Personal or Business Growth.

Majority (80 %) of the respondents are SHG helped in for personal or business growth.

Major Findings:

1. The age profile of member of SHG reveals that the larger number of members (42.22%) are from the age group of 41 – 50 years followed by 31 – 40 with 26.67 %.
2. The Educational background of members of SHG shows that maximum number of members (78.89) studied l up to Higher secondary Class and about 21.11 members studied up to graduation and above.
3. Majority 59% members of SHG are from nuclear family.
4. Occupational structure revels that Majority 43 % of member fall under category of Agriculture followed by laborer, Home maker. Percentage of Agriculture as occupation is more because almost all the members are from rural background.
5. The study reveals that maximum (34%) number of SHG member have joined to support their families.
6. As per the study about 68 % members of SHG feels that improvement in communication skill.
7. Study indicates that about 53 % of SHG members have interested to start their own business.
8. According to the study about 80 % members are helped by SHG in for Personal or Business Growth.

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Empowerment of Tribal Women in Kopare Village of Pune District in Maharashtra

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Abstract

The tribal population of India inhabit in forest and remote areas. They are depends on primary activates such as forestry, shifting cultivation, fishing, animal husbandry and others. The government has positive toward for overall development of tribal population, including tribal women, by providing economic and social support. Tribal women have need to education, health, employment, animal husbandry, sanitation, drinking water, skill development and livelihood across the country. The tribal woman status is depends on the economic roles they play. The tribal in the past has forest dwellers and their livelihood to a great extent depends on the food-gathering economy. Also women empowerment includes higher literacy levels, education, better health care, equal ownership of productive resources, increased participation in economic and commercial sectors, improved standards of living, self-reliance, self-esteem and self-confidence. Our results shows that women's responses to empowerment survey questions indeed same geographically. The most people living in Kopare Village belong to schedule tribe. In self-help group 97% of women belong to schedule tribe, 2 % of women belong to schedule cast and 1% of women belong to other cast. It is observed that majority of SHG members 20.0% and 18.89 are educated respectively only up to primary and secondary and 35 % are up to higher secondary. The self-help groups are helpful to the family directly. It is indirectly helpful to Indian economy.

Introduction

The concept of empowerment means everyone has the power to make their own choices. This also means increasing freedom and capability. To bring about empowerment of the people, it is necessary to have good governance and implement people oriented policies. Women have equal rights to participate in education, family, society, economic activity and politics issue. Jacqueline Banks (2022) we concluded that age of women, income, education, and residence, though associated with women's empowerment. The International Women's Conference in Mexico City in 1975 declared that it is International Year of Women and the

beginning of the International Decade for Women (Kandeh & Kannan, 2014).

Keyword – Tribal, women empowerment

The Study Area

Kopare village is located in right bank of Mandavi river. Mandavi river is tributary of Pushpawati river. It is located in foothill of sub range sahyadri mountain range. The Kopare village geographical area is 1165 ht. Kopare village has a total population 897. The Average literacy rate is literacy 57.64%. Kopare village literacy rate is of Male 69.82% and 45.70% females. The total 207 families are living in kopare village. Most of people belong to tribal community.

Objective

To overview the status of Tribal women

To find out the role Tribal women in family and Society

Methodology

The present study has been undertaken based on Primary and secondary source data. The Primary data collected through interview and questionnaire survey of women. In study area 12 self Help Group (Mahila bachat Ghat) present working. In Kopare village 123 women presently participated in self Help Group. For case study 70 women's have selected for study. The Secondary data include books, journals, newspapers, Governmental report, Census report, and websites.

Result Discussion

'Socio-economic development of people is the best reflection of the quality of life. The strategy for tribal development specially women, needs improvement betterment development and upliftment to the effect their empowerment. Tribal faces a number of challenges which they need to overcome in order to improve their status in society. Most of them do not have a regular source of income, and they live below the poverty level. In study area 12 self Help Group (Mahila bachat Ghat) present working. In Kopare village 123 women presently participated in self Help Group.

Sr. No	Self Help Group Name (Mahila Bachat Ghat)	No. of Women Participated
1	Bhairwnath Kirti Swayamsahayata Mahila	5
2	Darya Mata Mahila Bachat Gat	7
3	Kalajamata Mahila Shg	10
4	Raghoji Bhangare Mahila Swayam Sahayata Samuh	08
5	Ranubai Mahila Bachat Gat	11
6	Ranubai Prasdann Mahila B Gat Kopare	14
7	Ranubai Swayam Sahayata Mahila Samuh	11
8	Sahyandri Swayamsahayata Samuh	14
9	Shri Anuradha Mahila Bachat Gat	10
10	Shri Jijamata Mahila Shg Kopare	09
11	Shri Mahalaxmi Mahila Shg	11
12	Warsubai Swayamsahayata Mahila Bachat	11

Castwise Distribution

Age of member of SHG

Educational of member of SHG

Occupation of member of SHG

like to Start Own Business
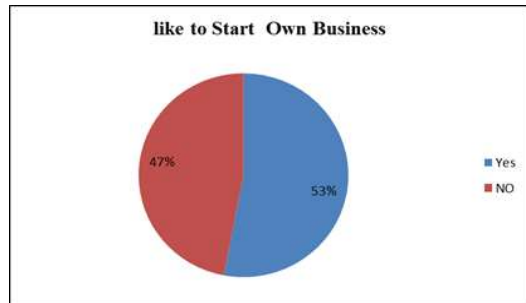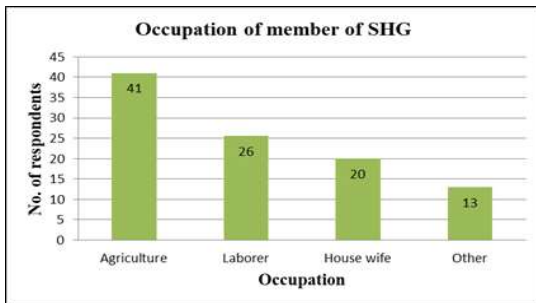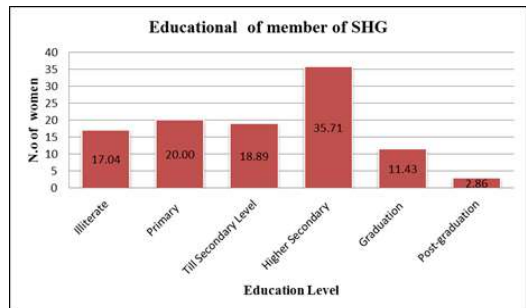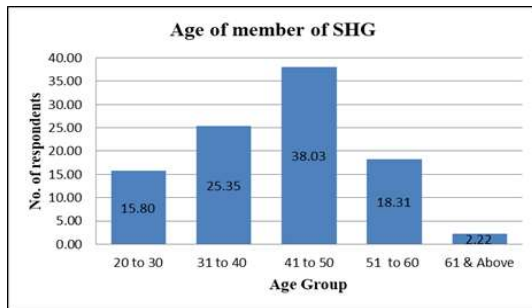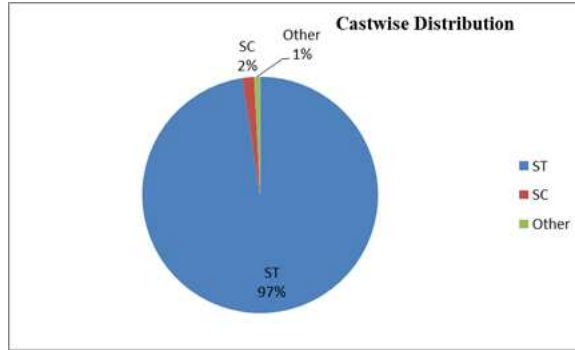
Sself-help group

In Kopare village 12 self-help groups presently found. The total 123 women engaged in self-help group.

Cast wise Distribution

The most people living in Kopare Village belong to schedule tribe. In self-help group 97% of women belong to schedule tribe, 2 % of women belong to schedule cast and 1% of women belong to other cast.

Age of Women of self-help group

The age of the women is importance in decision making in family and society in rural area. The figure above shows the age wise composition of members of SHG in Kopare village. It was observed that maximum number 38.03% of members age between 41 to 50, is followed by 25.35 % SHG members who belong to age group of 31 to 40 years. It is clearly noted that generations of young adults (68.89%) are more interested to join the SHG. About

15.80 % member's age is between 20 to 30 years. About 18.31 % of SHG members fall in the age group between 51 and 60 years. It is also found that 2.22 % SHG members are from the age group of 61 and above.

Educational of member of self-help group

The ability to take decision about business if largely depends on level of education of member. It is observed that majority of SHG members 20.0% and 18.89 are educated respectively only up to Primary and secondary and 35 % are up to higher secondary. Furthermore, about 35.71 % members are illiterate. The proportion of graduates is just 11.43 % and that of postgraduates is 2.86%.

Family status of member of self-help group

The position occupied within the family by each one of its members is called family status. The person around the family relationship of all the other members of the family is defined. The above figure reveals that out of the total respondents taken for the study, 40 % of them are joint family and remaining 60 % of the respondents are nuclear family. It has overview that Majority of the women are in nuclear family.

Occupation of member of self-help group

It is observed in the survey that about 41 % of the SHG members are actively associated with Agriculture activities in Kopare Village. According to the field interview about 26 % SHG members are worked as laborer. Labor engaged in agriculture labor in adjoining village. Most of labor came together enquiry of work in Bankarfata place. It may be due to that they do not own agricultural land. About 20 % SHG members are worked as house wife and engaged in own agriculture field. About 13 % SHG member are mentioned the other occupation means they may be engage in service in government or private sector.

To start up Business

As per opinions given by members of SHG about 53 % of women's are interested to start their own business while 47 % women's are not interested to begin their own business. It may be due that they are more interested in to support their families instead of own business.

Why join self-help group

self-help group are important source of microfinance services to the poor tribal women. This are formal banking services to reach the poor, especially in rural tribal areas. They also encourage the habit of saving among the poor. About 26 % women's stated that they have joined the SHG because to support the family. Followed by about 26.66 % members of SHG have joined to getting loan for their new business. However, about 33.26 % women's have joined the SHG for increasing their saving and to support their existing family business respectively. About only 9 % of member of SHG stated that they joined the group due to other reasons.

self-help group member Income Level-

The highest 70% percentages of respondents have less than 15000. Almost 25% respondent received 20000 to 30000 income and only 5 % percent respondents have more than 30000 income.

Conclusion

The self-help groups are helpful to the family directly. It is indirectly helpful to Indian

economy. It decreasing the poverty line in rural as well as tribal area and helping people to increase their economic status. The overall development is possible from the self-help group. In the Kopare village women directly depends on agriculture, labor no other sources of income. So standard living of this family is low and below to poverty line.

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Empowerment Of Women through State Socialism: Dr. Ambedkar's Perspective

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Abstract:

Dr.Ambedkar has given equal status to women as men by providing many provisions is the Indian Constitution for strengthing and upliftment the position of women. Dr. B.R Ambedkar not only championed the cause of social justice for the downtrodden and underprivileged sections of Indian society but also worked fireakessly throughout his life to challenge the legitimacy of orthodox Hindu Social order that upheld iniquitives gender relations in on institutionalized manner. He worked harad to challenge the iniquitous gender relation under the Hindu Social order so that Hindu Society Could be reconstructed along the modern democratic ideas of liberty, equality and fraternity.

This paper focused on Dr.Ambedkar's perspective on women empowerment through state socialism. The paper also analyzies the contribution of Dr.B.R.Ambedkar as as thinker and a great socialist for the social status of women is the society. Secondary data have been collected from enternet, published papers and Books.

(Key words – Women Enpowerment, State Socialism, Education, Constitutional Provisions, Hindu Code bill).

Introduction :

Dr. B.R Ambedkar was not just a remarkable greatman of his time. He has proven to be greater than that. The Indian academia and society by and large know Dr. B.R Ambedkar either as the man who fathered the Indian constitution or as the Dalit leader who only championed the cause of the depressed classes exploited by upper class. However, Ambedkar was move than that. He was on outstanding socialist. He believed social status should be subsurvient to the betterment of every section of society.

Dr. Ambedkar was one who defied society. In the beginning of his social reform crusade, he tried to get respect and equality for the dalits and women by bring reformes within the social set up of Hinduism. He continued his struggle for empowerment of the women also. For ambedkar the issue of women liberation was the foremost issue and he emphasized that women themselves have to come forword for its realization.

Dr. Ambedkar believed that for India's economic prosperity, the emphasis should be on the credication of poverty and inequality and the freedom from exploitation of the masses

live caste, creed and the statues of works in society. The emphasized the need to free the masses from exploitation Dr. Ambedkar wanted socialism, but he did not live traditional socialism. From their point of view planning should be done with more focus on the financial security of the working and exploited class. The statement submitted by Dr. Ambedkar to the constituent assembly was a model of state socialism. He was of the view that there should be a provision for socialism in the state constitution itself.

Empowerment of Women :

As women were not allowed to make decisions for there, women's empowerment came is like a breath of fresh air. It made there aware of their rights and how they must make their own place in society rather than depending as a man.

Women empowerment is when women have the freedom and choice to make their own decisions. They have the most potent right is deciding what's right for them and what is wrong for them. Woman have suffered through the decades because they didn't have any rights. They Suffered in the hands of their male counterparts. In earlier centuries they were treated as almost non-existent.

Women's Place in Indian History

In Indian culture, since the very early periods, women as s group have been dominated by men and their status has been low in the sanity and society. Apastamba had prescribed "All must make a way for these a woman when she as freading a path"[1]. Manu had said "where woman are honoured, the god's are pleased but where they are not honoured, no sacred rite yields any reward"[2]. Yajanavalka had said "Woman are the embodiment of all devine virtues on earth. Soma has bestowed all his purity on them, Gandharva has given them sweetness of speech and fine has showered all his brilliance to make them most attractive"[3]. In the mahabharath women were held not only as centres of domestic life but also as pivots of entire social organization.

In other side, women were held to be weak minded and unworthy of being trusted. In Mahabharata "There is nothing that is more sinful than woman, woman is a burning fire"[4]. In Ramayana " The focus of woman are like flowers, their words are like the drops of honey but their hearts are like sharp razor, the interior of them no one can know"[5].

Manu had very low opinion of women. In Manusmriti, he suggests various positions for women, according to Manu.

1) It is the nature of women to seduce Men in this world for that reason the wise are never unguarded in the company of females.

2) In childhood a female must be subjected to her father, In youth to her husband when her lord is dead, to her son, a women must never be independent.

3) Women have no right to study Vedas. As women cannot utter veda mantras, they are unclean as untruth is.

4) Women shall not perform the daily scrifices prescribed by the Vedas, If she does it, she will go to hell[6].

From the days of Manu, women were placed lower to shudras. She was degraded by Manu as were degraded the shudras.Undoubtedly go to prove that in the early stages of civilization, women were regarded no better than chattles and slaves.

The social status of women in the vedic and post vedic periods can be ascertained from the extent of freedom they enjoyed or the restrictions imposed on them. They enjoyed

freedom is selecting their mates. They could educate themselves, widows were permitted to re-marry. The status of women has lowered in the pauranic period. In the social field pre-probity marriages come to be practiced widow remarriage was prohibited education was totally denied to women, custom of sati became increasingly prevalent, purdah system came into vogue. Women was totally denied a share if her husband's property by maintaining that a wife and a slave cannot own property"[7]. In the religious fileld, She was forbidden to offer sacrifices and prayers, practice penance and undertake pilgrimages.

During the British rule, a number of changes were made in the economic and the social structures of our society. While progress in improving the quality of life of women during the British rule of 200 years appeared to have invisibility, yet some substantial progress was achieved in eliminating inequalities between men and women in education, employment, social rights, and so forth we will refer here only to those aspects of change which affected the status of women. Six such important aspects were – a) Industirialization b) Spread of education c) Weakening of the caste system d) Social movements initial by some enlighted leaders e) Growth of women's organizations f) Enactment of social legislation[8].

IV). Empowerment of Women Through State Socialism - Dr Ambedkar's Perspective.

Dr. B.R.Ambedkar was a great nation builder who considered women to be the lynchpin country overall development. " I measure the progress of a community by the degree of progress which women have achieved". He had said at the All India Depressed Classes Women's Conference held in Nagapur in july 1942. His approach toward women's emancipation was progressive and liberal as he believed that social justice is possible only within a modern institutional frame work. Thus, he promoted the spirit of constitutionalism that ensured equal rights and dignity for women.

Ambedkar paved the way for Indian women to legally Vote, Divorce, Marriage and Own property. He was indeed a feminist. According to Dr.Ambedkar, "State socialism should be prescribed by the law of the constitution, so that it will be beyond the reach of parliamentary majority to suspend and amend or abrogate it. It is only this that one can achieve the triple object Namely, to establish socialism, retain Parliamentary Democracy and avoid Dictatorship"[9].

In this context, Dr.Ambedkar's contribution is not an outlier to feminist struggles but has been instrumental in shaping women's rights in the country. In his essay castes in India Babasaheb outlines how endogamy was the essence of the caste system, He details how the focus on maintaining caste exclusively leads to the rise of sati and child marriage. Ambedkar has always maintained that women were the gateways of the caste system and the caste system laydown a structure for the subordination of women and it had to be uprooted. Ambedkar in his other works details the gendered violence that women face within the Hindu smrities and vedic texts.

Dr Ambedkar did not only fight for women's rights, he continuously worked with women to realize the ambition of equality amongst gernders, He advocated for the rights of six workers and spoke out against the casuist nature that was the foundation of sex work. He worked to ensure that women were also protected under labour laws. He was instrumental in reducing the number of working hours and improving the working conditions . In 1928, as a number of the Legislative counsil of Bombay, he supported a Bill granting paid maternity leave for women working in factories, Ambedkar also believed that women have the right

over their own body. He said that conception was a choice that women should make. He argued for reproductive rights for women, recommended that birth controls facilities be made available to them and was a strong advocate of women's reproductive freedom.

He also drafted the Mines Maternity Benefit Act which asked for equal wages and equal representation of women on the welfare fund for the coal mine workers. He emphasized equal citizenship and women's right to economic development as crucial right to economic development as crucial for women's rights in India. Between 1942 and 1946 he passed several progressive legistations for women that dealt with equal wages for equal work, casual and privilege leave, compensation in cases of injury and pension.

V). Hindu code Bill – The Contribution of Dr. B.R.Ambedkar to women's rights in India –

One of the biggest testaments to Ambedkar's feminism was the Hindus Code Bill. Dr Ambedkar introduced the Hindu Code Bill on February 5, 1951[10]. Mealwhile, more opposition built up against the Bill. Replying to the objections, Ambedkar said that the Hindu code would be uniform throughout India. Reffering to the point of secularism, he said that the idea of a secular state in the constitution did not mean that they could abolish religion. It meant that Government could not thrust any particular religion on the people. The suggestion for referendum he rejected on the ground that parliament was sovereign Parliament competent to make and unmake laws[11].

Dr. Ambedkar wrote an exhaustive articte 'The Rise and Fall of the Hindu women in the journal, " The Rise and fall of the Hindu women in the Journal, The Maha Bodhi, Calcutta". "It was a reply to an article in Eve's weekly in which the writer had charged the Buddha with being the man responsible for the downfall of women in India. Dr Ambedkar vehemently attacked and said that the Buddha did not shun women or express any disdain for them. Before the advent of the Buddha, woman was denied the right to acquire knowledge. But Buddha gave these the right to knowledge and the right to realize their spiritual potentialities along with men. It was both a revolution and liberation of women in India which allowed them liberty and dignity"[12]. Thus he conclude it was Manu and not Buddha, who was responsible for the decline and fall of women in India.

Dr, Ambedkar remarked that his work on the Hindu Code Bill would be as important as his contribution to the constitution itself. There was no real codification and uniformity, the real side of the law was that the life of the Hindu woman was in the hands of a Hindu male. Dr. Ambedkar was entrusted with drafting the Hindu Code Bill. This Bill was to codify property practices for men and women, design law of maintenance, marriage, divorce, adoption amongst other issues. Ambedkar used this as an opportunity to ensure women had full access to rights within the system.

He included the issue of abolition of birth right to property. Property by survivorship, half share for daughters, abolition of caste in matters of marriage and adoption and the principle of monogamy and divorce Ambedkar stood by these issues in face of strong opposition from conservative on Hindu men in the Parliament. The focus of the Bill was to give women absolute right over property, absence of endogamy, the access to divorce and to relieve women of the threat of polygamy.

However, this bill was passed as four separate acts _
· 	Hindu Marriage act of 1955

- The Hindu succession Act of 1956
- Hindu adoption and maintenance act of 1956
- The Hindu minority and guardianship act of 1956.

Dr. Ambedkar's idea influence the enactment of the many subsequent Pro Women Act, Sati pvevention Act 1987, dowry prohibition act 1961, family court act 1984, protection of human rights act 1933, the Maternity Benefit act 1956, Immoral traffic prevention act 1956, the child marriage restriction act 1929, the equal remuneration act 1976, the National Commission for Women from Domestic Violence act 2005.

VI). Conclusion :

Women's Identity in the field of politics and the social justice movement has a major concern part of the contemporary political discourse. At the beginning of the 21st century, this concept emerged with intensity and become the idea of the policy. During the time of independence power, dominance and understanding of women were governed with the Darmashstra and Smriti, which are available in traditional Hindu society. The new india was constructed on the base of modern understanding and ideology. In the course of time we enforced our constistution, many new things, woman have forbidden the rights like liberty, education, right over the property and right to take any decision over their own marriage..

Most of the features of the hindu code bill reformed by Dr.Ambedkar show that he was we versed about the original sense of liberty, equality, fratertity and dignity. He never wanted women to face inequality. He knew that a woman could achieve any heights. Through the state socialism and through the Hindu Code Bill he wanted to give equal rights to women, he gave them rights in all fields from education to property. Only because of his efforts, today's Indian women have a status in society and can achieve anything they want, just like any man in society.

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A Study of Problems and Remedies of Rural Women in India

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Abstract:

In the Indian Society, on the one hand, the number of women advocating arbitrariness extremist views in the name of feminism is increasing, and the other hand many women in rural area are struggling for their basic rights. Women in the Indian Rural Society generally face problems of sex determination, high percentage of illiteracy, female infanticides, dowry, domestic violence, physical, mental, financial oppression. Many houses are destroyed due to alcohol in the villages, but if she wants to get out of this, rural women should be empowered in economic, educational, health, with the support of government laws.

Key Words: Remedies, Gender, Victim, Discard

Introduction

If we want to know the real Condition of any society one of the important means is to know the situation of women especially rural women in that Society. It becomes important to review what rights they have and the problems in them lives. The Indian system has a History of about 5000 years and since then our system has given many rights to men by making them superior to women and at the same time giving inferior status to women. Their position can be determined on the basis of criteria such as the treatment given to them on behalf of the society and the government and the efforts made for their development. When we look at Indian History, it seems that women have been glorified. Since ancient times till today the role of women has been secondary especially the condition of women is miserable rural women seem to be more exploited compered to men from social, physical, mental and intellectual point of view, due to which the rural women class has been absent from the process of society and nation building, thus hindering the development process. The UNO General Assembly passed a resolution in,2007 to celebrate 15th October as a National Rural Women's Day. Which was first conceived by the Beijing World Conference on Women in 1915 A.D.

Objectives:

1. To know the importance of rural women.
2. To study various basic problems of rural women.
3. Suggesting solutions for various problems of women.

Research Method:

For the purpose of the present research, the problem and solutions of rural women were studied through books, essays, periodicals and website.

Scope of History:

The research presented is limited to India.

Problems of Rural Women:

Famous poet Allama Iqbal, has said that the existence of women is important in all societies of the world and there is no alternative without her,

'Vajude Jan se hai Tasvir Kayanat ke Rang' (वजूदे जन से है तस्वीर कायनात के रंग) many problems has arisen in the life of women due to lack of equality between man and women.

India Today has reached the zenith of success in many fields like Science and Technology, literature, movies and much more but, there are some issues that are still prevalent in the country and more prominently in the rural India. Rural India is the actual soul of the country where a maximum of its population resides yet it is also the most neglected and ignored by the Government. The major victims of the issues that are present in the rural India are the women. Rural Indian Women are facing a lot of problems.

1. **No access to education**

According to ASER report 2014, only 1 out of 100 girls from Rural India makes it to colleges. This number in both shocking and depressing considering the fact that women form almost half of our population. They are in the real sense the backbone of our society but in rural India, their role is considered to be that of caretakers and child rears and education would make not benefit to them in their roles according to the typical mentality of people living in the villages.

2. **Lack of proper sanitation**

Women in rural India today face a problem of getting even the basic sanitation facilities. They are the victims of open defecation and also the diseases which are caused by it. Women are sometimes even prohibited from using the public toilets which are constructed by the government.

3. **Domestic Violence**

Women in rural India are sometimes so ill- treated that they become victims of domestic violence every day in their homes. Alcoholism of the spouses sometimes even worsens the situation. She is treated like a slave and her upbringing stops her from questioning her spouse or in-laws.

4. **Child Marriage**

Though Child Marriage is a completely illegal practice in India according to law, the reality is far from good. According to the National Statistical Organization, around 47% of women in India are married before the age of 18. This problem is graver in villages due to the

prevalent illiteracy and lack of awareness among the women. This also has continued as a never-ending tradition in India.

5. Dowry

Women are given inferior status because they are considered to be a burden for the parents. This is mainly due to the dowry practice that is rampant in the rural parts of India. There is not a denial of the fact that dowry as the practice even exists in Urban and semi-urban regions but the women in urban areas are educated and alert enough to tackle the issue which is not the case for rural Indian women.

6. Married Life:

Today women are making their mark in many fields, while juggling family responsibilities along with his daily activities. If women is successful outside the home, instead of accepting her success, the suspicion of the people inside the house increase and it creates discard in the house, the first victim of this conflict in the women.

7. Poverty:

Poverty remains a predominately rural problems, with majority of India's poor located in rural areas. The poverty, alone is responsible for lack of sanitation, health, food and proper education.

8. Health Problems:

Even though India is moving towards modernity, the health issues of rural women seen to be neglected, Women's health is related to every child born to a girls and boys. Health problems of women in rural areas start from menstruation, lack of sanitation, lack of education, lack of health facilities and mental stress and from that women fall victim to many diseases.

9. Infertility:

In today's rural society, the failure of couple to have children can be fault of either of husband and wife, but even today the women is held responsible for this, which affects the physical and mental health of the couple.

Remedial Scheme for problems of Rural Women:

1. The Protection of Women from Domestic Violence Act, 2005: This Act came into efforts on 26th October,2006 Punishable with imprisonment of up to one year and fine of Rs. 20,000/-.

2. In order to eliminate the evil practices of dowry and violence against women under section 498(A) of Indian Penal Code action is taken against a person who indulges in hooliganism or order acts of violence.

3. By Setting up women's organization, women employments can help the afflicted women

4. Financial Independence: To make girls financially independent by giving them higher education and getting them married.

5. Rights in Property: According to the 1956 Act, a women is given a share in the family property.

6. According to the 1991 Act, a pregnant women can have an abortion within twelve weeks if she does not want a child.

7. The 1856 Act, gave a widow the right to remarriage.
8. According to Article-19, Women are given this freedom of occupation like men.
9. Article-45 provides free and compulsory education to all girls up to 14 years of age.

Conclusion:

When considering the problems and solution schemes of rural women in India, rural women face different problems, domestic violence, child marriage problems, dowry, gender discrimination, health problems, marital life, drug addiction are serious problems. As a solution, the Government of India has implemented various laws, rules and punishments to eradicate it permanently.

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Role of Sadhu Vaswani Mission in Women Empowerment

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Abstract:

This Research Paper provides the information about Sadhu Vaswani Mission and its role in women empowerment. When Sakhi Satsang was started its aim was to help the females as they were given less privileges. Sadhu Vaswani was a pious man who realized that if women are given education they can change the world, he believed completely in their Shakti (Power) and The Mira Movement was launched to educate females which results are seen today. Throughout his life Sadhu Vaswani worked for the society. After he passed away it was Dada J.P. Vaswani who spent his entire life to fulfill his Masters dream. Mission started its work for women with passage of time it started providing medical help to the needy, for welfare of animals they conducted lot of campaign, meatless day was started, moment of calm, bridge builders to support youth, Bhandara is conducted regularly to provide meals to the needy.

Key words :

Sadhu Vaswani Mission, Sadhu Vaswani, Dada J.P. Vaswani, Women, Women Empowerment.

Introduction:

It is entirely due to the Sadhu Vaswani, one of the most brilliant yet humblest spiritual giants to have ever lived among men, that the Sadhu Vaswani Mission is known throughout the world as a great humanitarian service organisation, respected for its integrity and commitment as well as its extensive service activities. Anyone may be encouraged to follow his life and teachings in day-to-day actions since they were so straightforward and all-encompassing. The torch of Sadhu Vaswani had been handed to Dada J.P. Vaswani, his spiritual heir, when he passed away on January 16, 1966. The Master's ideas are attempted to be put into practise by the Mission.

Women's empowerment, also known as female empowerment, may be defined as the improvement of women's status via education, awareness, literacy, and training. It can also be defined as the acceptance of women's viewpoints and the endeavor to find them. Women are empowered and given the ability to make decisions that significantly affect their life

through women's empowerment via the numerous societal concerns. They could have the option to reinterpret gender norms and other types of responsibilities, providing them more freedom to achieve their goals.

Objectives:

1. To study about Sadhu Vaswani Mission
2. To understand about Women Empowerment
3. To find out role of Sadhu Vaswani Mission in Women Empowerment

Research Methodology:

The method of research used by the researcher is descriptive type of research. For the purpose of the present study data has been collected from Primary sources and secondary sources. In this paper, an attempt has been taken to Role of Sadhu Vaswani Mission in Women Empowerment.

Sadhu Vaswani Mission and its role in Women Empowerment

The Sadhu Vaswani Mission is a nonsectarian organisation that honours the Great Ones of all faiths and supports the idea of the unification of all religions. The Mission observes special prayer sessions and service events on the holy days of Christ and Krishna, Buddha and Muhammad, Moses and Guru Nanak, Kabir and St. Francis, and Zoroaster. Without regard to caste, creed, or community, the Mission does indeed serve all facets of society. These include social, educational, medical, and spiritual areas that have an impact on people's lives today.

The Sakhi Satsang, a community for devotion open to women and girls, was founded in 1929. In 1929, the Sadhu Vaswani Mission was established. Originally began as Sakhi Satsang, a religious fellowship group for women and girls. Since women's conditions were so bad before independence, Sakhi Satsang concentrated more on women. Saint Sadhu Vaswani began enlightening speeches to raise their spirits, to assist them, and to elevate them up. These discourses drew a lot of the devoted and pious who were glad to call themselves his followers. Positive news about the Sakhi Satsang spread throughout Sind, Hyderabad as more and more sisters stepped forward to join the newly founded group.As the scent of incense fills the air, the Satsang association has begun additional charitable endeavours that touch on social, educational, women's empowerment, medical, and spiritual issues that affect people's lives. After some time, Brotherhood Association took the place of Sakhi Satsang.

After the division, God will bring Sadhu Vaswani and his team of committed workers and devoted supporters to India. As their base, they selected Punyabhoomi Pune, then known as Poona. The Panday Cottage soon hosted satsang. The Clarion cry issued by Sadhu Vaswani attracted followers from all over the world, and his family of disciples expanded rapidly. Like bees to honey, they were drawn to the knowledge and words of Sadhu Vaswani as if they were nectar.

Soon after, Sakhi Satsang established the Sakhi Stores Welfare Department. Sakhi Stores are designed only for women. It was women that ran the store. anything that had never been heard before. However, the store had the hallowed name Sadhu Vaswani stamped on it, and people embraced the unique concept wholeheartedly. The store was very well-liked by the female populace and sold stationery and everyday items. Wholesalers and distributors donated

goods like clothing and other textiles to the store for cost since they understood they were helping a good cause because Sakhi Stores donated all of its proceeds to help the underprivileged.

Rapid growth occurred in the Sakhi Satsang's activities and department. In order to help the association's great mission, more and more women stepped forward. In the real spirit of love and service that their devoted Master had encouraged, these ladies freely, generously, and selflessly gave of their time and effort. They discovered new purpose in their own lives as a result, and they got a taste of what happiness felt like.Sadhu Vaswani was a visionary who felt that women had a big potential—a great shakti—that could be used for the improvement of society and the country during a time when it was generally accepted that a woman's place was in the kitchen.

Kalyan Nari Shala:

The multiple, multifunctional service divisions of the Sadhu Vaswani Mission are home to Kalyan Nari Shala, another social service organization 1950, it began to take off thanks to Mrs. Parpati Malkani, the Sakhi Satsang's first secretary, who inspired and promoted it. She played a key role in building this space where hundreds of young girls and women could come and learn the craft of embroidery and sewing. They would be able to support themselves later on thanks to this.

The initiative was first located close to Shivaji Market in a modest room. The location was moved to the Raj Mahal Hotel a year later in 1951, where it is still very successful today. The Sukh Sagar building is the current name of the Raj Mahal Hotel. The Seva Kunj plant that was planted has grown into a lovely tree, whose fruits are being relished today. It is currently referred to as Kalyan Nari Shala in honour of Swami Kalachand. In 1951, the Kalachand Trust made their inaugural contribution of a respectable 4000 rupees.

More and more women enrolled in the class throughout time and benefitted from it. The cost they incurred was little, and in other cases, the ineligible paid nothing. However, they gained a great deal in terms of education and training, which helped them become independent and self-sufficient. In the afternoons, every effort is made to carry out the orders after spending the mornings instructing. Additionally, below are the primary and secondary school uniforms for St. Mira's English and Sindhi mediums. Orders for the staff uniforms were fulfilled by the Kalyan Nari Shala employees when the Inlaks and Budhrani Hospital opened its doors. Automatic sewing and embroidery equipment is well-equipped in the shala. The work is proceeding in full swing and gaining speed, and the horizon appears bright and clear.

The Mira Movement in Education

Sadhu Vaswani, a sainted philosopher, had a vision that led to the creation of the Mira Movement in Education. Long before feminism was even considered, Sadhu Vaswani— himself a renowned professor and principal of esteemed institutions—was a visionary who firmly believed in the strength and spirit of women. He started the Mira School in Sind in 1932, and the model school was about to become a Mira University when the subcontinent was divided, forcing him and his group of committed employees to leave Sind and move to Maharashtra in Independent India.

With its illustrious history of liberty and culture, the State of Maharashtra offered a favourable environment for the Mira Movement to establish fresh roots. The Mira College

and Schools were established in short succession. In this region of the nation, St. Mira's College, founded in 1962, was one of the first institutions to be solely for girls. Today, the College is one of the nine schools that make up the distinguished and exclusive Mira Family, which has campuses spread throughout India in New Delhi, Baroda, Rajkot, Ahmedabad, and Jaipur. The headquarters of the Mira Movement are in Pune, and its institutions are led by none other than Dada I. P. Vaswani, a well-known spiritual figure and ambassador of India's spiritual legacy, who oversees them with wisdom and support.

Character development, according to Sadhu Vaswani, is the goal of real education. Education should educate pupils for actual life, not just for the classroom or the abstract world. In order to do this, he created a brand-new educational system that would not only increase cognitive ability but also offer a triple training of the head, the hand, and the heart - preparing the student to be a worthy participant in life's experience.

Through the Sanctuary's special feature—a daily assembly devoted to the Art of Living—Indian principles and timeless life lessons are attempted to be instilled in the kids. Because Sadhu Vaswani was adamant that women will be essential in determining India's future, the Mira Movement decided to focus on educating females. He emphasised women's spiritual Shakti, saying, "The woman-soul shall lead us upward, on!". In reality, the Mira Movement seeks to advance the spiritual, intellectual, and emotional well-being of women. It supports the saying that goes, "Educate a man, and you educate an individual; educate a woman, and you educate a family." St. Mira's College aspires fulfil this goal by offering a setting where female students can thrive and develop to their fullest potential.

Dada Vaswani Skill Development Institute:

Established in December 2021, the Dada Vaswani Skill Development Institute (DVSDI) is committed to the goal of "Women Empowerment." Free skill development courses with certification approved by the Ministry of Skill Development and Entrepreneurship, Government of India, are made available to needy women and anyone looking to advance their skills in order to accomplish this goal. The goal is to enhance the lives of these women, boost their opportunities for employment or self-employment, assist them in achieving financial independence, and help them live lives of respect and dignity. Courses which are offered here are Tally course, Beautician Course, Cooking Course, Baking and Confectionery Course & Basic Computers Course.

The Institute has offices at Manjri and Pimpri, both in Pune, India. The DVSDI is trying to extend and provide new skill programmes for women in addition to the current ones. Additionally, work is being done on a special facility for the Skill Development Centre.

Literature Review:

A Messenger of Love: The Biography of Dada J.P Vaswani by Krishna Kumari and Prabha Sampath, this book is an official and close account of his life written by two of his closet supporters. When one reads this book comes across the delightful spiritual journey of Dada J.P. Vaswani also experience the magic of his love through man lovely incidents.

Guru of None Disciple of All: The life and times of Dada J.P. Vaswani by Anita Raina Thapan is a biography of Dada J.P. Vaswani. The personal touch in the book makes the biography more interesting and it also enriches reader with importance of Meatless Day,

Importance of Calm and forgiveness and most importantly animal rights. The above books do provide some information about women and empowerment but current paper only focuses on Sadhu Vaswani Mission and how from time to time Mission has empowered women.

Conclusion:

In India, before the independence, there was urgent need of equality of rights for women gender. Sadhu Vaswani Mission can be seen played significant role with the help of discourses females were given knowledge. With time Sewing Machines were given by the Sadhu Vaswani Mission so that women can stand of their own. As education shape the life of an individual, Sadhu Vaswani's Mira Movement especially focused on women as he believed tremendously in the Nari-Shakti. And today all over the world Mira branches are running successfully. Mission doesn't stop enhancing women here. In the year 2021, it started Dada Vaswani Skill Development Programmes. So that women can financially support themselves.

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A Garden Nurtured by God: A Reading of *Sthreepurushathulana*

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Abstract

This paper aims to mould the contemporary procreation cognizant of the astounding aspire and squirms women underwent to reach the present status. With the commencement of the 20th and close of the 19th century, a brand of leadership including those of women came forward to change the society. Their boldness, tenacity, astuteness, and certitude in their doom and loss entailed oblations that led to their gradual empowerment in society. It owes much to social reform and British policies, especially education. Many of them had to encounter stonewalling oppression at every level from the family, group, area of functioning, and the repugnant government in power. Tharabai Shinde by writing *Sthreepurushathulana* pioneered the voice of feminism by criticizing upper-caste patriarchy. The first part of the title is taken from a Marathi saying used by her to explain the status of women in her contemporary society. This is prepared by reading a Malayalam translation of her work done by a writer named Manasi.

Keywords : Education, Empowerment, Movement, Nurture, Pioneer.

Introduction

Social reform is the restructuring of culturally accepted laws and norms, while reform movements are group efforts to achieve social change and are the most effective way to do so. The social reformers condemned rigid social conventions and outdated customs. The last quarter of the 19th century witnessed in India the rise of a few influential social reform movements which had tremendous mass appeal. In the 19th century, the woman question was comprehensive (Forbes,1987, p.12). Influential British authors criticized Indian religions, cultures, and societies for their laws and conventions respecting women because they were enamored with their Civilizing mission (Forbes,1987, p.12). The transformation was sparked by colonial rule, and Indians altered foreign concepts and institutions to fit their social and cultural context. The ideology that developed to redefine gender relations was a synthesis of unique foreign ideas, indigenous beliefs, and the response of Indian men and women to the

foreign force of their thoughts. Not everyone agreed that gender relations needed to change. The cultural definition of gender is conduct that is considered proper for the sexes in a culture at a certain period.

According to Kamla Bhasin (1993), Patriarchy is a concept that explains women's subordination (p.1). The term 'patriarchy' refers, in its widest meaning, to the institutionalization of male dominance over women and children in the home as well as the extending of that dominance to women in society at large. Feminist awareness emerges when the historical circumstances are favorable and women have the social context and experience necessary to root their new knowledge. This has historically occurred in phases, including the recognition of a wrong, the emergence of a sisterhood, the independent defining by women of their objectives and plans for improving their situation, and the formation of a different future vision (Lerner,1985, p.242).

Methodology

The main source of this research paper is *Sthreepurushathulanam*, a Malayalam translation of the original Marathi work of Tharabai Shinde. The method of Historical Analysis is used here to contextualize the text historically without losing the main theme of the masterwork.

Discussion

Apart from the introduction and conclusion this study proceeds through sub-topics such as Tharabai Shinde, Contextualizing the text, a garden nurtured by God and. *Sthreepurushathulana*.

Tharabai Shinde

The honor of being the first Indian female literary critic belongs to Tharabai Shinde. She was born into a prosperous Maratha family in Buldhana. Not much information is available about her. From the information of her contemporaries, it is assumed that she lived between 1850 and 1910. Sthreepurushathulana (A Comparison Between Women and Men), which was first published in Marathi in 1882, is one of her best-known works. Although her father, Bapuji Hari Shinde, was a chief secretary in the town's Deputy Commissioner's office, the family also owned some property outside of the city. She was the only daughter among the five, and it is said that her father treated her with attention. He was also a founding member of the Sathyashodhak Samaj, an anti-Brahmin, reformist group founded in 1873 in western India by Poona Radical Jyotirao Phule. Phule was a crucial and powerful contact for the family as well as a close friend. It is quite improbable that she would have learned to read or write without her father's reformist convictions; as it was, she did so not just in Marathi but to a lesser degree in English and Sanskrit. Shindes, a respected Maratha family, practiced some type of isolation for its ladies despite these relationships. The phrase kept locked up and restricted in the right old Maratha fashion is used by Tharabai to describe herself. The phrase she uses here, Marathamola, specifically refers to its women's isolation. Instead of being a timeless or ancient idea, this could have been a nineteenth-century creation. Although she already had a spouse, a gharjavai was arranged for her. This meant that her husband, who was also named Shinde, moved in with her at her father's home as opposed to the more typical Hindu joint family custom when brides leave their native houses and are integrated into their husbands' families.

She campaigned against caste and patriarchy in 19th-century India. Her courage and

self-confidence are visible throughout her work. It openly declared that she is writing for her entire sisterhood of the country. She sincerely reveals the double standards of society concerning both women and men. For doing it she scornfully criticizes puranas and rituals concerning religion. She questioned the immature picturization of women in her contemporary novels. She is optimistic about the British rule that would help ladies to learn and complain if they wish to the authorities. Women writing regarding gender justice was very rare during that period. Rosalind O'Hanlon who translated her work to English is of the view that as far as her knowledge is concerned, it is this work done by Tharabai Shinde that can be regarded as the first work concerning this topic.

Contextualizing the text

While vernacular print culture spread over most of India in the early 19th century, women didn't start writing and publishing in any significant numbers until the 1860s and 1870s. Even then, it was rare to have a direct interest in gender issues. Traditionalization 'of nineteenth-century society shaped gender relations throughout this time in important respects. Three processes were particularly linked in this context. Brahminic religious writings and beliefs were widely adopted in Hindu culture, changing them from a model of social exclusivity and legitimacy that only applied to a tiny group of upper and middle castes of peasants, minor government workers, craftsmen, and small traders. Caste divisions seem to have become less flexible and porous, and more solid. This is related to how caste, "custom," and family affairs were viewed as private, timeless issues that were beyond the regular jurisdiction of a state beginning in the very early Company era. The authority of this tradition is quite strong among the royal Maratha families, including those of Shinde, Holkar, and Gaikwad, as well as among certain other Marathas who identify as high-born. Different Marathas had reasons for solitude. Shinde's work falls in between Pandita Ramabai's and *Simontini Upadah* (Jain,2011, p.180).

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That idiom denotes those who have no one to look back to. Here the author used this to trace the pathetic condition of women in the patriarchal Hindu community (Manasi, 1882/2017, p.8). Her voice boomed by seeing the experience of the Hindu women of Maharashtra. Her intonation was not one of lamentation but that of rebellion. It was a period when the age of marriage of girls are below ten and there were numerous child brides and child widows in society.

Sthreepurushathulana

This was written in a rough Marathi language by a common rural woman named Tharabai Shinde in 1882. The immediate cause that provoked her to write this work is the discussion on the case of a Twenty-four years old Brahmin widow named Vijayalakshmi. It is found that her female infant was found murdered and deposited in the dustbin. Tharabai came forward to explain the circumstances that made its mother commit such a crime. Although mentioned by Jyotibha Rao Phule in the second issue of Satsar, this magnificent work was completely forgotten until 1975, when S.G. Malshe discovered it and released it (Tharu and Lalitha,1991, p.221).

It is the first work, at least in Western India, where a woman takes on the subject of women's relationships with males in such a direct and combative manner. She believes that

women's access to power has been steadily declining over time, a trend that has been made worse by the formation of a brand-new, exclusively male domain of public life. Some of her concerns are historical and political. On a different plane, she addresses a variety of very specific issues, including marriage customs and norms of widowhood and purdah, personal mobility and women's education, domestic politics, and issues in regular married and family interactions. Additionally, she is very interested in how women were portrayed in texts of ancient literature, newspapers, and contemporary novels and plays, as well as how these textual standards and models for women's conduct were created and put into place. The written Marathi text of Tharabai Shined has 52 pages. It was published in Poona and cost nine annas, which is approximately usual for a booklet of this size. As she admits in her preface, this is her first attempt, therefore the book's internal organization is unclear. It is also written in the abrasive and harsh language of the ancient Marathas, resulting in portions that are disjointed and incomplete. However, her essential ideas are obvious. The book, which is the size of a pamphlet and is sometimes regarded as the earliest modern Indian feminist work, is a criticism of upper-caste patriarchy. It challenged the Hindu holy texts themselves as the cause of women's subjugation, which was exceedingly controversial for its time and is still disputed now. Tharabai has identified a number of crucial developments in colonial culture and gender relations. With its perceptions of a woman's personal experience, it is an interesting comment. Her anger has become stronger. She illustrates how women were consistently held responsible for every crime and suffering in Indian culture. She starts with a bitter denunciation of the responsible males with a strong feeling of herself as a solitary writing to a male public that is being unfriendly. Male priests were responsible for creating a variety of ridiculous religious regulations for women, such as the prohibition on widow remarriage and the idea of pativrata, or self-effacing loyalty to the spouse. It was now the male politicians, reformers, writers, and journalists who demanded that women continue to adhere to these rules in a society where everything else was changing and the same men themselves were gaining a variety of new rights and freedoms, as well as opportunities for work, education, habits of consumption and dress, and travel. The most remarkable feature of her literature is the variety of ways in which she defines and depicts women, which stands in stark contrast to the old stereotypes of modern male speech. Her voice shifts from witty social satire and vicious feminine criticism of the marketplace, mocking portrayals of men's sexual pretensions, and religious wives' requests for marital peace and affection.

Conclusion

Rediscovering the writings and lives of women like Tharabai Shinde is important for their contribution to a broader understanding of social history as well as what they can teach us about women. Her ideas were still in some ways limited by the Maratha society and class she was up in. Her work comes from an oral tradition in which women were respected for their sexual prowess, ability to give of themselves, and maternal strength. These claims of women's honor might readily be used to humiliate and make fun of men. Though it remained neglected as a topic of discussion during her time due to a particular social setup, as a feminist text it could withstand by inspiring the progeny all over the country. Through this work, she tried to enter into the middle of society and interfere. It is regarded as her intervention in history.

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Recruitment Pattern and Age Composition of Women Textile Workers in Mumbai

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Abstract

The research paper entitled "Recruitment pattern and age composition of women textile workers in Mumbai, 1920-1956" attempt to trace the economic and social status of women textile workers in Mumbai. Textile mills played a vital role in the making of Mumbai as the commercial capital of India. Hence in this article an attempt is made to study the effects of employment on the economic and social status of women textile workers in Mumbai. This subject has varied dimensions. The topic described the gender aspect, caste aspect, class aspect, social aspect and economic aspect. The study tried to understand the role of women in the family and in the factory. Employment in the Textile mill in Mumbai dominated by men but it is observed that the women population increased after 1920. In this research paper attempt has made to understand the economic condition of women textile workers which affects their social condition also. Recruitment pattern and age composition of women textile workers in Mumbai further help to understand their participation in Labour movement which got impetus in Mumbai after 1920.

Introduction:

The research paper entitled "Recruitment pattern and age composition of women textile workers in Mumbai, 1920-1956 attempt to trace the economic and social status of women textile workers in Mumbai. Textile mills played a vital role in the making of Mumbai as the commercial capital of India. Hence in this article an attempt is made to study the effects of employment on the economic and social status of women textile workers in Mumbai. This subject has varied dimensions. The topic described the gender aspect, caste aspect, class aspect, social aspect and economic aspect. The study tried to understand the role of women in the family and in the factory. Employment in the Textile mill in Mumbai dominated by men but it is observed that the women population increased after 1920. In this research paper attempt has made to understand the economic condition of women textile workers which affects their social condition also. Recruitment pattern and age composition of women

textile workers in Mumbai further help to understand their participation in Labour movement which got impetus in Mumbai after 1920. The aims of the research paper are To examines the recruitment pattern, types of jobs allotted and salary of women workers, which prove that women workers faced a more challenging task as compared to Men textile workers.

Mumbai city provides a proper setting for the investigation of the progress of industrialization in India. By the late 19th century it had become India's major port, a leading commercial and financial center. It was during the 1850's that the two industries were started. The cotton industry, as being the more important, may be considered first. The company which built the first cotton mill in India was the Mumbai Spinning and weaving company which was formed about 1851. The first mill was built near Mumbai though not on Mumbai Island itself.[1]

Recruitment pattern of women in textile mills in Mumbai:

In 1925 the cotton mill industry was predominantly localized in the city and island of Mumbai. The city of Mumbai alone employed less than half of the industrial workers employed in the cotton mill industry of India. [5] The most important reason of increase in the number of textile mills in Mumbai was that the city enjoyed excellent transport system which ensured easy movement of both raw materials as well as finished products to consumers' market. [6] As Rajnarayan Chandavarkar explained, 'many merchants chose to invest in textile production after mid 19th century. Investment in the textile industry was just another step like founding of joint stock banks, that the business class of Mumbai used to diversify their position in this unfavorable environment. Many businessmen who invested in the textile industry did so in modest amount.[2] Textile industry gave huge employment to the people. Textile mills in Mumbai comprised of male as well as Women labourers. The cotton textile industry alone employed 16.2 per cent male population and 9.5 per cent of the Women population in the year 1921.[3] Population of migrated labour in the textile mills mentions the percentage of the Women population also. There was gradual increase in the number of women workers in the textile mills. Labour historians were of the opinion that women workers in the textile mills are supplementary to male labour. According to Radha Kumar, 'the women employed by the Mumbai cotton textile industry were not working to supplement their family wage. Almost 40 per cent of them were widows and at least another 30 per cent supported their husband and children. [4]

Women population mostly took employment in the winding and reeling departments, they rarely worked as spinners and never as weavers. [5] In early years that is before 1915, the proportion of Women workers was never large. They constituted about quarter of the labour force. From 1915 onwards, Women workers represented 20 per cent of the labour force. Sakaltvala reported that "he had given up the experiment of employing women in many departments, because as he says "women had their household's duties to perform. It is possible that women who married at a very young age were considered to be an unstable part of the labour force" [6] Rajnarayan Chandavarkar mentioned that, "the factory legislation passed on 1891 to specially limiting the working hours of women and children, their employment in 1890's in the mills declined. This situation clearly stated that the fluctuation in the proportion of the women workers depended upon the likes and dislikes of the mill owners." [7]Neera Adarkar and Meena Menon also mentioned that, 'mill owners were preferred to exclude the

women and children force when they protected by legislations. [8] They further stated that, 'low wages, irregular employment and poor conditions and thus low skills characterized the women's work. As far as migration is concerned women are migrated to the city only in distress.'[9] Recruitment of labour in the textile mills was a challenging job for the mill owner. When shortage of labour was acute, the mill owners had to send in to the highways and byways to obtain workers. Contractors usually went to distance villages and brought back recruits to the mills, paying their fares and expenses to the city. [10]

Recruitment of the labour in the mills was done by intermediaries called a 'Jobber'. He was primarily a chargeman. He was responsible for supervision of labour while at work. In large there might be hierarchy of jobbers for the purpose. He has also on many occasions to act as assistant mechanic and to help in keeping the machines in running order. Jobber was also expected to provide technical training to the workers. His importance lies in the fact that workers generally had to approach a jobber to secure a job and nearly always depend ended on him. Many jobbers might be finance workers when he or she in debt and he might be even dependent on jobber for his housing. One of the most important roles of the jobber was that he occasionally acted as a strike leader. [11]As far as women labourers were concerned when number of women workers were large, they were often put under the charge of other women, known as 'Naikins' or 'Mukaddamin'. She would be responsible to the labour officer for appointment and dismissal of all the Women staff.[12] Women workers employed in the textile mills were from different castes and religions Muslim women formed an insignificant proportion of the workforce, whereas more than three quarters of the untouchable women employed in the industry worked in the winding and reeling departments. Nearly 95 per cent of the labour force was Women. But lower cast women made up no more than a fifth of the total workforce engaged in this process, which was dominated by Maratha and Kunbi women. On the other hand, in ring- spinning where fewer women were employed, lower caste women made up nearly 78 per cent of the total Women workforce.[13] The following table supports the above information.

Percentage Distribution of Millworkers by religion and caste [1]						
Gender (Caste/Religion)	Mixed to speed Fame	Ring	Winding And reeling	Weaving	Others	Total
Women (Hindu)						
Maratha	30.2	15.8	55.9	18.2	34.7	52.1
Kunbi	4.7	2.8	6.7	-	1.6	6.1
Bhandari	-	0.8	4.6	-	3.9	4.2
Bhayya	4.7	-	0.1	-	0.2	0.2
Kamati	11.6	1.2	2.5	-	0.4	2.4
Untouchables	31.4	77.8	20.9	18.2	33.5	24.5
Miscellaneous	11.6	-	7.8	36.3	12.2	7.8

Source: Chandavarkar Rajnarayan, *The origins of industrial Capitalism in ndia: 1900-1940,* pp. 221-222

The above table gives information about daily earrings of women and men employed in the cotton mills of the Mumbai presidency, which clear the picture that in certain departments

like weaving women not even got employment. The study of family budgets clearly shows that there was a need for even married women to work. In 1951 enquiry especially conducted by the mill owners' association given below.

Marital status of women workers in the mills [15]		
Classification	No. of Women	Percentage
Unmarried	161	0.88%
Married	9,106	49.42%
Widow	9,156	49.70%

Source: Gokhale R.G., *Mumbai Cotton Mill Worker*, p. 30

But before 1950's in cotton mill industry the earning of women workers were lower than those of men employed in the same occupation. Age factors were also need to see when we analyze the wage in the mills.

Age group of women textile workers in Mumbai 1950's [16]	
Age Group of Women workers	Cotton Textile (Mumbai)
Up to 25	5.6
26 to 30	12.2
31 to 35	18.6
36 to 40	20.9
41 to 45	17.1
46 to 50	12.7
51 to 55	8.1
56 to above	4.8

Source: Giri V.V., *Labour problems in Indian industry*, p. 436

The above information shows that women of medium age were in majority in textile mills of Mumbai. Number of unmarried women was in less number, the reason behind this according to V.V. Giri is religious and social traditions that restrict the freedom of unmarried girls.

Conclusion:

This article deals with the recruitment pattern and age composition of women textile workers in Mumbai. The textile workers were migrated from the village area to Mumbai in search of jobs. They were mainly from the agricultural background. They were illiterate and poor. After analyzing this background, it is necessary to observe the age and recruitment pattern followed   by the mill owners in Mumbai. The recruitment pattern for women workers was one of the method of humiliating them. Through the recruitment pattern one

can observed the standard of living of the workers. The lived in very pathetic condition. Age composition among the women textile workers showed their low social status in the society. Women in the cotton textile mills were exploited at domestic level. Working class budget showed their poor standard of living. Low wages force them to borrow money from other sources. They spent their wages on living expenses, medical aid, Marriage, purchase house and to pay debt. The women workers who were employed in the mills were of child bearing age between 18 to 45 years. They generally preferred to deliver her child at her native place. These women workers were malnutrition, with weak physiques. Haffkine institute, Mumbai showed that the diet of the Mumbai city workers was not well-balanced. They lacked nutritious food like milk, butter and animal fat. The average weight of the cotton mill workers in Mumbai was very low. This situation shows the poor standard of living.

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Beyond The Walls: Women Political Prisoners In Yerwada Jail And The Quest For Freedom

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Abstract:

This research paper delves into the lives of women political prisoners incarcerated in Yerwada Jail during the Indian freedom movement. It aims to uncover the untold stories of their resilience, sacrifices, and contributions to the struggle for independence. The paper examines notable examples of women who were imprisoned in Yerwada Jail, their role in the freedom movement, and the social outlook towards them. By shedding light on these forgotten heroines, the paper seeks to highlight their significant impact on India's quest for freedom.

Keywords: Women Political Prisoners, Yerwada Jail, Indian Freedom Movement, Resilience, Sacrifice, Social Outlook

Introduction:

Yerwada Jail, nestled in the historical city of Pune, India, holds an indelible place in the annals of the Indian freedom movement. As a prominent detention center during British colonial rule, it witnessed the confinement of numerous political activists who fervently fought for India's independence. However, amidst the tales of male freedom fighters, the voices and sacrifices of women political prisoners in Yerwada Jail have largely remained obscured in the pages of history. This research paper seeks to rectify this historical oversight and provide a platform to illuminate the remarkable contributions of these unsung heroines. By delving into their lives, struggles, and experiences within the prison walls, we hope to unveil the stories of resilience, courage, and determination that shaped their quest for freedom.

Throughout India's struggle for independence, Yerwada Jail stood as an emblematic symbol of resistance and fortitude. Behind its formidable walls, women political prisoners displayed unwavering dedication to the cause of liberation, demonstrating that their fervour for freedom matched that of their male counterparts. Despite the pivotal role they played in the movement, societal norms and prevailing attitudes often relegated these women to the background, rendering their contributions largely invisible. This research endeavors to rectify this historical gap and provide an empathetic portrayal of the challenges faced by women incarcerated in Yerwada Jail. By unveiling their stories and highlighting their significance,

we aim to pay tribute to these unsung heroines who fought against oppression and injustice, leaving an enduring legacy in the fight for India's emancipation.

Political Prisoners in Yerwada Jail:

Yerwada Jail emerged as a critical bastion of the British colonial administration's strategy to suppress dissent and stifle the Indian freedom movement. From the late 19th century to the mid-20th century, Yerwada Jail witnessed the incarceration of numerous political activists, revolutionaries, and leaders who challenged British rule and sought to secure India's independence. As a central prison in the western region, it became a hub for imprisoning those deemed a threat to colonial authority. The significance of Yerwada Jail lies in its strategic location and the imprisonment of key figures who played instrumental roles in shaping India's struggle for freedom.

Life within the confines of Yerwada Jail was marked by harsh conditions and stringent surveillance. Political prisoners endured overcrowded cells, limited access to basic amenities, and inadequate medical facilities. The administration often subjected inmates to brutal treatment and psychological pressure to break their spirit and deter others from joining the freedom movement. Despite these challenges, the spirit of resistance persisted, and the jail became a breeding ground for solidarity and ideological exchange among political prisoners. Many prisoners engaged in hunger strikes and peaceful protests to demand better conditions and recognition of their political status. Yerwada Jail thus served as a potent symbol of resistance against colonial oppression and an emblem of the indomitable will of those imprisoned for their convictions.

Women Political Prisoners:

As Yerwada Jail stood as a prominent site of incarceration during the Indian independence movement, it became witness to the imprisonment of numerous political activists and revolutionaries. Through these examples, we aim to emphasize the pivotal significance of women in the fight for India's independence and recognize their invaluable contributions to the cause.

Sarojini Naidu: \

The "Nightingale of India", during her time in Yerwada Jail, Sarojini Naidu actively participated in the Salt Satyagraha and other civil disobedience movements. Her leadership and eloquence inspired fellow inmates, and she organized cultural activities to foster unity among prisoners. Despite facing challenging conditions and confinement, Naidu remained unwavering in her commitment to India's freedom struggle and continued to write poetry that captured the spirit of the movement.

Inside the prison walls, Naidu's charisma impacted the jail authorities, leading to some relaxation in her confinement conditions. However, she chose to live as a "Prisoner of State" without accepting any privileges. Though facing physical and emotional challenges, her unyielding belief in the cause of freedom and the larger movement for India's independence kept her spirit strong. Sarojini Naidu's days in Yerwada Jail stand as a testament to her indomitable spirit and significant contribution to the fight for a free and independent India.

Kamaladevi Chattopadhyay:

During her time in Yerwada Jail, Kamaladevi Chattopadhyay demonstrated unwavering

dedication to the cause of India's independence and continued to champion social reform and cultural preservation even behind bars. As a multifaceted personality, her days in prison were marked by her commitment to empowering women and supporting the indigenous arts and crafts of India. Inside Yerwada Jail, Chattopadhyay remained a vocal advocate for women's rights and played an essential role in organizing educational and cultural activities for her fellow inmates. She believed in the power of education and worked tirelessly to promote literacy and awareness among the women prisoners. Her efforts were aimed at empowering women with the tools they needed to participate more actively in the freedom movement and the nation-building process.

As an ardent supporter of India's diverse cultural heritage, Chattopadhyay encouraged her fellow inmates to engage in traditional arts and crafts. She believed that preserving and promoting indigenous crafts would not only contribute to economic self-sufficiency but also strengthen the cultural fabric of the nation. Despite the limitations of prison life, she strived to keep the spirit of India's rich cultural heritage alive within the prison walls.

Chattopadhyay's time in Yerwada Jail exemplified her unwavering commitment to social reform and cultural preservation, showcasing the multifaceted nature of her contributions to India's freedom movement. Her days in prison served as a testament to her indomitable spirit and her belief in the power of women and traditional arts and crafts to shape India's future as an independent and culturally vibrant nation.

Usha Mehta:

During her time in Yerwada Jail, Usha Mehta, fondly called "Durga," continued her relentless pursuit of the cause of Indian independence, even in the face of adversity. Her active involvement in the Quit India Movement led to her arrest and imprisonment in the infamous Yerwada Jail. Undeterred by the confinement, Mehta remained resolute and determined to contribute to the freedom struggle.

Inside the jail, Mehta's unwavering commitment to the cause was evident as she continued her underground activities. Despite the strict surveillance and restrictions imposed on political prisoners, she managed to covertly disseminate messages of resistance against British rule through the underground "Congress Radio." This clandestine radio station played a crucial role in galvanizing the masses and spreading information about the ongoing freedom movement. Mehta's determination to keep the voice of resistance alive made her a symbol of courage and strength among her fellow inmates.

Throughout her time in Yerwada Jail, Usha Mehta's resilience and unwavering dedication to the cause of Indian independence remained steadfast. Her actions showcased her deep belief in the power of nonviolent resistance and civil disobedience as potent tools to challenge the British colonial rule. Despite the challenges and risks, Mehta's unwavering spirit and determination to advance the cause of Indian independence served as an inspiration to her fellow inmates and symbolized the indomitable will of those imprisoned for their convictions. Her days in Yerwada Jail were a testament to her commitment to the freedom struggle, and her efforts in operating "Congress Radio" left an enduring legacy as a voice of resistance against colonial oppression.

Freedom Movement Contribution:

The contribution of women political prisoners to the Indian freedom movement was

both extensive and indispensable. Despite facing numerous societal norms and gender biases, women actively participated in various forms of protests and nonviolent resistance. From leading processions and picketing to joining civil disobedience movements, they demonstrated their unwavering commitment to the cause of independence.

Women political prisoners were at the forefront of various protests and demonstrations during the freedom movement. They played significant roles in organizing and participating in rallies, strikes, and public meetings. Many women leaders, like Sarojini Naidu and Kamaladevi Chattopadhyay, delivered powerful speeches that stirred the hearts of the masses and inspired them to join the movement. Their ability to connect with people on an emotional level and articulate the grievances of the nation contributed significantly to the growth of the freedom struggle.

Nonviolent resistance was another critical aspect of women's contributions to the freedom movement. They actively participated in acts of civil disobedience, including breaking the salt laws during the Salt Satyagraha and spinning their own yarn as part of the Khadi Movement. These acts of defiance symbolized their dedication to the ideals of nonviolence and self-reliance, which were at the core of the movement. Women political prisoners proved their mettle by enduring arrests, imprisonments, and other forms of persecution with unyielding determination. Their courage and resilience in the face of adversity exemplified the strength of their convictions and played a vital role in shaping the broader narrative of the Indian freedom struggle.

Social Outlook Towards Women Political Prisoners:

During that time, prevailing societal attitudes towards women political prisoners were deeply influenced by traditional gender norms and patriarchal biases. Women's involvement in political activities and the public sphere was often met with scepticism and disapproval. Society held ingrained beliefs that women's primary roles should be confined to the domestic sphere, and their engagement in political affairs was considered unconventional and improper.

Women political prisoners faced numerous challenges and prejudices due to their gender, which added an additional layer of complexity to their struggle for freedom. They had to confront societal expectations of docility and submissiveness, which often clashed with their active roles as political activists. Their incarceration in prisons like Yerwada Jail was seen as a transgression against societal norms, resulting in harsher judgments and limited support from the wider society. Moreover, women political prisoners were subjected to gender-specific discrimination within the prison system, including unequal treatment, lack of access to adequate facilities, and limited opportunities for education and skill development.

Despite these societal barriers, women political prisoners displayed immense resilience and determination in their pursuit of freedom and justice. Their ability to challenge entrenched gender roles and contribute significantly to the freedom movement stands as a testament to their unwavering commitment to the cause. Over time, their struggles and sacrifices challenged and reshaped societal attitudes, paving the way for greater recognition of women's contributions to India's quest for independence.

Conclusion:

In conclusion, the women political prisoners in Yerwada Jail were formidable forces in the Indian freedom movement, defying societal norms and gender expectations. Their active

participation in protests, civil disobedience, and nonviolent resistance showcased their determination to contribute to the cause of independence. However, their journey was fraught with challenges, as they faced prejudices and gender-specific discrimination within both society and the prison system. Despite these obstacles, these unsung heroines demonstrated unwavering courage and resilience, leaving an indelible mark on India's struggle for freedom. Their collective efforts, along with the efforts of other freedom fighters, ultimately paved the way for India's independence and set a powerful precedent for women's participation in public life and political activism.

In the face of adversity, the women political prisoners in Yerwada Jail proved that the quest for freedom transcends gender boundaries. Their stories inspire future generations to recognize the vital role women played in shaping India's history. By acknowledging their contributions, we acknowledge the need to continue empowering women and breaking down barriers to gender equality. As we honour their memory, let us remember that the legacy of these brave women extends far beyond the prison walls, resonating in the ongoing struggle for social justice and equality worldwide.

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Vachana Literature and Women Empowerment

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Introduction:

In all of Indian history, Medieval Karnataka stands out as a particularly significant era and location where social reformers spearheaded initiatives to free women from historical taboos. Social reformers were at the forefront of Basaveshwara's struggle to free women from societal taboos. One such significant movement that radically altered the socio-legal status of women throughout the 12th century was Basaveshwara's social movement. In the Basaveshwara era alone women grew up on the basis of equality with men religiously, spiritually, socially, economically and educationally. During the revolution of Kalyana also they fought on equal footing with men. They also participated in were they as Gurus, Jangamas and religious heads of monasteries. They also granted Diksha Neelambike, Akkamahadevi, Gangambike, Satyakka, Lingamma, Muktayakka, Rayamma, Danamma, Masanamma, Akkamma etc. belonged to different profession and class. But they become the pillars on which the super structure of Virasaiva religion and literature could stand. This is no mean an achievement.

The lives of various Virasaiva women writers and their Vachanas are a proof of the fact that the spirit of equality pervaded the atmosphere that prevailed in the twelfth century Karnataka. The 33 Sivasaraneyaru's rose, like the phonetic, out of their own ashes and breathed the fresh air of freedom; became conscious of their rights to seek their salvation, to work and worship along with their male counterparts, to share God experience with fellow devotees. They shed the vestiges of caste, creed and gender, and stood out as 'liberated souls'. Their Vachanas are an expression of their souls yearning for union with the absolute void. In the unprecedented harvest of Vachanas the Virasaiva women's share was in no way small. Both in quality and in quantity the women's Vachanas were rated high.[1]

Basaveshwara and other Sharanas of his day made special efforts by devoting their entire strength to establishing an egalitarian society where men and women may engage in spiritual and religious pursuits on an equal footing.[2] The fundamental tenet of rationalism, which Basaveshwara created, is opposed to the treatment of women with discrimination or

exploitation based on their sex. People from all around the country, including Basaveshwara, joined the socio-religious organisation he founded to end caste, racial, and sexual prejudice. Men and women merely differ on a physiological basis, according to the Lingayat sect, of which Basaveshwara was a Pioneer, but they are identical on a philosophical level. The Shivasharanas of the 12th century were aware of the status of women in their society and gave them an opportunity to participate equally with men in spiritual matters. Their efforts to emancipate women can be regarded as the nation's first organised emancipation movement. The Sharanas family structure is particularly distinctive since spirituality serves as the foundation for any development that occurs at the family level and has the potential to affect society as a whole. As a result, the Sharanas first advanced the idea of gender equality at the spiritual level. The Sharanas assert that although the body appears to be different for men and women, the soul is really the same.

In Basaveshwara's era, women were unrestricted in their pursuit of a spiritual life. She was even urged to participate in discussions. Many men and women gathered eagerly at the well-known "Anubhava Mantapa" and freely shared their opinions and thoughts there.[3] With this brief history of Basava's reign and the status of women "then," we can better understand the abundance of mystics, particularly women. Many women were illiterate, yet through the sheer mystic intensity of their everyday experience, they attained the status of everlasting mystics and saints.

Basaveshwara expounded his concept of equality out of his own experience. He was essentially a humanist and fought for humanity. According to him, "The spirit within the body knows neither difference of male and female nor that of master or servant."[4]

The Lingayat view of man and woman can be best understood by the following Vachana of Devara Dasimayya, an elderly contemporary of who was deeply influenced by the philosophy of Basaveshwara". A woman is identified, By her breasts and plaits, And a man, by his beards and moustaches, But the soul within the two, is neither woman nor man, O lord Ramanatha".[5]

The Sharanas also made the point that a woman is alive, breathing being just like a man in every aspect of life, not an illusion. Allama Prabhu, the presiding deity of the Anubhava Mantapa, a centre for intellectual discussion regarding the socio-religious elements of human life, exalts as follows: "They say that woman is an enticement, No, no she is not so. The real enticement is the insatiable appetite of mind, O Lord Guheshwara".[6]

Basaveshwara and all the Sharanas fully agreed on this point of view. Property, wealth, and women are not temptations. Man's unrestrained and unbridled inner yearning to possess them is the true source of temptation. The Sharanas query why only one person may become divine when both men and women are composed of the same metal. Based on this justification, the Lingayat ideology does not disregard women as a barrier to spirituality. Siddharama,[7] a well-known Sharanas of Basaveshwara's period who upheld the dignity of womanhood, claimed to be the manifestation of God!

Women were not viewed as chattel or slaves in Basavanna. Woman was the very Goddess in his eyes.[8] Basavanna gave women socio-religious-economic equality as a result, placing them on an equal footing with men in society. The respect Basavanna afforded to women nine hundred years ago, when royalty was fashionable and society was riddled with rigid

caste systems, irrational beliefs, and superstitions, is not accorded to them today, despite all advances. We have never encountered a person in global history who recognised and upheld women's equality in its purest form as Basavanna did.

Prior to the arrival of Basavanna, a woman's function was mostly limited to the home and hearth. She was prohibited from taking part in social and religious activities. Basavanna freed women from their shackles in society. Women were permitted to take part in social and religious activities. Many other Sharanas, including Akkamahadevi,[9] Muktayakka, and Neelalocane, freely engaged in the discussions of the "Anubhava Mantapa" that Basavanna formed. No matter their age, Kayaka, or spiritual height, women were given free admission to "Anubhava Mantapa". It is abundantly obvious from "Sunyasampanda" (Dialogues of Sharanas) that some Sharanas outperformed Sharanas in attaining spiritual heights and in discussions.[10]

Several admirable female heroes, poetesses, and prophetesses emerged from the Veerashaiva movement, including Nagambika, Nilambike, Gangambika, Mahadevi, and Muktayyaka.[11] Only the loss of virginity was believed to degrade women's position or value in comparison to males. Except that women had to be treated equally to males in all spheres of life and on an equal footing with them. The Jangamas were required to greet ladies in the same manner as respectable men. A Jangama would be impolite or insensitive if they did not respond to such salutations. Women were not viewed as chattel or slaves in Basavanna. Woman was the very Goddess in his eyes. Basavanna gave women socio-religious-economic equality as a result, placing them on an equal footing with men in society. The respect Basavanna afforded to women nine hundred years ago, when royalty was fashionable and society was riddled with rigid caste systems, irrational beliefs, and superstitions, is not accorded to them today, despite all advances. We have never encountered a person in global history who recognised and upheld women's equality in its purest form as Basavanna did.

The biographies of a few of the female saints provide a clear sense of where women stand within the movement. In the Anubhava Mantapa, men and women spoke on an equal basis. High-profile female saints who adhered to strict social norms, like Akkamahadevi, were also the movement's most accomplished female mystic and poet. Muktayakka is another brilliant philosopher who might hone her abilities in the presence of followers. However, because their manner of life was based on the traditional pattern of world-renunciation, female ascetics were not the most notable figures among the ladies in Basaveshwara's fold. The involvement of married women in the movement was an entirely new phenomenon.

One of their most intelligent and original thinker was Neelamma. Mahadeviyamma was a poet and teacher who had enormous influence. Both enjoyed the benefit of holding a prominent place in the community, but there were also female followers from lesser castes. The Vachanakaras' revolutionary beliefs about the equality of men and women led to new opportunities for women, even from historically unlearned circles, as demonstrated by their work in the community. Women from lower social classes, such as spinners, pounders, and sweepers, were permitted to take part in the debate and relate their personal spiritual journeys. Lakkamma, the wife of Ayadakki Marayya, is one such instance. In addition to taking part in the lectures at the Anubhava Mantapa, she also helped her husband when he disregarded his obligations. She is concerned that no one should shirk their responsibility. She advises him

to start working right away or else he will be doing God a disservice. When her husband realises the significance of Kayaka and Dasoha and rushes to collect twice as much as usual, she feels insulted and says the following in Vachana: : "This greed is good for kings what has Shiva devotee, my Lord, to do with such?"[12]

Relevance of thoughts to Modern Era:

They teach us so much! We first hear about their devoted commitment and devotion to both their religion and family. Second, they would be willing to make any sacrifice for the advancement of their religion. Thirdly, we discover their humility and persistent dedication to safeguarding the ideals we associate with our religious and cultural heritage. When their husbands strayed off track, many of them led them along religious paths. Two such figures are Moligeya Mahadevi and Aydakki Lakkamma.Akkamma counsels, "Character and conduct are very dear to Rameshwara Linga."[13] They have imparted to us the value and significance of Kayaka. We have grown to admire and respect the effort they put in to uphold and spread Virasaivism and provide.

Therefore, the Women Saints of the Lingayat Vachanas serve as models for contemporary women. Therefore, it is necessary at this time to rewrite and revise the writings of female saints as well as other Vachankaras Vachanas on women's studies. There has to be more research done on this because few academics have looked into it.

Findings and Conclusions:

• Despite the differences in physiological and natural shape of men and women, spirituality they are one. In the twelfth century, at one and the time women rubbed shoulder with man in all walks of life. The twelfth century Vachana literature was enriched by more than thirty-five women writers. Their contribution to Vachana literature is immense. It is all time world record that seven hundred and seventy men and women writers who composed philosophical literature lived at a time the twelfth century.

• During the Basaveshwara era, women and men had equal rights in every sector. So if we refer to Basaveshwara as the first feminist that is not incorrect. The majority of Shivasharanas desired to live life with self-confidence and self-respect and dared to voice the questions whenever incorrect was happening.

• Every woman participated in Anubhava Mantapa and composed the Vachanas, and most of these Vachanas placed significance to Virasaiva precepts, Kayaka, and Dasoha.. Women equally participated in the Basaveshwara and Kalyan Kranti movements, preserving the Vachana sahitya for future generations.

• As a result of the 12th century Lingayat women's influence on life through their work and Vachanas, women began to participate in diverse positions without prejudice in the 20th century.Today's Virasaiva community founded a number of women's organisations, including Akkana Balaga and Akkamanadevi Sangha and Mathas. Additionally, NGOS and feminist organisations today draw inspiration from the ladies of the 12th century and work to address a variety of women's issues.

• The major goal of most Vachanakaras is to see women as an essential component of men, as human beings with rights comparable to those of men. These ideas and

tenets are more applicable to us now to address a variety of social issues, such as divorce, child abuse, kidnapping, murder, abuse, rape, abortions, dowry deaths, suicide, harassment, and others. So, in order to cease, raise people's understanding of gender sensitization, women's education, and their rights. Therefore, the Vachanakaras definition of feminism is more sophisticated than modern feminism. In order to establish humanism throughout the world, their ideas and ideals are not just applicable to their society but to everyone.

• The Vachanas have a tremendous impact on majority of people and the society even today. Feminist may have to get inspiration from these types of protests and philosophy.

• This paper will be helpful to write the subaltern, religious and gender history.

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Education And Empowerment Of Women

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Abstract:

The present paper is an attempt to dissect the status of women's empowerment in India and highlights the issues and Challenges of Women's Empowerment. Today the empowerment of women has become one of the most important concerns of the 21st century. But virtually women's empowerment is still a vision of reality Women's Empowerment is a vital instrument to expand women's ability to have resources and to make strategic life choices. The study concludes with an observation that access to education and employment is only the enabling factor to empowerment and achievement of the thing.

Keywords: Women's Empowerment, Women's Education, Technical Training.

Introduction

"If you educated a man, you educated an individual, however, if you educated a woman you educated a whole family. Women's Empowerment means Mother India empowered."

Pt. Jawaharlal Nehru

The seventh-largest nation in the world is India. Numerous natural resources are abundant in our country. However, none of these riches can benefit our nation unless they are exploited. The only ones who can achieve this are people. They are our most valuable resource and women make up the majority of our human resources. By gaining knowledge, power, and experience, empowerment improves intrinsic talent.[1] Education provides knowledge, skills, and capacities, which lead to enlightenment. A person can become more civilized and responsible for his family and society in general with education.[2] The most important aspect of every human being is their education. As a result, many nations accept this and mandate free and universal education.[3]

Everyone has a right to education, according to Article 13 of the International Covenant on Economic, Social, and Cultural Rights (UNESCO), which was established in 1966. Empowering women is not just a concern in Indian culture. Women are treated equally in

industrialized countries if we consider the global element in this regard. However, the distinction between men and women created by nature is only natural. We realize this through education.

Meaning of Women's Empowerment

Women's empowerment is a social action in which women elaborate and recreate what it means to be in a situation that they were previously denied.[4] Empowerment can be described in a variety of ways; however, when it comes to women's empowerment, empowerment involves embracing and allowing those (women) who are outside of the decision-making process to participate in it.

"This places a strong emphasis on participation in political structures and formal decision-making, as well as the ability to obtain an income that allows participation in economic decision-making".[5]

Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.[6] Alternatively, it is the process for women to redefine gender roles that allows them to acquire the ability to choose between known alternatives who have otherwise been restricted from such an ability.[7] Various ideas define women's empowerment, such as the fact that to be empowered, one must first be disempowered. Finally, empowerment and disempowerment are relative to one another at a previous time; thus, empowerment is a process rather than a product.[8]

Empowerment of Women in India:

The Indian Constitution provides equality (Article 14), non-discrimination by the state (Article 15(1)), equality of opportunity (Article 16), equal pay for equal work (Article 39(d)), and Article 42 for all Indian women. According to the Census 2011, the labor-force participation rate for women is 25.51 percent, up from 25.63 percent in 2001. Women's labor-force participation rate fell in 2011 but remains higher than 22.27 percent in 1991 and 19.67 percent in 1981. Of the total 149.8 million female employees, 35.9 million are cultivators and the other 61.5 million are agricultural laborers. The remaining female workers include 8.5 million in the domestic industry and 43.7 million in other occupations.[9] According to the most recent Employment Review conducted by the Directorate General of Employment and Training (DGE&T) on March 31, 2011, approximately 59.54 lakh women worked in the organized sector (including public and private). Nearly 32.14 lakh of these women works in the communal, social, and personal service sectors. Rural populations and individuals with impairments are also vulnerable groups due to limited access to vocational education and training.[10]

Women and Education:

Women play a vital role in our culture. Education as a tool for empowering women can change attitudes. Therefore, it is critical to India's socioeconomic and political development. In 1985, the notion of women's empowerment was launched during the International Women's Conference in NAROIBI. Education is a watershed moment in women's empowerment because it allows them to respond to difficulties, face their established roles, and transform their lives. Therefore, we cannot overlook the significance of education in women's

empowerment. The increasing change in women's education and empowerment has been recognized as the primary factor in determining women's status.[11]

Women's empowerment through skill growth:

Our civilization is fast evolving due to their energy and excitement, and they demonstrate their abilities in every field. However, according to the Workforce Participation Rate (swaniti.com), just 31.8% of women are skilled. It is extremely dishonoring to us. Women must not be excluded because future generations will rely mostly on mothers, i.e. women.

As a result, the remaining 68.2% must also become skilled for our country to succeed. Women make up a sizable proportion of the labor force, but their share of the total labor force is decreasing. Many are employed in the informal sector or as housewives. This reflects a shortage of employment possibilities and skills for women in the labor field. Currently, India's female employment is mostly unskilled. They can also be encouraged to improve their skills.

Handicraft training:

Women are taught how to make attractive items such as baskets, bags, and embroidery. And these skilled women begin their handicrafts as a secondary source of income for the family and to support themselves.

The Prime Minister's National Council on Skill Development

The Prime Minister's National Council on Skill Development was established as an apex entity for policy direction and review, chaired by the Prime Minister. Members include the Ministers of Human Resource Development, Finance, Industries, Rural Development, Housing and Urban Poverty Alleviation, Labour and Employment, and Micro, Small, and Medium Enterprises. Other members include the Deputy Chairman of the Planning Commission, the Chairperson of the National Manufacturing Competitiveness Council, the Chairperson of the National Skill Development Corporation, and six specialists in skill development. The Member Secretary to the Council is the Prime Minister's Principal Secretary.[12]

Training for rural women:

There is a need to improve the assessment and quality of training among underprivileged sections of society, particularly in rural regions, to raise production and revenue. This will provide opportunities for better livelihoods and employment for rural residents. This is especially relevant in India, where a large proportion of the population lives in rural areas. This necessitates the expansion of training capacity for rural people's abilities improvement.

Vocational training:

Vocational training programs are introduced to enhance women's livelihood opportunities. They have little exposure to technical skills and knowledge. Women's vocational training will be expanded. The institutional network offering training exclusively to women will also be expanded to provide high-wage and self-employment skills.[13]

Benefits of women's empowerment:

Women's empowerment boosts women's confidence in their abilities to live meaningful and purposeful lives. It frees them from reliance on others and establishes them as individuals

in their own right. They can live their lives with dignity and freedom. They can gain respect in society. They can contribute to society's well-being. They act as capable citizens to help the country grow its GDP. They have fair and equitable access to the country's resources.[14]

Conclusion:

Women have a crucial role in advancing a nation and guiding it toward prosperity. If we are to achieve women's empowerment in India, women must be provided with equal educational chances to improve their skills without prejudice. To improve women's education and skills, schools, colleges, and institutions should be developed in large numbers in all sections of our country.

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Women Empowerment through Home Science Education: A Pathway to Socio-Economic Progress

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Abstract

Women Empowerment has gained significant attention worldwide, and education is considered a crucial tool for achieving it. This research paper delves into the transformative potential of Home Science education as a catalyst for women's empowerment and socio-economic progress. With a focus on imparting practical skills and knowledge related to various domains, home science education equips women with the tools to improve their socio-economic status. The paper reviews existing literature, case studies and discusses policy implications to underscore the significance of home science education in enhancing women empowerment and contributing to broader societal advancements and its role in fostering socio-economic progress in both urban and rural contexts. It also explores the multifaceted ways in which home science contributes to women empowerment, both individually and within the broader framework. The paper also observes women empowerment in the context of home science education under the light of National Education Policy (NEP) 2020.

Keywords: women empowerment, home science, skills, progress, NEP 2020

Introduction

Women empowerment remains a global concern, with concerted efforts directed towards addressing gender disparities in various spheres. Education has been identified as a key driver of women's empowerment, enabling them to make informed decisions and actively participate in social, economic, and political activities. Home Science education, traditionally associated with domestic chores, has evolved to encompass a comprehensive curriculum that equips women with skills and knowledge vital for personal and socioeconomic development.

Shreemati Nathibai Damodar Thackersey Women's University, located in Mumbai, has a rich history of contributing to women's empowerment through education, particularly in the field of Home Science. Founded in 1916 by the social reformer Maharshi Dr. Dhondo Keshav Karve, the university has been a trailblazer in promoting women's education and

empowerment in India. He established the University with the objective of providing women acess to quality education and preparing them to become self – reliant and socially responsible citizens. The vision of Bharat Ratna Dr. D.K.Karve to build a citadel of learning for women is encapsulated in the motto of the University – 'Sanskrita Stree Parashakti' which translates that 'An Enlightened Women is a source of Infinite Strength'.

From its inception, SNDTWU embraced the concept of Home Science as an integral part of its curriculum. The University recognized Home Science education could equip women with practical skills related to foods and nutrition, child/ human development, textile designing, family and community sciences, extension education, enabling them to excel in both their personal and professional lives.

Methodology

This research employs a qualitative methodology, primarily focusing on document analysis and literature review. Primary sources include the official website of SNDT Women's University, text of NEP 2020 and relevant policy documents. Secondary sources encompass scholarly articles, reports, and studies related to women empowerment and home science education in the Indian context which provides contextual insights into the historical, cultural, and educational aspects of the subject. The qualitative analysis involves identifying socioeconomic progress, professional path and entrepreneurial avenues, and implications of NEP 2020 concerning women empowerment.

Discussion

Home Science education has evolved from its historical focus on homemaking skills to a multidisciplinary field that encompasses Food Nutrition and Dietetics, Human Development, Resource Management, Textiles and Fashion Designing, Media Communication and Development. This evolution recognizes the complex role women play in modern society, extending beyond domestic responsibilities to education, employment, and entrepreneurship.

Empowerment through Education

Education, particularly in home science, empowers women by enhancing their skills, knowledge, and self - confidence. It equips them with practical skills to manage households efficiently, make informed choices about nutrition and health, and contribute to family income through entrepreneurship. Moreover, education fosters critical thinking, enabling women to challenge societal norms and advocate gender equality. In rural settings. Home science education plays a pivotal role in enabling women to contribute to agricultural and allied activities. These skills diversify income sources and enhance rural women's economic status.

Socio - economic Impact

Home Science education equips women with vocational skills, enabling them to enter diverse fields. This diversification of skill sets opens doors to income-generating opportunities, reducing economic dependency and enhancing financial autonomy. Home Science education has gone beyond skill development. It empowered women by enhancing their confidence, critical thinking, and decision - making abilities. Studies have shown a positive correlation between women's education and family well-being, as educated women tend to allocate resources more effectively and prioritize children's education and healthcare.

Entrepreneurial Ventures and promoting Self - Employment

One of the significant impacts of home science education is its role in fostering

entrepreneurship. Women equipped with skills in various domains can start their own businesses. Entrepreneurship not only generates income but also enhances women autonomy and leadership abilities. Home Science education encourages self – employment by enabling women to utilize their skills independently. This is particularly relevant in situations where traditional employment might not be easily accessible due to cultural or geographical constraints.

Micro – Enterprise Development

Home Science education is an effective tool for developing micro – enterprises, especially in rural areas. Women can create small-scale businesses. Such enterprise contributes to local economies and provide women with a sustainable income source.

Nurturing Local Industries

The skills gained through education contribute to nurturing local industries. For instance, women skilled in textiles can support the growth of local weaving or clothing businesses, women skilled in Interior Design can support the growth of the traditional art forms, thereby contributing to community development.

Overcoming Gender Bias and Community Impact

Home Science education challenges gender stereotypes by enabling women to participate in traditionally male dominated fields. This fosters a sense of empowerment and breaks down barriers to economic opportunities. Economic empowerment through home science education extends beyond individual benefits. When women are economically empowered, they often reinvest in their families and communities, contributing to overall development.

Women Empowerment in the context of Home Science Education as per National Education Policy (NEP) 2020

Over the years, SNDT Women's University has continued to evolve its Home Science programs to align with changing societal needs and advancements in knowledge. The curriculum has adapted to incorporate modern technology, global trends, and emerging areas of study within the Home Science domain. NEP 2020 aims to transform the education landscape in India and make it more inclusive, flexible, and responsive to the needs of the 21st century.

Holistic Development

The NEP 2020 emphasizes a holistic approach to education that goes beyond academic learning. This means that home science education might not only focus on practical skills but also on personal development aspects like critical thinking, communication skills and decision making which are crucial for women empowerment.

Vocational Education

The policy highlights the importance of vocational education and aims to integrate it into the mainstream education system. Home Science education often includes practical skills that can be applied in various professions, which aligns with the vocational education emphasis of the NEP

Skill Development

Home Science education provide women with skills that enhance their capabilities for

household management, entrepreneurship, and employment. The focus of NEP on skill development could contribute to women's economic empowerment.

Gender Sensitivity and Inclusion

The NEP 2020 emphasizes creating an inclusive and gender-sensitive education environment. Home Science education can play a role in challenging gender norms and fostering more equitable roles within families, which aligns with the goals of NEP.

Flexibility and Choices

The NEP 2020 promotes flexibility in education pathways, allowing students to choose subjects that align with their interests and career aspirations. This could mean that women interested in home science education could pursue it without being limited to traditional gender roles.

Digital and Online Learning

The NEP recognizes the importance of digital education and online learning. This could enhance the accessibility of home science education for women who might face geographical and cultural barriers.

Empowerment through Entrepreneurship

The practical skills gained from home science education can enable women to explore entrepreneurial ventures, aligning with the emphasis of NEP on fostering an entrepreneurial mindset.

Conclusion

Home Science education holds great potential in advancing women empowerment by providing practical skills, enhancing economic opportunities, and fostering critical thinking. As societies strive for gender equality and sustainable development, investing in women's education in the field of home science can yield lasting benefits for individuals, families, and communities. This paper emphasizes the need for continued research, policy innovation, and collaboration to harness the power of education in propelling women toward greater empowerment and social progress. SNDT Women's University stands as a beacon of women's empowerment through education. The legacy of the university of fostering women's holistic development and providing them with the skills and knowledge to lead fulfilling lives continues to inspire new generations of women. Home Science education has played a vital role in empowering women by equipping them with practical skills, knowledge, and confidence. Home Science education stands as a bridge to women's empowerment and socio-economic progress. This approach aligns with the university's broader mission of nurturing socially responsible and empowered women who contribute meaningfully to society. In addition, home science education, with its focus on practical skills and holistic development, aligns with the goals of NEP 2020.

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Role of Women in Mid Day Meal Programme

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Abstract :

Mid day meal Programme MDMP is also known as School Lunch Programme in operation since 1961 throughout the country. The objective is to attract more children for admission to schools and retain them so that literacy improvement of children could be brought about. Role of Women in Nagpur District Mid Day meal Programme are womens are the important factor in mid day meal scheme. The role of cook , serving and distribution of food ,cooking, purchasing any masale spices, ingredients and other essentials for meal are supervise by women's. Supervisor lady or gents teacher and lady cook are persons play role in Mid day meal program.

Keywords : Mid day meal scheme, Role of womens in MDM, Child Nutrition etc.

Introduction :

Mid day meal Programme MDMP is also known as School Lunch Programme. In operation since 1961throughout the country. The objective is to attract more children for admission to schools and retain them so that literacy improvement of children could be brought about.

As per the Global Nutrition Report 2020, India is among 88 Countries that are likely to miss global nutrition targets by 2025. Global hunger Index (GHI) 2020 India has been ranked at 94 among 107 countries in the GHI 2020 India has a level hunger that is serious.(14)

The situation of children in India is very concerning for planners of our country. Presently nearly half of the Indian children are undernourished. This is rightly called as "Silent Emergency" by Khera (2006). This makes primary education and basic health facilities as fundamental challenges of human development in India (Afridi 2005)(15) Midday meal scheme was launched by the Ministry of Human resource development during 1995-96 for the benefit of students in primary schools. Food grains (rice and wheat) were supplied by FCI free of cost to the states and union territories. However FCI charges the economic cost of the food grains supplied under the Scheme from the Ministry of HRD.A quantity of 1.91

lakh metric tons of wheat and 3.74Lakh tons of rice was lifted under the scheme during 1995-96.Initiated in 1995 the NMMP aims to increase primary school attendance and retention as well as improve the nutritional status and learning achievements of school children generally in the 6 to 11 years old age group. Some states emphasize the education of young girls through this programme.(**Ref. Nutrition and Dietetics -Shubhangini A. Joshi 2002**)

The school programmes were started in our country keeping in mind the social and economic advancement of the country. Urbanization, Industrialization and an increase in the number of working mothers frequently brought about longer school days. This mean, that children often did not receive proper meals at home and therefore needed to have a meal at school. Thus, a free compulsory primary education became more common and pressures were brought to bear on governmental authorities to provide school lunch.

Mid-day meal programme for school children is comes under Ministry of education. On the recommendation of National school health committee, the government of India started a scheme for providing midday meal to school children is extended to all states with effect from is 15th August 1995. The government of India pays 40% of expenditure and 60% is borne by the states. The meal is usually prepared from special foods such as Balahar, Soya fortified Bread, Indian Multipurpose food, Skim milk Powder and Wheat. The children studying in corporation schools are given midday meals. The meals given are based on a combination of cereals, pulses and leafy vegetables. Eggs are given once a week. Such a diet would increase the amount of vitamins and minerals result in weight gain and clearance of deficiency symptoms. (**Ref. B. Srilakshmi second edition**)

The history of Mid Day Meal scheme has being implemented in the union territory of pouducherry under the French Administration since 1930.In the post independent India Mid Day Meal Scheme was first launched in Tamilnadu, pioneered by the Former chief ministerK. Kamaraj in the early 60's. By 2002, the schemewas implemented in all the states under the orders of the supreme court of India.

Objectives of Study :-

1. To study the policy perspectives of midday meal scheme of Government of India and its implementation mechanism in the primary and secondary schools of Amravati and Nagpur.
2. To compare the working of midday meal scheme in rural and urban primary schools and secondary in Amravati and Nagpur district of Vidarbha.
3. To evaluate how the scheme has been effective in raising the overall current enrolment rate in the primary and secondary schools of Amravati and Nagpur district.
4. To evaluate the scheme effectiveness in checking the dropout rate of children in the primary schools of Amravati and Nagpur district.

Limitations of Study

The study is limited to 500 sample size only and only for rural and urban area of Amravati and Nagpur district.

The name of the scheme has been changed to PM POSHAN (Pradhan Mantri Poshan Shakti Nirman) Scheme in September 2021, by MoE (Ministry of Education) which is the nodal ministry for the scheme. The central Government also announced that an additional 24

lakh students receiving preprimary education government and government aided schools would also be included under the scheme by 2022.Under article 24, Paragraph 2c of the Convention on the Rights of the Child, to which India is a party, India has committed to yielding "adequate nutritious food" for children. The programme has undergone many changes since its launch in 1995.The Mid Day meal Scheme is run under National Food Security Act, 2013.

Objectives of Feeding Programmes

- To provide food for under nourished children and to improve the nutritional status and monitor it.
- To increase school enrolment and attendance of the children
- To reorient to good eating habits
- To incorporate nutrition education in to the curriculum
- To improve literacy and educational performance of the pupils
- To encourage the use of local commodities
- To encourage the community participation in the feeding programme
- 24 Hour dietary Recall Method for dietary assessment of beneficiaries.

Methodology

Research Design: Descriptive research design will be use for the Study.

Locale of Study: Amravati district is a district of Maharashtra state in central India. It is the administrative headquarter of Amravati division, Nagpur is the third largest city and the winter capital of the Indian state of Maharashtra.

Sample size and sample design

5-10 schools will select and 500 samples, Students (Both Boys and Girls) will be select from rural and urban primary and secondary schools of Amravati and Nagpur District for the above study.

5-10 schools will select from rural and urban area ofAmravati and Nagpur city.

Rural areaAmravati and Nagpur	Urban area Amravati and Nagpur
Hingna	Camp Area
Ramtek	Yashoda Nagar
Besa	Sitaburdi ,Sakkkardara
Mozari, Tiwasa	Nandanwan
Butibori	Hudkeshwar

Tools and measuring Scales:

Questionnaire method, Interview method were applying for data collection test Z test will apply to collect data and assessment of nutritional status by anthropometry scales and other measurement.

Material and Methods: The study will apply following steps

1. Study of Policy Perspectives of Midday Meal Programme of government of India and its implementation in the primary schools of Nagpur. Observation Method and

develop interview schedule, Questionnaire use in the study.

2. Compare the collected data of working of MDM Scheme at rural and urban level. Comparison between subjects of Rural and Urbanbeneficiaries will be studied

3. Study of school dropout rate and problems faced in covid situation.

4. Dietary assessment by 24 Hour Dietary Recall Method. Midday meal and total dietary intake of subjects will be observe and impact on health and effectiveness of subjects were examine.

5. Subjects were examine by symptoms of nutritional deficiencies

Statistical Analysis:

Different Parameters Observation, Interview, Questionnaire method will use to collect information and collection of data. Data on mid day meal programme in schools will be collected. The information of school management and beneficiaries of Mid day meal programme will be collected.

Role of Women in Nagpur District Mid Day meal Programme —

Womens are the important factor in mid day meal scheme . The role of cook , serving of food Distribution of food ,cooking, purchasing any masale spices,ingredients and other essentials in meal are supervised by womens. Supervisor lady or gents teacher abnd lady cook are persons role in MDM. Women work in monitoring and evaluation of MDM programme .It is concluded that women are the key player of MDM program.

Mushrooms grown by SHG women to be added in MDM menu.In Gorakhpur initiative towards health and women Empowerment by the Deoria Destrict administration an Mou was signed between two companies and basic education department. As per the Mou mushrooms produced by self help group.The children will get nutritious Food and SHG women will get financial independence.Also the SHG women will help in providing meals to school children.

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Challenges Faced by Women Entrepreneurs

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Abstract

Women's empowerment is a critical and multifaceted concept that has gained significant attention and recognition in recent years. Despite significant progress in women's empowerment and gender equality, women entrepreneurs continue to face unique obstacles that hinder their entrepreneurial journey. This research paper focuses on "Challenges Faced by Women Entrepreneurs" in Laxmi Nagar, Nagpur city. The sample for the study consisted of 100 diverse women entrepreneurs chosen using random sampling. A Questionnaire tool was used for data collection, which was further analyzed with the help of percentages. The findings indicate that women entrepreneurs confront numerous challenges related to finances, dominating, lack of opportunities, societal expectations, conflict between work and family responsibilities, etc. Addressing these challenges requires collective efforts from the government's support for education and business-friendly legislation and society to create an inclusive and supportive environment that fosters equal opportunities and empowers women to thrive in entrepreneurship.

Keywords: Entrepreneurs, Empowerment, Women Entrepreneurs

Introduction

India treats women as ablas and keeps them confined to the four walls of the home. However, when a woman entrepreneur launches her business, she faces significant and complicated challenges. The same is said (G. Palaniappan, 2012) " The survey revealed that inadequate planning, poor leadership, and the allocation of insufficient financial resources are some additional difficulties that women frequently face while setting their businesses into reality. Many women have these qualities, but they are ignorant of their full potential because they were never given the chance to show their abilities. When compared to the basic characteristics required for entrepreneurs, Indian women have a lot of potential when it comes to their entrepreneurial ability. It must be acknowledged, brought out, and exposed in order to exploit this potential for the development of the nation's economy in the service and production sectors.

Women Entrepreneurs may be defined as woman or a group of women who start and operate a business venture. A women entrepreneur has several functions. They should explore the prospects of beginning a new enterprise; undertake risks, introduce new innovations, coordination, administration and management of business, provide effective leadership in all aspects of business (Lathabahvan, 2020) In India, women's entrepreneurship has advanced

far beyond pickles, masala powder, and papads. Women are making their mark in unconventional industries like consulting, garment exporting, interior design, textile printing, beauty salons, art and craft, chemicals, food processing, pharmaceuticals, etc. as a result of increased business awareness and widespread education. Today's female business owners create new jobs for both themselves and others.

Entrepreneurs are essential to the expansion of any economy. These women are the ones who generate innovative ideas and business possibilities. GOI (2006) gave the definition of a women's enterprise as "an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women." (E.Gordon., 2013) (Abinaya, 2019) According to the aforementioned remark, entrepreneurs are able to manage their businesses more and more successfully as a result of the government's support for education and business-friendly legislation.

In recent years, there has been a significant rise in women's participation in entrepreneurship, signaling progress towards gender equality and women's empowerment. Women entrepreneurs are making remarkable strides, driving innovation and contributing to economic growth. However, despite these positive developments, women continue to face unique challenges in running their own enterprises. These challenges stem from deeply entrenched societal norms, historical biases and systemic barriers that hinder their entrepreneurial journey.

There is a list below that say "Indian women entrepreneurs are facing some major constraints like:
· Lack of confidence
· Socio-cultural berries
· Market-oriented risk
· Motivation factors
· Knowledge in business administration
· Awareness about the financial assistance
· Exposed to the training program
· Identifying the available resources". (Asghar Afshar Jahanshahi, 2010)

The main purpose of this paper is to explore and analyze the challenges faced by women entrepreneurs. The study also focuses on different entrepreneurial methods, and it is an invaluable guide for those planning to launch a new business.

Objectives
1. To study the demographic characteristics of women.
2. To find out the different entrepreneurial methods of women.
3. To identify the challenges related to human resources management.
4. To find out the economic challenges faced by women entrepreneurs.
5. To find out the socio & psychological challenges faced by the respondents

Methodology
The present study was conducted in Laxmi Nagar, Nagpur City. 100 women were

randomly selected as a sample from different ventures. Primary data was collected through structured interview cum survey method was used. A Questionnaire was a tool used for data collection, which was further analyzed with the help of percentages.

Sr no.	Socio-economic profile		Number/Percentage
1.	Age	21-30	20%
		31-40	38%
		41-50	27%
		50 above	15%
2.	Education	Till Primary	--
		Primary school	--
		S.S.C (10th)	15%
		H.S.S.C (12th)	24%
		Graduate	39%
		Postgraduate	22%
3.	Marital status	Married	75%
		Unmarried	18%
		Divorce	07%
4.	Monthly family income	Below 10,000	18%
		10,000- 20,000	46%
		20,000-30,000	30%
		More than 30,000	06%
5.	Types of family	Joint family	12%
		Nuclear family	88%

Table 1 Socio-Economic status of women

From the above table, it can be seen that maximum age group of respondents is between 31-40 years old, comprising 38% of the total. The highest percentage of respondents (39%) have completed their education up to graduation. Additionally, 75% of the respondents are married. The data further show that a significant portion of the respondents, around 46%, have a monthly income ranging from 10,000-20,000. Moreover, it was noted that 88% of the respondents live in a nuclear family.
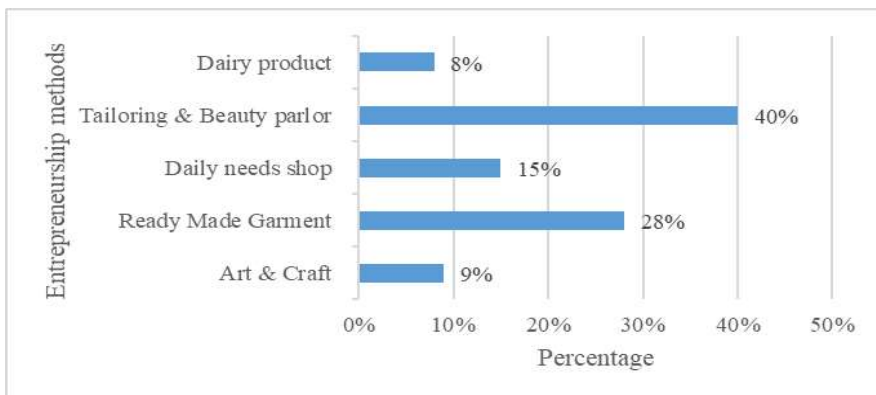
Figure 1: Different Entrepreneurship methods

Based on the data presented in the figure, it can be observed that the majority of the respondents (40%) are involved in tailoring and beauty parlor businesses. The ready-made garment business is pursued by 28% of the respondents, while 15% of them operate daily needs shops. Additionally, 9% and 8% of the respondents are doing art & craft and dairy products respectively.
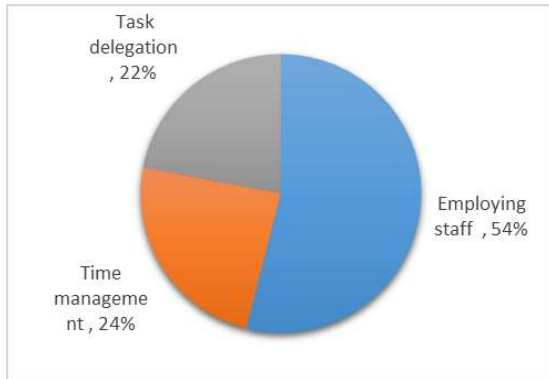
Figure 2 Human Resources Management
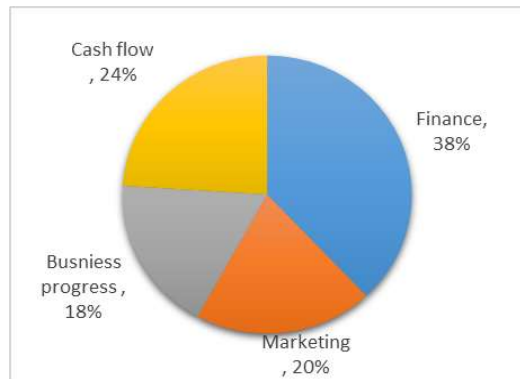
Figure 3 Economic Challenges

From the above figure 2 appears that 54% of the respondents encountered challenges in recruiting employees. Furthermore, 22% of the respondents reported facing obstacles when delegating tasks to their employees, while 24% expressed difficulties in managing their time effectively.

It can be seen from the figure 3 highlights that most of the respondents facing economic challenges related to finances 38% and 24% are facing challenges related to cash flow. On the other hand, 18% of the respondents reported barriers in business growth and marketing 20%.
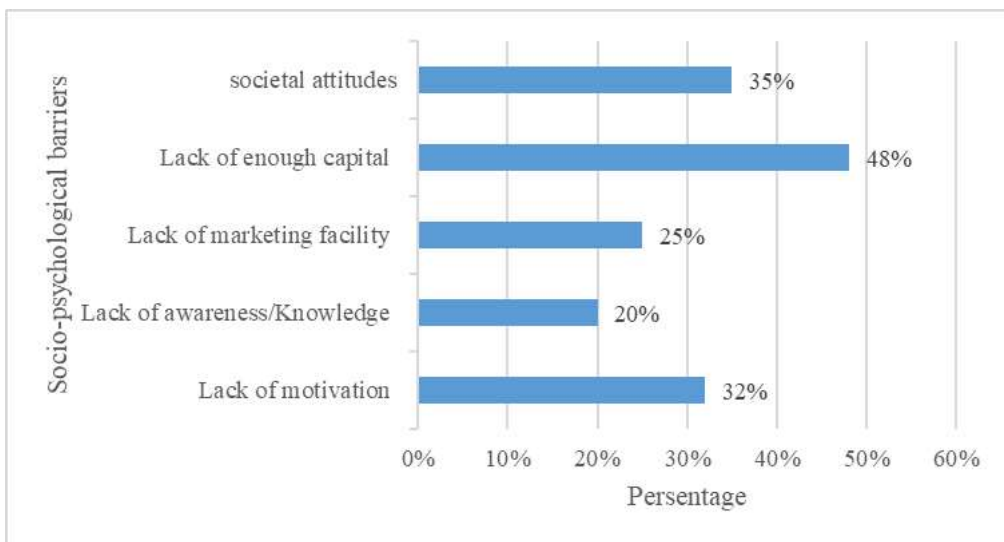
Figure 4 Socio & psychological barriers faced by the respondents (*Multiple esponse)

The most common socio & psychological factor experienced by the respondents was insufficient capital 48%, leading to the failure of their enterprise due to a lack of funds. Another 35% of the entrepreneurs reported facing issues arising from social attitudes and family restrictions. Whereas 32% respondents faced a lack of motivation. On the other hand, 25% respondents were facing a lack of marketing facilities. Moreover 20% of the respondents mentioned barriers stemming from a lack of awareness & knowledge, hindering their ability to keep up with new technological and marketing knowledge.

Conclusion

In conclusion, the majority of respondents are adult, educated, married, live in nuclear families, and have moderate incomes. Among the challenges faced by these respondents, the most significant issue is related to hiring employees, either due to a scarcity of available candidates or low wages that deter potential employees from joining. Economic challenges are also prominent, as many respondents struggle to establish a fixed budget for their businesses and lack a clear understanding of how to manage cash flow effectively. Socio-psychological challenges are also faced by the respondents, which include a lack of motivation for doing business, a lack of awareness about new technologies and a lack of marketing facilities for finished products becomes a major challenges for the entrepreneurs.

Moreover, women entrepreneurs encounter numerous obstacles concerning finances, dominating, conflict between work and family responsibilities etc. It can be interfered that women entrepreneurs multifaceted challenges and their implications for economic growth and societal progress. By recognizing and addressing these obstacles, agencies and the government can foster an inclusive environment that allows women entrepreneurs to thrive, contribute to innovation, and drive positive change in their communities and beyond.

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Role of Panchayat Raj (Extension to Scheduled Areas) Act of 1996 in Tribal Women Empowerment

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Abstract

Making equitable policies and executing it properly is the prime responsibility of the Government to provide justice to its weaker and vulnerable sections of the society. One such community which are marginalised from ages and needs support from the Government is Indigenous community and especially women of the community. Interest of majority, is depriving the basic rights of indigenous communities and they are struggling for the necessities of life. To recognise special needs of indigenous communities, constitution of India gave special safe guards for the protection of their rights and various programmes are implemented to ensure social, economic, and political justice. Panchayat Extension to Scheduled Area Act (PESA Act) is one such Act which attempts to empower the people at grassroots level through Gram Sabha. This act respects the cultural customs of the indigenous communities.

Objective of this secondary research study is to evaluate the impact of the PESA Act on the tribal women. Secondly, study the loopholes in the implementation of the Act in India.

Key Words: PESA act, Tribal, Tribal Development, Women Empowerment

Introduction

It is estimated that 8.2% of total population is constituted by *Adivasi* community in India, yet *Adivasis* are the most vulnerable, marginalised, and discriminated community in the country. Tribal communities have their distinct identity and culture which makes them unique from the other communities. They are specifically lives in Hilly terrains, in close proximity to nature. Tribal are considered as the aboriginals and driven to mountains after the other races invaded the country. Gradually they started becoming depended upon the minor forest produces. Over the period of time tribal became socially, politically and economically disadvantaged community. Lacks of education, displacement, poverty, poor health, lack of access to electricity and so on are some of the issues faced by tribal population from decades. (UNDP, 1996)

Through fifth and sixth schedule, special provisions and acts the rights, interests and

autonomy of the tribal community is protected by the Indian Constitution. As Panchayati Raj Institution was not specifically dealing with tribal areas, Dilip Sinh Bhuria committee was set up to structure a special act to deal with Tribal areas and tribal autonomy. Bhuria committee submitted their report in 1995.

Bhuria Committee Recommended three tier system for the Self Governance in scheduled areas. 1. Gram Sabha, which will exercise command over Schools, Anganwadi and other institutions, Natural Resources and to resolve the disputes. 2. Panchayat Body, which constitutes of elected representative, an appellate authority to resolve disputes at the lower level. 3, Block or Taluka functions as a next higher-level body. There are Ten states under fifth scheduled areas; Chhattisgarh, Andhra Pradesh, Himachal Pradesh, Orissa, Madhya Pradesh, Jharkhand, Rajasthan, Gujarat and Maharashtra and Telangana. According to PIB, Out of these Ten States eight states have framed and notified PESA Rules under their respective State Panchayati Raj Acts.

PESA act, 1996 is enacted as Laws do not automatically covers the tribal areas to enable the schedules area to have autonomy and self-rule. Scheduled Sixth areas have their own autonomous council, so these areas are not covered in PESA act. Only fifth scheduled areas are considered for the act. To ensure participatory governance Government of India implemented a special act for the Tribal area which is known as 'Panchayati Raj Extension to Scheduled Areas' (PESA) Act, 1996. This legislation envisages extending the provision of three tiers Panchayati Raj system to the scheduled areas with special provisions in various states of India. The purpose of the act is to empower scheduled community in managing their resources and their own affairs, which will ensure more participatory and inclusive governance.

PESA act Includes:

1. Gram Sabha at the Para level

2. Gram Sabha to protect the tradition and belief and culture

3. Local level disputes to be resolved at the Gram Sabha level, protect common properties and land alienation.

4. Permission to be taken for land acquisition, Gram Sabha has rights over minor forest products, Control over money lending etc.

5. Gram Sabha has control over Local markets and *Haats*, and so on.

PESA act enables women's participation at local level in decision making. There are special provisions and reservations for women in local self-governance. This act empowers women to come out of private realms of household chores, child rearing to private realms of decision making and participation in governance procedures.

Concept of Women Empowerment:

The term women's empowerment emerged in the 1970s in response to the need for social justice and gender equality. It was increasingly applied to women who were oppressed and lacking the freedom of choice and action to shape their lives, as well as to discuss women's participation across multiple sectors in society. Target five of Sustainable Development Goals also states to "Achieve gender equality and empower all women and Girls".

The PESA Act is aimed to empowering women in the tribal areas in several ways:

Gender-sensitive Policies:

The Act supports the development of gender-sensitive policies and projects along with its implementation that cater the specific needs and concerns of tribal women.

Provisions of allowing women to participate in Local Governance:

One of the key mandates of PESA Act is to establish institutions of local self-governance in tribal areas. This establishment has specifically reservations for tribal women at various hierarchical levels. This provision of women reservation empowers women to enthusiastically contribute in the matters of local governance subsequently resulting in community development.

Resource Management:

Considering the important role of tribal in managing the natural resources, the Act gives command over the natural resources around their inhabitancies with clear compartmentalization between state ruled resources and tribe managed resources. The natural resources include land, water, and forests. The control of natural resources does not marginalize any gender and thus the role of women in resource management is considered important. The women also command how the natural resources are utilized and conserved.

Social and Cultural Practices:

The Act considers the traditional social and cultural practices of tribal communities and there are provisions to protect and preserve their traditions. Though there are several customs of the tribal communities which are obsolete or partial for some gender, overall, this provision empower women within these communities in preserving their identity.

Capacity Building:

PESA Act promotes capacity-building/enhancing activities for the tribal people. The ways suggested for such activities are training programs, workshops, and awareness campaigns. These are the suggested ways for capacity enhancement of women in order to make them full of knowledge and skills to engage effectively in local governance and decision-making.

Economic Empowerment:

The economic empowerment of tribal women is one of the focuses of the act aimed to achieve through local self-governance and resource management. It is understandable that tribal women involved more and more in decisions related to livelihoods and income-generating activities, it will eventually them to improve economic conditions.

Legal Acknowledgment:

There are several provisions of the act that ensures legal recognition and protection for tribal women's rights. Though the sovereign of India covers and protects all the citizens of the nation, but the specific provisions of the act are such that adequately address the tribal women's rights.

Discussion and Conclusion:

The PESA Act is widely acclaimed as the well drafted act ensuring empowering tribal women. The actual implementation of the act and the challenges, local cultural dynamics, political will, and the level of awareness within the communities are some of the factors worth consideration.

But the biggest loophole of this act and other tribal development programmes are the awareness and execution of the programmes. This Chapter will critically examine the role played by government to uplift Indigenous community and the gaps in the implementation of the PESA Act. To make this programme in letter and spirit is the biggest challenge of the system. A comparative study of secondary data would be done in 10 states where PESA act is applicable right now i.e., in Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan and Telangana. And the end of the chapter suggestions and recommendation to improvise the policy and execution would be given.

To conclude, Dayamani Barla, a known journalist and activist based in Jharkhand said "people living in fifth scheduled areas were excited as they thought that the new legislation will ensure their control over their resources, land, mines, minerals, minor forest produce etc., but their reality did not change even after 25 years of this law." No proper state level amendments of laws have been formed in 5th scheduled area after so many years of this law. PESA act can be a game changer for the Indigenous community if implemented in its true sense.

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Silence: Desi Feminism

(The novel Mookajjiya Kanasugalu in kannada by Dr. K. Sivaramakarantha)

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Abstract:

Kannada literature has a history of 800 years to embrace feminism as a literary material. Vachansahitya insisted for women's equality in the 12th century. Gender equality became the object of Vachansahitya as part of the movement. Vachanakartis like Akkamahadevi, Neelambike, Gangambike Nilambike, Lakkamma, Molige Mahadevi, Punyastri Kalavve fought for their equal existence in the era and produced literature as a part of it. From the 12th century till date, feminism has been a material subject in Kannada literature, Kannada literary genres such as poetry, novel, epic story, etc., are the mediums of expression of female sensibility. There are such desi thoughts in literature as part of which Jnanapeeth award winning work K Shivaram Karantara Mukajjiya kanasugalus can be noted.

Keywords : Kannada literature Vachansahitya, women's equality, feminism, sensibility, desi thoughts

Introduction :

Influenced by western thought in the modern context, Indian society adopted feminism in its way of thinking so that women's problems did not get solved. Only indigenous ways of thinking can understand the core of women's problems in this land.K Sivaram Karantara's Jnanapeeth award winning novel Mookajjiya's kanasugalu is typical of the desi thought processes associated with feminism in this novel and an attempt is made to understand them through cultural analysis.

Desi Feminism, what does it really mean? Is desi feminism representation of the various aspects of feminism in this land? Or is desi feminism dilemma? Is it an opinion? Theory? Such questions arise. The absence of different castes, clans, and religions for women's issues around the world also leads to suspicions that desi feminism is a move to break this unity, or that desi feminism is a reflection of masculinity. In the current context, "desi"ness is used to denote regional identify.

Feminism gained momentum in the 19th century. Just as oppressed communities rediscovered their history in the cultural context, women who were subjected to gender discrimination on this land began to rediscover their history. In this context, different disciplines studied women's lives. For example, politics tried to bring her into the orbit of

power. Economics considered her as a human resource and implemented economic schemes for her empowerment. Religion believed that women were hurt with blind beliefs. Psychology tried to embody women's sensibilities. Thus, the studies that were carried out separately were consolidated by literary studies.

Through literature, the studies of women that took place analysed and rejected the feminine notions available in the past literature and cultures. Because, to quote Smt. H S Srimathi, "feminine notions were not the subconscious images her inner self but were the ideals of the male mind". This conscious study came to the conclusion that "History is humans was not the history of women; women's history needs to be freshly researched"

Literary studies help to construct women's history; but the sources provided were felt to be incomplete. Studies in oral communication have attempted to fill this gap. These studies have shown that the lives of all women in this land are not equal. This lead to the new feministic thoughts. i.e., it lead to the "desi" feministic thoughts.

Instead of studying the women's life here through Western women's thoughts, Desi feminism is an attempt to form a way of thinking of this land. The problems of this land are multifaceted. Mookajji, who builds a different life, thinking and philosophy of life from inner pressures without being subjected to external influences, becomes important in this background.

Silence has led to tragedies in women's lives. Oppressed communities have raised their voice over silence, but the oppressed women community has been deprived of such an opportunity. Even though women got education, economic empowerment and freedom, they are forced to live 'with their tongues in their mouths'. Mookajji is the embodiment of it.

Mookajji is not the heroine of the story. As the novelist says, Mookajji's job is to heat and melt minds that are hardened by the tradition; then if we doubt the existence of such a grandmother, she becomes the embodiment of doubts in the form of a genuine ghost about the beliefs of our culture. But she is not like a ghost among many of us. She is alive n the form of honest .

She becomes the voice of immature beliefs and voices of suffering that go unheard. Mookajji's name is Mookambike. After ten years of marriage, she lost her husband in four-five months and lived a reclusive life within her household. Mookaji when she was muttering to herself, was accused of being haunted by a ghost. Due to this, she was tortured and so she became muted. Mookajji, who was mute for almost forty years, turns her silence into her power. Mukajji became mute and started speaking because of his inner pressure.

Due to the power given to her by muteness, Mookajji gets the power of seeing and telling about past, present and future. By doing so, she becomes a blow to the entrenched system. She gives a scientific vision to the creation myth. She breaks the framework of traditions. She reviews the birth of Buddhism, Jainism, Shaivism, Vaishnavism; searches for the soul of family relationships; explains what is nature and what is perversion. She has never run away fearing from life; Even though she is married, she is not a family person;.but she builds a philosophy that one should live within the framework of the family. Being within the family life, she builds a vision for those who think that "rejecting family is an achievement",

Mookajji, analyses the concepts of family, illusion, truth, God etc. For a female, in this land life is mostly family oriented. So focusing on family, Mookajji gives women three options 1. Complete freedom 2. Absolute obedience, 3.Absolute free will.

Ramanna Nagi's family life gets chaotic due to Sheenappa's infidelity. Due to Mookajji's negotiation, he welcomes Nagi back with her two children, who had left him. There Mukajji says "We can tolerate Rama's doubtful mind. Instead when her husband takes pity on Nagi when she becomes an orphan with her two children, and welcomes back we laugh at his weaker mind". Through these words, Mukajji upholds the freedom of female in family life in a most respectful way. Even though Subraya and Seetha did not like each other, they were together because they were the family. She heartily appreciates Sita's obedience as she gradually adjusts to that life. Anantarama thinks that women's organisation is immoral at first glance and turns to religion under the guise of sacrificing worldly happiness and develops an abnormal relationship with his disciple. In this case Mookajji saves identity of femininity by convincing him of the wrongness of his decisions.

Mookajji's response to the problems caused by the rejection of -female independence, female subordination, femininity-is not delusional, nor idealistic, but dignified. Mookajji supports Nagi's decision and compliments Sita's obedience, defies Anantharam's abnormal relationship. Here she stands at their place without belittling anyone and responds to their problems.

Conclusion

The femininity that Mookajji upholds here is the feminism of this land i.e. desi feminism. Without universalizing a single rule for women's life, if their independence is respected, perhaps the problems of women's lives will be reduced. It is not the helplessness of the silent woman but the impressive power of the silent woman to use it to overcome her problems. Mookajji who turned silence into a power is a model for this in Indian society where a woman has to live with her tongue inside, this is her weakness and it should be something that increases her soul power.

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Problem Of Women In Rural India - An Economic Analysis

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Abstract:

Theaim of this study is to explore the problems of women in rural India.The women in Indian villages achieve multiple roles that include looking after the several needs of the family members, contributing in home assured income producing activities (e.g., animal husbandry, agricultural activities) and holding jobs outside the home. Women position in patriarchal India is reduced to good daughters, good wives and mothers. Wifehood and motherhood are commonly accepted as key roles for women in an Indian society and by those suggestions they should not follow any different profession.Descriptive research has adopted to carry out this study. Researcher has selected 100 women as a sample size, those who are living in rural areas and simple random technique has employed for the study. This study is based on primary data, researcher collected data from the respondents by structured close ended questionnaire with the help of survey technique. The study employed tables for classification of the collected data, percentage and frequencies used for the analysis of collected data. It is revealed that, 29% of the respondents faced economic challenges such as limited access to credit and financial services, lack of employment opportunities and income generating activities, Unequal pay compared to men for similar work, and Inadequate training and skills development programs in rural India. 49% of the respondents stated that, women in rural areas face income disparities like they earn less than men for similar work.

Researcher suggested that Government should take measures regarding women also can have rights to land ownership as men, to access credit and financial services, create employment opportunities and income generating activities, equal pay women as compared to men for similar work, adequate training and skills development programs in rural India.

Keywords:Problem, women, rural, India, Economic, Analysis etc.

Introduction:

India is a country of villages as the majority of its population lives in villages and extensive remote areas. The motivating feature is that every section of the country though linked with the cities now; however, still possesses its own unusual traditional attitude. Rural women in

India play a vital role in the socio-economic fabric of the country. They constitute a significant portion of the population, and their contributions are essential for the well-being of rural communities and the overall development of the nation. Unlike their urban counterparts, rural women face unique challenges and opportunities shaped by traditional norms, cultural values, and limited access to resources and services.Living in rural areas, these women are often engaged in various roles that revolve around family, agriculture, and community-building. They are the backbone of rural households, actively participating in agricultural activities, tending to livestock, and ensuring food security for their families.Status of rural women reflects an even darker narrative. Out of 135 crore population of India, 65.13 percent lives in the rural setups and women constitute 48 percent of total rural population. 74.8 percent women are agricultural workers, but only 9.8 percent own a piece of land. 99 percent of households are male-headed.

OBJECTIVE OF THE STUDY:

This study aim is to explore the problems of women in rural India.

RESEARCH METHODOLOGY:

Research design: Descriptive research has adopted to carry out this study.

Sample size: Researcher has selected 100 women as a sample size, those who are living in rural areas and simple random technique has employed for the study.

Method of data collection: This study is based on primary data, researcher collected data from the respondents by structured close ended questionnaire with the help of survey technique.

Tools for analysis: The study employed tables for classification of the collected data, percentage and frequencies used for the analysis of collected data.

DATA ANALYSIS:

Questions	Options	Respondents	Percentage
Q1: How do women in rural areas access financial services?	a. Banking institutions.	29	29%
	b. Self-help groups and microfinance institutions.	41	41%
	c. Informal moneylenders.	18	18%
	d. Limited access to any financial services.	12	12%
	TOTAL	100	100%
Q2: What is the status of land ownership among women in rural India?	a. Women have equal rights to land as men.	23	23%
	b. Women have limited rights and ownership to land.	27	27%
	c. Women do not have any rights to land ownership as men.	36	36%
	d. Not sure.	14	14%
	TOTAL	100	100%

Q3: What are the primary economic challenges faced by women in rural India?	a. Limited access to credit and financial services.	13	13%
	b. Lack of employment opportunities and income-generating activities.	19	19%
	c. Unequal pay compared to men for similar work.	21	21%
	d. Inadequate training and skills development programs.	18	18%
	e. All of the above.	29	29%
	TOTAL	**100**	**100%**
Q4: Do women in rural areas face income disparities compared to men?	a. Yes, women generally earn less than men for similar work.	49	49%
	b. No, there are no income disparities based on gender.	12	12%
	c. It varies depending on the region and industry.	29	29%
	d. Not sure.	10	10%
	TOTAL	**100**	**100%**
Q5: Are there sufficient opportunities for women to start microenterprises in rural India?	a. Yes, there are supportive programs and initiatives.	29	29%
	b. No, there are barriers in accessing resources and markets.	51	51%
	c. It varies based on the type of enterprise.	13	13%
	d. Not sure.	07	07%
	TOTAL	**100**	**100%**
Q6: Are women in rural areas aware of government schemes and programs to support their economic empowerment?	a. Yes, there is good awareness and accessibility.	31	31%
	b. No, there is limited awareness about such initiatives.	47	47%
	c. It varies depending on the region and community.	13	13%
	d. Not sure.	9	9%
	TOTAL	**100**	**100%**

Source: Field Survey

Findings of the Study:

It is found that; majority of the respondents can access financial services through Self-help groups and micro finance institutions, 36% of the respondents do not have any rights to land ownership as men. It is revealed that, 29% of the respondents faced economic challenges such as limited access to credit and financial services, lack of employment opportunities and income generating activities, Unequal pay compared to men for similar work, and Inadequate training and skills development programs in rural India. 49% of the respondents stated that, women in rural areas face income disparities like they earn less than men for similar work. It is found that more than half of the respondents said that, there are barriers in accessing resources and markets and Majority of the respondents opined that there is limited awareness about government schemes and programs to support their economic empowerment.

CONCLUSIONS:

The women in Indian villages achieve multiple roles that include looking after the several needs of the family members, contributing in home assured income producing activities (e.g., animal husbandry, agricultural activities) and holding jobs outside the home. Women position in patriarchal India is reduced to good daughters, good wives and mothers. Wifehood and motherhood are commonly accepted as key roles for women in an Indian society. Based on findings of the study, researcher suggested that Government should take measures regarding women also can have rights to land ownership as men, to access credit and financial services, create employment opportunities and income generating activities, equal pay women as compared to men for similar work, adequate training and skills development programs in rural India. And also government should create platform for accessing resources and markets, and need to conduct more awareness about government schemes and programs to support their economic empowerment.

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Prospects For Development Of Sustainable Tourism In Aurangabad District, Maharashtra

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Abstract

Although the past decade of rapid economic growth has brought many benefits to India, the environment has suffered, exposing the population to serious air and water pollution. Environmental degradation costs India $80 billion per year or 5.7% of its economy. Community participation in tourism development will ensure benefit-sharing, transparency in development activities, and minimize probable negative impacts on the local community and environment. The present study mentions that the district of Aurangabad, with full potential of tourism, can develop on the basis of the service sector by attracting the foreign nationals.

Keywords: Community Development, Environmental Impact, Tourism potential, Sustainability.

Introduction

The transition to green and inclusive economies has been long deliberated both at national and global level. India has recently made two major global commitments: the 2030 Global Development Agenda and the ratification of the Paris Agreement. This paper tried to study the benefits, principles and barriers of the green economy. Green economy transition in key sectors like Agriculture, Construction, Power, Manufacturing, Transport and Tourism is also identified. The transition to green and inclusive economies has been long deliberated both at national and global level. India has recently made two major global commitments: the 2030 Global Development Agenda (popularly known as the Sustainable Development Goals) and the ratification of the Paris Agreement, which aims for holistic wellbeing of all, today and in the future, without surpassing the natural boundary limits of the environment.

Tourism today is an indicator of the development of civilization, by the knowledge of reality, a way of raising the cultural level and restoring health. The development of tourism must be in the "green economy" that will increase the e employment potential, socio-economic growth, preservation of natural, cultural and architectural heritage as well as the use of natural resources will provide renewability and sustainability of consumption. The rapid implementation of successful countries have implemented new energy-saving technologies,

will give Kazakhstan rise to a new level, and fully implement policies in the direction of the "Green Economy". Thus, the purpose of this article is to consider the advantages of the "Green Economy" in tourism. To achieve this goal we used factor analysis of statistical data. The article also provides generalized national and international experience on the issues under consideration. The results showed that the transfer to a "green" economy would not only improve the environmental situation, but also fill the budget due to the rational use of natural resources. It will also create a favorable image for tourism and increase the number of tourists.

India is a vast country with rich historical and cultural heritage. In recent years tourism in India has come up at rapid growth and may be a sustainable resource for economic development and better employment. India has succeeded in becoming the most preferred place amongst domestic and international travelers. Tourism exposes international travelers to India's diverse culture.

Objectives

The present study will assess the determinants and impact of sustainable tourism on bringing about a Green Economy. The study enables to enrich the idea of sustainability in the sector of tourism which ensures the mobility of the natural resources in a very efficient manner.

Methodology

For the purpose of the study the author has used the secondary data from ceicdata.com as well as statistical. The study uses the descriptive design to achieve the objectives. The scope of the study lies in the tourism sector of Aurangabad.

Green Economy And Sustainability:

The green economy is more than just environmental in scope; it is also about development and the economy (Bholane K. P. (2013), Datta S. (2016) Tyagi V. (2017).

A green economy has following benefits:

1) Environmental Benefits:

a. Helps to address global challenges such as climate change, loss of biodiversity and desertification.

b. Contributes to efforts at the national and regional levels to address local pollution of air, water and soil.

2) Economic Benefits:

a. Opening up of new export markets. For example new markets for biofuels and for renewable energy technologies such as solar panels and wind turbines.

b. Helps to maintain existing market share.

c. Increased productivity, and increased commodity and agricultural yields.

d. Improved energy security. A green economy adopts a more sustainable path, by increasing the share of its GDP to renewable energies, clean transportation, clean technologies, green buildings, waste management, water services, sustainable agriculture and forestry. It also reduces the energy use per unit of production, as well as carbon emissions per unit of GDP, while minimizing wasteful consumption in various sectors of the economy.

3) Social Benefits:

Increased employment leads to increased purchasing power and increased standard of life of the people.

Growth Of Tourism With Sustainability In The District Of Aurangabad

The growth of the tourism sector in the district of Aurangabad can be enshrined using the following data-
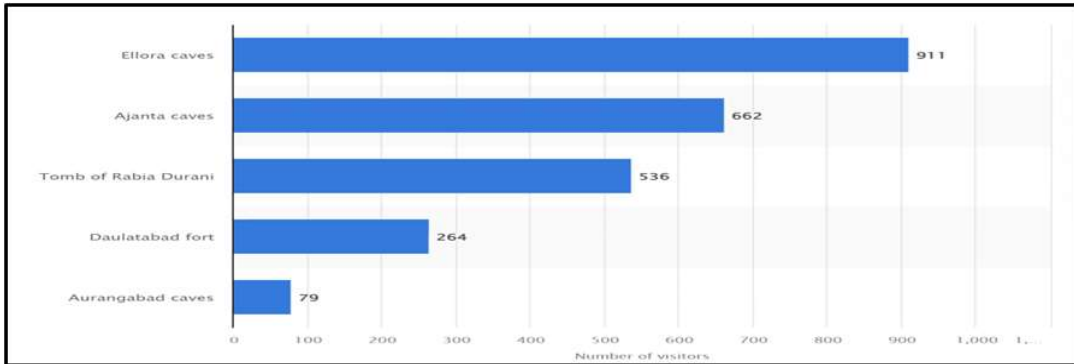
Fig 1: Number of domestic visitors to Aurangabad monuments India FY 2022

In fiscal year 2022, Ellora caves, a UNESCO world heritage site, was the most visited ASI monument by international visitors across the circle of Aurangabad. The number of foreign tourists accounted for approximately 911 during the measured time period. The world-famous Ellora Caves, featuring Hindu, Buddhist and Jaina monuments, were the second most visited monument by domestic visitors in the Aurangabad circle in India with around 411 thousand visitors during the fiscal year 2022.
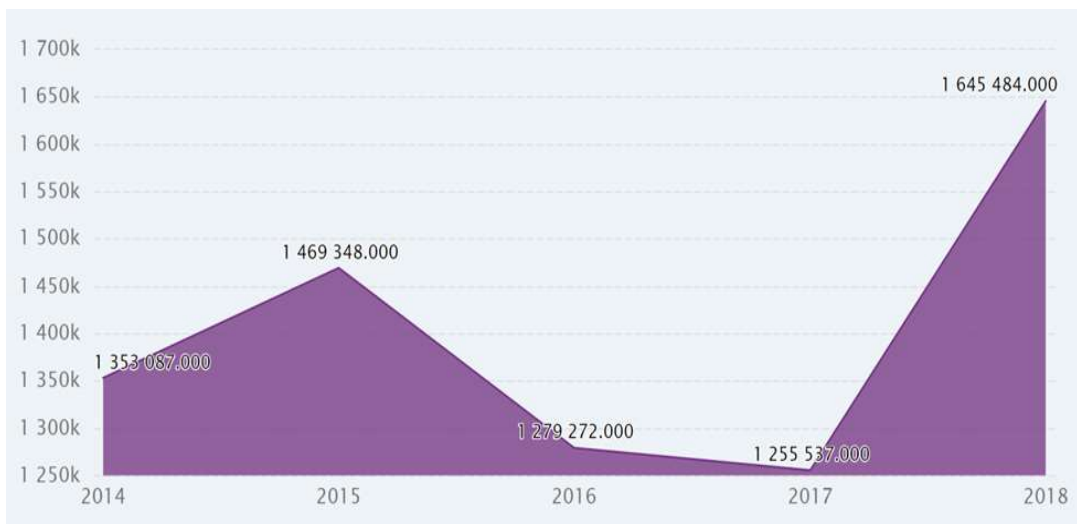
**Fig 2: India Resident Visits: Aurangabad Circle: Ellora Caves from 2008 to 2018
(Source: https://www.ceicdata.com/en/)**
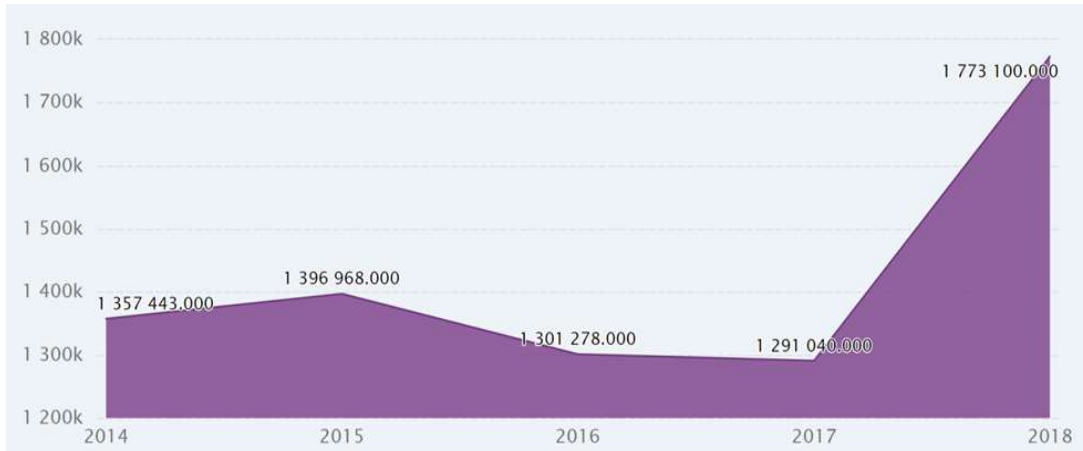
Fig 3: India Resident Visits: Aurangabad Circle: Bibi-Ka-Maqbara, Aurangabad
(Source: https://www.ceicdata.com/en/)
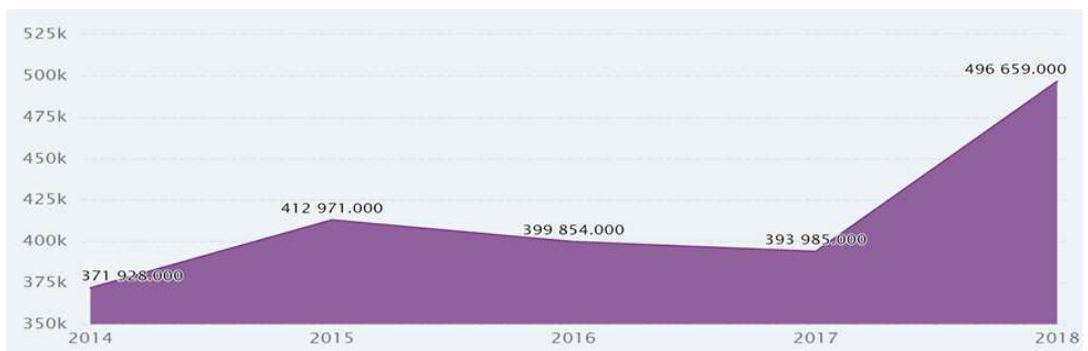
Fig 5: India Resident Visits: Aurangabad Circle: Ajanta Caves
(Source: https://www.ceicdata.com/en/)

Community Involvement In Tourism Development:

Local community of a destination is an important component of a destination. Community participation is an important tool to achieve sustainable tourism development at a destination. Sherpa [2011] added that the consequences of not involving community in tourism development and by illustrating that tourism development done without considering the benefits for local communities will provoke conflict and hinder development in that destination. Community participation in tourism development will ensure benefit-sharing, transparency in development activities, and minimize probable negative impacts on the local community and environment. Being the tourism capital of Maharashtra, research studies have been conducted on the different aspects of Aurangabad tourism industry but very few studies have been conducted on the impacts of tourism development at Aurangabad. Sawant M [2010, 2012] has studied the Economic impacts of tourism development at Ajanta caves

which comes in Aurangabad district. The study critically analyzed the Ajanta Ellora development project and reported that the stated objectives relating to socioeconomic development were not met. The reasons behind it were lack of awareness among the locals about job opportunities and government schemes and inadequate efforts taken by government agencies to disseminate information about benefits and train locals for skilled development. Thus different research studies conducted highlighted the common issues of inactiveness of government and other stakeholders, lack of awareness of locals, need of involvement of locals in planning and development, limited social and economic benefits to locals etc.

Key Barriers To Green Economy In India

The key barriers to green economy in India are as follows-

1) Financial markets for green investments are at a nascent stage and systems to direct funding towards green and responsible investments are inadequate.

2) Green technology is generally thought of as unreliable and not cost-competitive.

3) The thinking that India cannot afford to pollute now, clean up later' has still not gained mainstream acceptance.

4) Greening the economy is not fully recognized as a tool to achieve social prosperity and environmental sustainability

CONCLUSION

From the overall study the author mentions that though the district of Aurangabad has got good potential related to tourism that needs to be trapped in a sustainable manner so as to go in for local overall development. The study mentions that the role of the locals being important, training and education in terms of vocational courses needs to be impaired in the colleges, so that the youth in the district take more interest in the tourism sector and can support the sector with great human resources. At the same time, the Universities of the state should include project undertakings to collaborate the development of tourism with the educational sector. This will ensure a three way benefit to the society – reduced unemployment, reduced environmental impacts due to the manufacturing sector and increased standard of living of the people in the district. In this way, the sustainability can be covered in the district due to the development of tourism potential in Aurangabad district.

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Supreme Court Towards Women Empowerment

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I. Introduction:

"You can tell the condition of a nation by looking at the status of its women"

.... **Jawaharlal Nehru.**[1]

As per Wikipedia, "Women's empowerment is the process in which women elaborate and recreate what it is that they can be, do, and accomplish in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it".

*As per **Kate Cronin**, "Empowerment should mean that women gain the ability to challenge and combat their oppression. In practice, it has come to mean marginally improving their material circumstances."*

Women who constitute half a human population have been discriminated harassed and exploited irrespective of the country to which they belong, un-mind of the religion which they profess and oblivious of the timeframe in which they live. Everywhere women are confronted with many challenges. In all societies to a greater or lesser degree women and girls are subjected to physical, sexual and psychological abuse that cuts across lines of income, class and culture. Since independence many a times the judiciary has pro-actively interpreted and amplified the ambit of legislative provisions in favour of the unprivileged half of the society, i.e., the women of our country.

II. The position of women in India in different periods:

From the Vedic age to till today, status and position of women has been changing with the passing of time. Historical studies and the scriptures indicate that Indian woman enjoyed a comparatively high status during the early Vedic period, later, the condition and status of women in India declined with the passage of time. During the medieval period, woman was given a position subordinate to man. Law and religion did not recognize the equality and equal rights of man and woman. Finally, when the British came in to contact with the Indian people in the latter half of the 18th century, the position of Indian woman had deteriorated to the lowest level. Ideologically, women were considered a completely inferior species, having

no significance, no personality.

After independence, Indian government passed several general as well as special laws especially constitutional provisions for protection of women to safeguard and to empower women in India. The Constitution of India pledges equality of status and opportunity to men and women. Being a custodian of constitution Apex Court has been trying to fulfill constitutional objectives by numerous pronouncements in several cases.

III. Constitutional rights and safeguards to Women - Concept of Protective discrimination:

The constitution of India not only granted equal status to women par with men, but also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Constitutional framers also empowered the state to make special laws, policies, plans and programmes with in a democratic polity for advancement of women in all spheres. The framers of constitution aimed to provide justice, liberty and equality irrespective of gender, it can be witnessed in Preamble, Fundamental Rights, Directive Principles of state policy, Fundamental duties and in other provisions.

IV. Role of Judiciary for empowering women:

All provisions of the Constitution and all laws enacted by the legislature get their real meaning and import through the process of judicial interpretation. The Constitutional mandate and the various laws providing for protective discrimination in favour of women relating to several aspects of their social, economic and political life have come up before the courts. Below is detailed overview of the judicial approach in various cases, where the Apex Courts have successfully delivered their verdict to strengthen or empower the position of women.

1. In the Matter of Education:

Education is a part of the development of the personality of all in general and woman in particular. In *P. Sagar v. State of Andhra Pradesh*,[2] the Andhra Pradesh High Court observed that Article 15(3) is an exception engrafted to clause (1) of the Article 15. Thus, in view of the Article 15(3) reservation for women cannot be denied. Similarly, the reservation for sports women does not offend the provisions of Articles 15(1) and 29(2) of the Constitution.

2. Judicial Approach in the matters of Employment:

In *Miss C.B, Muthamma, I.F.S v. Union of India*,[3] In *Air India v. Nergesh Meerza[4] and other, In A.N. Rajamma v. State of Kerala*,[5] the Court upholding the principle of equality of status put the female employees at par with male employees and struck down the various rules as unconstitutional.

In Vijay Lakshmi v. Punjab University[6] court held that appointment of lady Principal in Women's college or a lady teacher therein, cannot be held to be violative of Articles 14 and 16 of the Constitution, because classification is reasonable and it has a nexus with the object to be achieved. Moreover it is a precautionary, preventive and protective measure based on public morals and particularly in view of the young age of the girl students to be taught.

3. Prevention of sexual abuse at work places:

In *Vishaka v. State of Rajasthan*,[7] Supreme Court had framed guidelines and norms for

protection of working women at work place, and it held that it is the duty of the employer to protect women from sexual abuse, which are later parliament, recognized and enacted Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

4. Judicial role in Stop Acid attacks, regulate and restrict the sale of acid:

In *Laxmi v. Union of India*[8] on account of increase in number of acid attacks on women in the past few years, Supreme Court in order to curb these gave directions to Home Secretary, Ministry of Home Affairs associating the Secretary, Ministry of Chemical & Fertilizers to convene a meeting of the Chief Secretaries/concerned Secretaries of the State Governments and the Administrators of the Union Territories to curb and restrict the sale of acid throughout the country.

5. Role of judiciary in upholding special provisions for women in criminal law:

In *Yusuf Abdul Aziz v. State of Bombay*,[9] Supreme Court held that under section 497 of IPC man only be punished for offence of adultery and woman will be exempted though she may be equally guilty as an abettor was valid. It is reasonable classification under Article 14 and it was saved by virtue of Art. 15(3). In a *Sowmithri Vihnu v. Union of India*,[10] the court held that the contemplation of the law, evidently, is that the wife, who is involved in an illicit relationship with another man, is a victim and not the author of the crime.

6. Judicial approach in recognizing women guardianship rights:

In *Githa Hariharan v. Reserve Bank of India*[11] etc., Apex Court struck down those rules and regulations even legislative Act which were causing for gender bias. Held that even a mother can be a legal guardian to her children whether father a live or not. *In ABC v. The State (NCT of Delhi*[12] the Supreme Court declared landmark judgment saying that an unwed mother is not bound to disclose the name of child's father and also, she would have all the rights as a guardian to child under guardianships rights. She need not take father's consent for guardianship rights. Not only it was necessary to protect the child from social stigma but, also to protect mother's fundamental right. It was certainly an avant-garde verdict on gender quality.

7. Judiciary presumed live-in-relationship for long term as deemed marriage:

In *Dhannulal and ors. v. Ganeshram and ors*,[13] it was held that continuous cohabitation of a couple together that is, 'live-in relationship' would raise the presumption of marriage unless otherwise proven. In this matter, the woman had been living with a man as his wife for around 20 years until his death in the same house with the respondent-relatives who alleged that she was only a mistress and not the legally wedded wife. The woman clearly failed to prove that she was the legally wedded wife of deceased but, the bench still held that she was eligible to inherit the property.

8. Role of judiciary in recognizing women's rights in the context of maternity benefit in case of surrogacy:

In *P Geetha v. Kerala Livestock Development Board Ltd*,[14] the petitioner, who became a mother through surrogate procedure, was not granted maternity leave by the Respondents on the ground that birth of the child was not under normal circumstances. The High Court held that while granting maternity leave, women could not be discriminated merely because the baby was obtained through surrogacy.

9. Judiciary conferring property rights on women par with men:

Property is one of the important endowments or natural assets to accord opportunity, source to develop personality, to be independent, thus effectuating the right of equal status and dignity of person to women. In ***Pratap Singh v. Union of India. nathan Pillai v. Kunjithapadam Pillai, etc.,***[15] cases Judiciary emphasized on gender equality as the prime consideration in interpretation of statutes conferring property rights on women, has encouraged legislation in this regard. The Supreme Court paved way for other courts to follow it as a precedent while deciding cases of women's right to property. Finally, now the Hindu Succession (Amendment Act), 2005 recognized coparcenary property rights of women.

10. Role of judiciary in safeguarding rape victim:

Rape is an offence against right to privacy and dignity of women, In ***Delhi Domestic Working women's Forum v. Union of India,***[16] in ***Bodhisathwa Gautam v. Subhra Chakraborty,***[17] ***and in Chairman, Railway Board v. Chandrima Das***[18] etc., cases court held that women also have the right to life and liberty; they also have the right to be respected and reacted as equal citizens. Rape is not a compoundable offence. With regard to determination of rape cases, in ***State of Madhya Pradesh v. Madan Lal,***[19] the Supreme Court once again clarified that rape cases cannot be compromised or mediated, as rape is a non-compoundable offence. The Court held that compromise in rape cases would be against the victim's honor and dignity, which are sacrosanct. Bench also held that allowing compromise is not a good sign to society and" such an attitude reflects lack of sensibility towards the dignity of a woman."

11. Role of Judiciary in safeguarding right to freedom of women:

Articles 19 to 22 of The Constitution of India provide a detailed scheme of Right to Freedom .Article 19 (1) guarantees 6 freedoms for citizens with reasonable restrictions and Article 21provides for Right to life and personal liberty of each and every person in India which includes Right to live with human dignity, right to livelihood, right to work, right to privacy, right against sexual harassment etc.

12. Judicial approach in protection of women from exploitation:

Right against exploitation is recognized under Article 23 and 24 of the Constitution of India. Article 23 prohibits "traffic in human beings and beggar and other similar forms of labour". The expression "traffic in human beings is evidently a very wide expression including the prohibition of traffic in women for immoral or other purposes. Also the Suppression of Immoral Traffic in Women and Girls Act, 1956has been enacted with the object of inhibiting or abolishing the immoral trafficking of women and girls. Articles 21 & 23also impose the duty on state to identify, release and rehabilitate freed bonded labourers.

In ***Gaurav Jain v. Union of India***,[20] the Supreme Court held that the children of the prostitutes have the right to equality of opportunity, dignity, care, protection and rehabilitation so as to be part of mainstream social life. Besides above there are several issues in like recognizing right to get maintenance by women not only under personal law but also under criminal procedure code irrespective of their religion, a step mother and adoptive mother is also able to get maintenance, a women, who for long term in live-in-relation also able to get

maintenance because of judicial verdict only.

V. Conclusion

One can say that in India there are so many laws by legislatures, rules by administrator and judicial pronouncements and more importantly individual as well as group women organizations continuous affords for women protection and empowerment but too little justice to her because of lack of unawareness, un-interest among women and people in society. Judiciary is playing it role to protect and empower the women in various aspects, but it is the responsibility of the society educate her to take the help of these development taken place in Indian judiciary. An empowered woman not only protects herself but also protect around her. "A woman with a voice, by definition a strong woman". – Melinda Gates.

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Rights Of Women Prisoners in India

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Introduction

"You can tell the condition of a nation by looking at the status of women in the country."
-Pandit Jawaharlal Nehru

From the pre-historic era to late 60s the condition and status of woman was quite bad. In the old India sagas and puranas compared women with property. Manu directed that a female would be reliant upon her dad in adolescence, on her better half in youth and when her master is dead to her children. Leave balance separated Women were not treated as person; they were only wares according to men by whom you can make your day by day tasks done. Women were casualties of boundless lack of education, isolation in obscurity and soiled rooms for the sake of purdah, constrained kid marriage, indeterminable widowhood, unbending nature of constancy and resistance to remarriage of widows turning a large number of them into whores, polygamy, female child murder, savagery and power to follow sati, and the total forswearing of independence.

Like the greater part of the issues which the general public faces the one connected with orientation imbalance is likewise a consequence of the mental being of individuals. It is the deceptions which lead to issues. Prior and even today greater part of the populace has faith in the predominance of men over women who bring about offenses against women and the disavowal of men being casualty to any such offense.

In India women are consistently at a benefit due to our new regulations which gives them such a lot of opportunity. For example, women have a different ticket counter at pretty much every spot. They have seats reserved in transport in metros they have a total mentor saved for themselves in each train every one of these and different advantages are given to them to their wellbeing and security. Similarly, there are various arrangements as regulations, decides and rules that shield women from abuse in jail and assurance them fundamental

administrations. In any case, the implementation of these arrangements is viewed as to a great extent lacking and women face an assortment of issues while living in jail. In this research paper an attempt has been made to build understanding on the entitlements of women in prison, the issues faced by them and the possible methods for resolution of the same. The paper contains various Constitutional rights, human rights, statutory rights, and other rights mentioned in the Indian laws.

Women Position in Prisons

Jail systems are principally intended to take care of men and are not exceptional to address the specific necessities of women in jail. According to most recent information accessible, Indian penitentiaries were home to in excess of 20 thousand women. Just 18% of these women live in solely female jails, while the greater part is housed in female walled in areas of general detainment facilities.[4] There is public and peaceful accord that the state of penitentiaries and of women living in them needs pressing improvement.

Kiran Bedi expounds on Tihar prison in her book:

"It's dependably potential women prisoners were exposed to most embarrassing encounters, which denied them of what little poise and dignity they arrived at the jail with. It should be viewed as some kind of marvel that these women figured out how to stick on to their mental soundness, notwithstanding the staggering chances they confronted."

According to the report of administration of India on "Women Prisoners and their reliant youngsters" in UP, nearly around 200 women were detained in the space of 60 out of which just 20 were indicted.[5] Women deal with more awful issues than men do in jail too. Issues, for example, packing, unhygienic circumstances, loss of sterile napkins and so on are looked by women. An investigation of women in jail additionally expresses that they are ruthlessly beaten and physically irritated in prison. A stipend of the widespread lack of concern that Indian Society shows to the lady the report said. Jail makes an individual worse by keeping them detained, however scar them forever. Re-mingling is one more issue looked by women when they are liberated. The groups of those women dessert them and there is no place they can go. Women have their daily routines forfeited to the general public they experience in but then no body moves forward to help them. The state of women corrupts step by step. A significant number of them are unskilled people and they don't battle for their privileges. In a **Report of Tihar Jail**[6], one of the detainees communicated that:

"Life in jail is better compared to outside because of marks of disgrace."

Constitutional Status of Women Prisoners

According to the Indian Constitution, all women are entitled to equality, freedom from state favoritism, equal access to opportunities, and equal compensation for equivalent work.[7] It also forbids practices that diminish women's dignity and grants the state the authority to implement additional protections for women and children. Additionally, it enables the State to establish maternity leave policies and fair and respectful working conditions. The patriotic saint of India, **Swami Vivekananda**, said:[8]

 "A bird cannot fly on one wing, and there is no chance for the welfare of the world unless the condition of women is improved."

Women prisoners did not get any specific rights under the Constitution of India. Be that

as it may, the Indian Constitution gives the status of equity to the women. The Founding Fathers of the Indian Constitution gave serious remembered to safeguard and advance the rights of Women and Children. Constitution of India under Article 14 provides equivalent insurance of laws to the women in India and Article 15 prohibits discrimination on grounds of sex. Yet Indian women prisoners are dealing with numerous problems. The Indian constitution's founding fathers considered on the most proficient method to safeguard and foster women's and youngsters' rights. The Preamble, which includes:

"The values and expectations of individuals of India," reflects this well.

Various types of rights are officially granted to female prisoners, but in practice they face a multitude of problems in prison. There are different types of rights given to female prisoners like Indian and international human rights, rights provided by the Supreme Court of India, general rules for female prisoners and special rights for female prisoners, etc.

Enactments and Rules Relating to Women Protection

The following are the enactments and rules relating to protection of women such as the Prisoners Act, 1990; the transfer of prisoners act, 1950; the Prisoners (Attendance in Courts) Act, 1955; and the Prisons Act, 1894.

International Norms on Women Prisoners

There are many international provisions which deal with different types of human rights and statutory rights of women prisoners. These rights are discussed as follows:

   i) According to UN Standard Minimum Rules for the treatment of prisoners, all the prisoners have basic human rights such as hygienic food, shelter, medical facilities, and facilities of reading and writing.

   ii) The UDHR have some provisions relating to the protection and rights of women.[9]

   iii) They must be treated with dignity in custody and cannot be isolated in a separate cell, except on medical grounds, or if he/she has proven to be dangerous to other prisoners. It is the human right of a pregnant lady to have full facility (medical and personal) at the time of delivery. Women prisoners who are pregnant cannot be provided the full facilities during the pregnancy. Hence at the time of delivery, they can be released on bail for the delivery.[10] Women prisoners shall be attended and supervised only by women officers. This does not, however, preclude male members of the staff, particularly doctors and teachers, from carrying out their professional duties in institutions or parts of institutions set aside for women. In women's institutions there shall be special accommodation for all necessary pre-natal and post-natal care and treatment.

Judicial Perspectives on the Protection and Rights of Women Prisoners in India

The Indian Higher Judiciary played a pivotal role for the protection and rights of women in a plethora of cases. In the (Anonymous, Center for ender and justice) Hon'ble Supreme Court has affirmed the basic rights of Prisoners, "there could be several factors that lead a prisoner to commit a crime but nevertheless a prisoner is required to be treated as a human being entitled to all the basic human rights, human dignity and human sympathy".[11]

In **Prem Shankar Shukla v. Delhi Administration** (1980)[12] In this case the apex court

restricted discretionary powers of the Police by ordering that no person shall be handcuffed unless required in extreme cases. The Supreme Court felt that to be consistent with Articles 14 and 19 of the constitution, "no prisoner shall be…fettered routinely or for the convenience of the custodian or escort".[13] In **D.B.M. Patnaik v. State of Andhra Pradesh**[14]**,** the Supreme Court asserted that the mere detention does not deprive the convicts of all the fundamental rights enshrined in our Constitution. In **Hussain Ara khatoon v. State of Bihar**[15]**,** court adopted a dynamic and constructive role with regard prison reforms. Court apart from other things stressed on the improvements of the conditions of the prisons in India.

Major Issues Faced by Women Prisoners:

The following are the major issues and challenges which faced by women prisoners in India:

- In India, women prisoners are not provided with proper accommodation or even leisure facilities. Women and their children are denied basic services. Female prisoners still have a clear fear of prison staff.
- Sexual harassment of female prisoners remains a major problem.
- Lack of female health care workers and facilities to address the physical, sexual, reproductive and mental health needs of women in prisons.
- Women have the right to education in and out of prison as well. There are few facilities for basic education and few educational institutions.
- Many women live in prison with their children (under 6 years old); No other reasonable arrangement can be made for their care.
- Rehabilitation is a challenge for many female prisoners.

Conclusion

Despite the various constitutional and international provisions that give Indian women equal status, the condition of poor female prisoners is not good. They are ignored and tortured in prison. Prison does not mean a farewell to basic rights. The Supreme Court of India, apart from the fact that it is forced to live in prison, is very clear in many judgments, except for the fact that its power is a deprivation of certain rights. Prisoners should not be treated like animals and should not be punished except as required by law. The government has taken various steps to protect the rights of female prisoners, but this does not apply strictly. Women are still facing problems during police detention. Violence in this prison is undoubtedly a threat or cancer to our Indian society. It needs to be separated from society. Comprehensive and results-oriented research should be encouraged in this area. This will have a positive impact on policy making and program development and will help female criminals more effectively meet their reintegration needs.

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Maternal Health and Welfare: An Analytical Study from Antiquity to Recent National Policies and Legislations in India

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Introduction

Maternal health is a pivotal aspect for the overall development of any country. The survival and well-being of mothers is not only important in their own right but also central in solving the large broader, economic, social and developmental challenges. Right to health is crucial as it is a part and parcel of right to life and whenever we talk about health of a woman it is of utmost importance. Woman is the creator, the nurturer of new life, she is the backbone of family and it is of prime importance that the health of woman should be protected and enhanced. The popular saying, "Healthy family, Healthy world" says everything that if we want a healthy, sound family and ultimately the healthy world the architect must be healthy, who is regarded as one of the vulnerable groups, she should be protected from womb to tomb as health of woman is index of good society.

Maternal Health: Historical Perspectives

In Indian context, history of healthcare dates back to Indus civilization. But, it was the Vedic age when the attention towards the care of mother and child started.

Vedic Age

Vedas are considered as earliest recorded evidence of wisdom on the earth. Among the four Vedas[1], *Atharvaveda* deals more with health management and includes maternity and child healthcare. Importance of nourishment of pregnant women is very well discussed in *Atharvaveda*. *Ayurveda*, which is a part of *Atharvaveda* is a comprehensive guide for the health. *Rugveda* and *Yajurveda* also discuss the importance of protection of maternal health for the healthy progeny. The domestic rules for the husband and wife i.e. Grahyasutra[2]put the concept of maternal health which is very essential for the healthy generation.

Medieval Period

Medieval period in India is known for the applied aspects.[3] During the reign of King Ashoka, he built numerous hospitals. Midwives were considered to be skillful and trustworthy

and were given importance during his time,

Pre Independence Period

In pre independence era the laws and regulations were introduced which proved for the better protection of health of men and women. Birth and Death Registration Act, 1873[4], The Vaccination Act, 1880[5] were significant legislations. In 1931 Maternity and Child Welfare Bureau was established under the Indian red Cross. In 1946 Bhore Committee[66] Bhore Committee is also known as the Health Survey & Development Committee was appointed in 1943 under the Chairmanship of Sir Joseph Bhore. It laid the emphasis on integration of curative and preventive medicine at all levels.

submitted its report making comprehensive recommendations for remodeling of health services in India.

Post Independence

Since independence Government has focused on improving health of people. Various laws, policies and programs are time to time introduced for the protection of maternal health.

Legislative Provisions in India

India has several legislative provisions in place to protect and promote maternal health. These provisions aim to ensure the well-being of pregnant women, safeguard their rights, and provide them with access to quality healthcare services.

Maternity Benefit Act, 1961: This Act provides maternity benefits to women employed in factories, mines, plantations, and other establishments. It mandates that women workers are entitled to paid leave of up to 26 weeks for childbirth, which includes a minimum of eight weeks of postnatal leave. It also prohibits the dismissal of pregnant employees during the period of maternity leave. **The Prohibition of Child Marriage Act, 2006**: Child marriage is a significant risk factor for maternal health. This Act prohibits the solemnization of child marriages and imposes penalties for those involved in such practices. It aims to prevent early pregnancies and safeguard the health and well-being of young girls. **Medical Termination of Pregnancy (Amendment) Act, 2021**: This amendment to the existing Medical Termination of Pregnancy Act, 1971, extends the gestation limit for abortions from 20 weeks to 24 weeks. It allows women to seek safe and legal abortions in cases where the continuation of pregnancy poses a risk to their physical or mental health. **Protection of Women from Domestic Violence Act, 2005**: Domestic violence can have a severe impact on the health and well-being of pregnant women. This Act provides legal protection and support to women facing domestic violence. It defines various forms of abuse, including physical, sexual, verbal, emotional, and economic abuse, and provides measures for restraining orders, shelter, and other forms of assistance. **Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994**: Sex-selective practices, such as female feticide, contribute to gender-based discrimination and have implications for maternal health. Act prohibits the use of pre-conception and pre-natal diagnostic techniques for determining the sex of the fetus. It aims to prevent the misuse of these techniques and promote the value and well-being of the girl child.

These legislative provisions, among others, play a crucial role in safeguarding the rights and health of pregnant women in India. However, there is ongoing work to strengthen

enforcement, raise awareness, and address the social and cultural factors that influence maternal health outcomes

National Policies for the welfare of maternal health

India has implemented various national policies and initiatives in order to improve the maternal health. These policies are aimed to reduce maternal mortality, improve access to quality healthcare services, and enhance overall maternal well-being.

National Health Mission (NHM): aims to provide accessible, affordable, and quality healthcare to rural and underserved populations. It includes two sub-missions: the National Rural Health Mission (NRHM) and the National Urban Health Mission (NUHM). **Janani Suraksha Yojana (JSY)**: JSY is a conditional cash transfer scheme that encourages institutional deliveries. It provides financial assistance to pregnant women for the costs associated with childbirth, including transportation, delivery, and postnatal care. It particularly targets women from low-income families, marginalized communities, and rural areas. **Pradhan Mantri Surakshit Matritva Abhiyan (PMSMA)**: aims to provide comprehensive antenatal care to pregnant women. It includes access to a package of antenatal services, including check-ups, necessary investigations, and counseling, from accredited healthcare providers every month. It also focuses on identifying high-risk pregnancies and ensuring timely referrals to higher-level healthcare facilities. **Maternal Death Surveillance and Response (MDSR)**: The main objective is to monitor and prevent maternal deaths. It aims to improve the quality of maternal care, identify gaps in services, and strengthen healthcare systems. **National Iron+ Initiative**: Iron-deficiency anemia is a significant health concern among pregnant women. This Initiative promotes the provision of iron and folic acid supplementation to pregnant women to prevent anemia and awareness regarding it. **Reproductive, Maternal, Newborn, Child Health, and Adolescent Health (RMNCH+A)**: This program focuses on providing a continuous care from pregnancy to adolescence.

These initiatives are part of broader efforts by the Government to improve maternal health outcomes, strengthen healthcare infrastructure, and promote women's rights and well-being.

Analysis of the National Policies

While national policies have made significant strides in promoting maternal health in India, there are critical areas that need attention and improvement. Addressing challenges related to infrastructure, healthcare workforce, quality of care, accountability, and intersectoral coordination is vital for the effective implementation of policies. Additionally, regular monitoring, evaluation, and evidence-based adjustments are necessary to ensure that these policies lead to tangible improvements in maternal health outcomes throughout the country

Judicial Interpretation

There Apex Court of India that have significantly contributed to the protection of maternal health and the recognition of women's reproductive rights. Landmark cases have helped shape the legal landscape and establish important precedents in ensuring various facets of maternal health and right to life and personal liberty[7] to include access to quality healthcare, reproductive choices, and maternal well-being.

1. Suchita Srivastava v. Chandigarh Administration[8]

In this case, the Supreme Court of India emphasized a woman's right to make reproductive choices and held that the right to reproductive autonomy is an integral part of the right to privacy and personal liberty under Article 21 of the Constitution. The court ruled that women have the right to access safe abortion services and that the state should ensure adequate facilities for the same.

2. Voluntary Health Association of Punjab v. Union of India [9]

The Supreme Court, in this case, addressed the issue of maternal mortality and held that the government has a constitutional obligation to provide essential and emergency obstetric care to all pregnant women. The court emphasized the importance of skilled birth attendance and availability of emergency obstetric services to reduce maternal mortality.

3. Parmanand Katara v. Union of India [10]

This case highlighted the duty of hospitals and medical professionals to provide emergency medical care, including maternal healthcare, to individuals in need. The court held that in emergency situations, hospitals cannot refuse to provide treatment and must ensure access to immediate medical care, including obstetric services, to protect the right to life.

4. Laxmi Mandal v. Deen Dayal Harinagar Hospital [11]

In this case, the Delhi High Court addressed the issue of negligence and violations of pregnant women's rights in public hospitals. The court ruled that every pregnant woman has the right to receive dignified and quality medical treatment during childbirth, and the government should take measures to ensure adequate healthcare infrastructure, facilities, and trained medical staff in hospitals.

5. National Legal Services Authority v. Union of India[12]:

This landmark judgment recognized the rights of transgender individuals and their access to healthcare services, including maternal and reproductive healthcare. The court affirmed that transgender persons have the right to make decisions about their reproductive choices and receive appropriate medical care during pregnancy and childbirth.

These landmark cases have played a pivotal role in safeguarding the rights of pregnant women, recognizing reproductive autonomy, and emphasizing the importance of access to quality maternal healthcare services in India. They have influenced policy decisions, legislative reforms, and the overall discourse surrounding maternal health and women's reproductive rights in the country.

Conclusion

Maternal health and welfare in India have witnessed significant developments from antiquity to the present, with a focus on improving the well-being of pregnant women and reducing maternal mortality. This analytical study has highlighted the evolution of maternal health practices, the impact of cultural and social factors, and the role of national policies and legislations.Throughout history, India's traditional practices and Ayurveda have contributed to maternal health, emphasizing holistic care during pregnancy and childbirth. However, challenges such as inadequate healthcare infrastructure, gender inequality, and social norms have posed barriers to optimal maternal health outcomes.

In recent years, India has implemented a range of national policies and legislations to address these challenges. Initiatives like the NHM, JSY, PMSMA, and MDSR have aimed to increase access to healthcare services, promote institutional deliveries, and improve the quality of care. Legal provisions such as the Maternity Benefit Act, the Medical Termination of Pregnancy Act, and laws against child marriage and domestic violence have sought to protect the rights and well-being of pregnant women.

While these policies and legislations have made significant progress, critical gaps and challenges remain. Addressing these challenges requires sustained efforts, including strengthening healthcare infrastructure, enhancing capacity-building programs, improving intersectoral coordination, and addressing societal norms and biases. Furthermore, continuous monitoring and evaluation is essential to ensure the effectiveness and impact of national policies. Robust data collection, analysis, and research are vital for informing policy decisions and identifying areas that require targeted interventions. By prioritizing maternal health, ensuring access to quality healthcare services, and empowering women, India can move closer to achieving the goal of safe and healthy pregnancies, benefiting both women and their families.

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4. Material aspects include material medical, diagnosis, treatment and preparation of medicine. These functional aspects gained the importance in medieval period to maintain

5. the records of births and deaths

6. aimed at preservation and protection of health of boys and girls right from childhood.

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8. Article 21 of the Indian Constitution guarantees Right to life and personal liberty to everyone.

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Women's Rights under Equal Remuneration Act: An overview

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Introduction

Gender inequality is one of the serious problems faced by women all around the globe. Women were abused, exploited and tortured. Women were never treated at par with their counterpart -men. To reduce this disparity and enhance the status of women it was very necessary that women were empowered economically. Thanks to the vision of Dr. Babasaheb Ambedkar, the framer of our Indian Constitution, for incorporating various provisions relating to rights of women employees and thereby promoting economic empowerment of women . Article 14, 15, 16, 19, 23, 39, 42, 46 etc. of our Indian Constitution deals with protection of women employee's rights. To uphold the constitutional mandate, our government has enacted various revolutionary statutes for protecting women workers rights such as Employee's Compensation Act 1923, Payment of Wages Act 1936, Factories Act 1948, Minimum Wages Act 1948, Plantation Labour Act 195, Mines Act 1952, Maternity Benefit Act 1961, and Equal Remuneration Act 1976 etc. The Equal Remuneration Act is one of the milestones on the way of Women Empowerment and removing gender inequality. Due to it today we see that more than 50 % women are now working women and are thereby contributing for the progress of our country.

Constitutional Safeguards for Promoting Economic Empowerment of Women

Preamble:

It assures justice, social, economic and political, equality of status and opportunity and dignity to the all individual irrespective of sex.

Fundamental Rights

- Art.14: Assures equality before Law and Equal Protection of Law to all its citizens.
- Art.15 (1): Prohibits discrimination on the basis only of religion, race, sex, etc
- Art. 15(3): Allows the State to take affirmative actions in favour of women.
- Art. 16: Provides for equality of opportunity in matters relating to employment.
- Art. 19: Confers upon all citizens the Right to form associations or unions, to practice any profession, or to carry on any occupation.

Art.23: Prohibits traffic in all human beings and also prohibits forced labour.

Directive Principles

- Art 39(a): Directs the State for framing policy towards securing for men and women equally the right to an adequate means of livelihood.

- Art 39(d): Directs the State to secure equal pay for equal work for both men and women.

- Art 42. Deals with provision for just and humane conditions of work for all and maternity relief for women employees.

Equal Remuneration Act 1976: A milestone in the way of Gender Equality.

Women in India are paid less than their counterpart- men. Despite doing the same nature of work for the same amount of time, women are paid significantly less than men. This situation prevails not only in unorganized sector, but it also prevails in some organized sectors too. Despite having the same experience and qualifications women are paid less remuneration. To overcome this the Government enacted the Equal Remuneration Act 1976.

Section 4 of the Equal Remuneration Act encasts a duty upon the Employer to pay equal wages to men and women for the work of similar nature. If in an establishment the rates of remuneration payable before the commencement of this act for men and women workers for the same work are different only on the ground of sex, than the higher rate shall be the rate at which remuneration shall be payable.

However in the case of Girijambal **vs. Government of Andhra Pradesh (1981) 2 SCC 155,** the court held that the principle of equal pay for equal work is not applicable in professional services

Section 5:

An employer cannot discriminate against women while recruiting unless employment of women is prohibited or restricted by law. The employer is prohibited from discriminating against women in matters of recruitment, training, promotions or transfer etc.

Section 6:

The appropriate government shall constitute one or more advisory committee for the purpose of providing increasing Employment Opportunity for women and to advise it with regard to employment of women in such establishments. Every advisory committee shall consist of not less than 10 persons to be nominated by appropriate government of which one half shall be women.

Section 7:

The appropriate government may appoint such officers not below the rank of labour officer as it thing fit to be the authorities for the purpose of hearing and deciding a) complaints with regard to the contravention of any provisions of this act. b) claims regarding nonpayment of wages at an equal rate .

If any question arises as to whether two or more work are of similar nature or not, then it shall be decided by the authority. After giving applicant and employer an opportunity of being heard and after such inquiry as it may think necessary, the authority may direct:

i) In case of claim arising out of nonpayment of wages at equal rate that payment be

made to the worker of the amount by which the wages payable to him exceed the amount actually paid.

ii) In case of complaint, adequate steps be taken by the employer so as to ensure that there is no contravention of any provisions of the Equal Remuneration Act.

Powers of the civil court under CPC 1908 are conferred upon every authority appointed under this act. They can take evidence, enforce the attendance of witnesses, compel the production of documents etc.

Section 8

It is also the responsibility of the employer to maintain proper registers, documents or musterrolls etc, which can be scrutinized by the Inspector and labour officer.

Section 9:

For the purpose of making an investigation as to whether the provisions of Equal Remuneration Act are being complied with by employer, the appropriate government may appoint such person as it thinks fit to be the inspector and may define the local limits with which an inspector may make such investigation.

Every inspector under this Act shall be deemed to be a public servant as per section 21 of the IPC. The inspector shall have power to enter at any reasonable time any premises of any building, require the production of any document, take evidence, examine the employer, make copies or extract from any register etc.

Section 10

If any person who is required to do, so omits or refuses to produce to the inspector any register or any other document or give any other information shall be punishable with a fine which may extend to [1] 500.

Section 12:

According to this section no court inferior to that of metropolitan magistrate or JMFC shall try any offence punishable under this act. This section further states that no court shall take cognizance of an offence punishable under this act except upon:

i) its own knowledge or

ii) upon a complaint made by the appropriate government or an officer authorized by it in this behalf or, the aggrieved person or , any recognized welfare institution

Judicial Pronouncements relating to Equal Pay Equal Work.

In **MacKinnon Mackenzie & Co. vs. Andrey D' Costa (1987) 2 SCC 469**, the court held that an employer cannot claim exemption on the ground of financial incapacity from the Equal Remuneration Act 1976.

Sanjit Roy vs. State of Rajasthan AIR 1988 SC 238

The Supreme Court directed the State government to pay wages in accordance with the principle of equal pay for equal work to both men and women worker engaged in famine relief work.

Bhagwan Das vs. State of Haryana AIR 1987 SC 2040

The Supreme Court was of the opinion that persons doing similar work cannot be denied

equal pay merely on the ground that their mode of recruitment was different. Court held that a temporary or casual employee performing the same or similar duties and functions is entitled to the same pay as that of a regular or permanent employee.

FCI vs. Shyamlal Chatterjee 2000 LLR 1293 SC

The Apex Court while deciding the question relating to wages of casual workers held that equal wages will be payable even to casual workers engaged through contractor when they are doing the same work.

Conclusion & Suggestions:

Thus, from all above special provisions made for the welfare of the women we can conclude that there has been a upward movement towards the empowerment of women in all sectors in India. Thanks to the Government for taking positive steps and implementing various principles like equal pay equal work, equal access to opportunity, prevention, and redressal of sexual harassment etc. No doubt the government has fulfilled its duty. Now it's the duty of society to bring about a change. We all must take initiative to create legal awareness among women and help them to achieve gender equality in all sectors of life. Then only we will be able to achieve real women Empowerment.

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Decisions Which Every Indian Woman Should Know

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Abstract

It is rightly said that, the mere giving rights on documents is not important. Rather, there has to be an effective implementation of those rights specially the rights of women in India. In the Indian Constitution under article 15 (3) the Parliament is permitted to enact the special laws in favor of women and child, and Parliament has enacted several laws in this regard. However, there were several unresolved issues relating women in India, which were major obstacles in development or empowerment of women.

But, with passage of time, this issues have been solved by the Supreme Court of India by delivering crucial decisions in the interest of women, such as decisions given in *Vineeta Sharma case, Dhannualal case, CEHAT case, Nitisha's case, Lata Sing's case, Vishakha's case, Indian Young Lawyers Association case, Shayara Bano's case, X v. The Principal Secretary, Health and Family Welfare Department, Govt. of NCT of Delhi & Another case etc*. After going through all these decisions, it apparently shows that, the all Indian women should know about these decisions, which have played important role in their advancement and empowerment.

Keywords: Right, Women, Supreme Court of India, Decision, Empowerment.

Introduction:

In India, nearly half of the population is women; it means that, if we empower such population, our country could grow faster in all spheres of today's modern world. The Constitution of India, has created three important bodies namely, legislature which makes the laws, the executive which execute the laws and judiciary which interpret those laws. It means that, the powers and limitations of such important bodies have been prescribed by the constitution and generally, they have to work within those boundaries. But, with the passage of time, the nature of country has changed from police state to welfare state in very drastic manner.

On the other hand, it is witnessed that, the judiciary under the grab of judicial activism for doing complete justice, many a time transgressed into the area of other two organs and have delivered numbers of crucial decisions, in the interest of women. This has resulted in

more empowerment of women in India due to such exemplary decisions in various cases like, *Vineeta Sharma case, Dhannualal case, CEHAT case* etc. Therefore, all Indian women should know about such exemplary decisions, which have brought very huge positive change in the status of women and empowered them tremendously.

Important Guidelines Issued to Protect the Unborn female: In the case of *CEHAT and Others v. Union of India*[1] case, the Supreme Court has given important guidelines to protect the unborn female or to save the female from female feticide. The Apex Court directed to have adequate implementation of The Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Amendment Act 2003, to increase the declined sex ratio in India and to prevent the discrimination towards females in Indian Society. In this case the Public Interest Litigation (PIL) was filled, to have effective implementation of PCPNDT Amendment Act 2003, which has specifically mentioned about the punishing the prenatal sex checking or determination. In the said Amendment Act of 2003, it was clearly mentioned about the making certain appointments of authorities, which could see the implementation, supervise it and would make the timely report about it, which would be very helpful in controlling female infanticide.

In this case, the court directed to publish an advertisements in newspaper as well as on social media, which should be continued till the public at large could be aware and stop to discriminate between the male child and female child. Moreover, the Supreme Court also directed the concerned authorities, to prepaid timely reports and publishes it for the general public awareness. And those States, who had not appointed the required authorities, were directed to make the said appointments.

Equal Property Right to Hindu Daughter Born Before or After 9th September 2005: In Vineeta *Sharma case,* the Supreme Court of India held that, the daughter have equal right just like the son , in the property of Hindu Undivided Family, by birth itself. She has equal coparcener rights like son has. Moreover, the Apex Court removed the confusion and also held that, it is irrespective that the father or daughter was born before or after the 9th September 2005 , the date on which the Hindu Succession Act, 1956 was amended by amending section 6 thereof. In this case, the court has rightly pointed out that, the sex cannot be the basis to deprive the daughter's property rights and such discrimination has no more places in Indian Society, in Hindu Undivided Family[2].

Woman Living in Long Term Live-In-Relationship Has Property Right after the Death of Partner: In *Dhannulal*[3] case the Supreme Court held that, if female is living together continuously for long time in live-in-relationship then there would be presumption that, the both has married unless and until proved contrary thereto. And such woman has rights to inherit the property of her partner after his death. In the present case, the couple was in live-in-relationship for, nearly 20 years and was not legally wedded. Moreover, the woman had not proved that she had married with that partner lawfully. However, the Apex Court by ignoring orthodox views, adopted the adequate views in modern times by mentioning that, it's up to the woman to get married or live-in-relationship or not to get married. Here, the court has mentioned that, the continuous long time live-in-relationship could lead to the presumption of lawful marriage.

Wife Has Right to Abort If She Has Become Pregnant Due to Forced Sex by

Husband: In another landmark decision[4] the Supreme Court held that, although in India, marital rape is not recognized as specific offence , still such marital rape or forced sex by the husband could be considered as a rape under the Medical Termination of Pregnancy Act 1971. And such victim wife has right to abort such unwanted pregnancy of 24 weeks. In simple word, the definition of rape also includes the offence of 'marital rape' in case of the Medical Termination of Pregnancy Act 1971, if the wife gets pregnant due to forced sex by the husband. Here, the court has considered the marital rape as a sexual assault or rape, while protecting the interest of woman.

Unmarried Woman Having Child has Right to be Guardian and No Need to Disclose the Name of Father of Such Child: In the interest of justice to the woman, the Supreme Court in *ABC v. The State (NCT of Delhi)*[5] wherein, it was held that, the woman who becomes the mother without solemnizing lawful marriage has not required to make the disclosure of father of child nor required to take the consent of such father for child's guardianship rights. Because, mother being a natural guardian of such illegitimate child, do have priority in case of guardianship. And if, such unwed mother makes an application for guardianship of such child then there is no need to issue a notice to father of such child. And also, when such mother request for birth certificate of such child, then the concerned authorities can take affidavit from such mother and need not to ask the name of father of such child.

Allowed Permanent Commission to Women in Indian Armed Forces as like Men: Recently, the Supreme Court of India in *Nitisha*[6] *case,* allowed Permanent Commission to Women in Indian Armed Forces by considering the equality and fairness by neglecting the systematic discrimination or indirect discrimination against the woman army officers, who were allowed only the Short Service Commission for 10 years , which was further extendable up to 14 years. After that, such woman officers were not allowed to select for the Permanent Commission like male officers were allowed. In other words the female army officers were not considered for the commanding post. These things appear to be disrespectful to the dignity of women officer and also it was unreasonably affecting the interest of women.

Other Landmark Decisions: There are many more decisions of Supreme Court who have protected the interest of women. In landmark decision, in *Lata Singh v. State of Uttar Pradesh and another*[7], the Supreme Court held that, the woman has right to marry or to live with anyone, whom she like and there is no bar for inter-caste marriage. In *Vishaka's* case[8] , the Supreme Court had issued the guidelines to prevent the sexual harassment at workplace. As a result of this decision, finally after 16 years of decision, to prevent the sexual harassment of women at workplace the Parliament has enacted the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. Such harassment was causing grave violation of women's right to life, right to livelihood, right to equality etc. Now it is mandatory to any public or private institute to form Internal Complaint Committee (ICC).

In *Sabarimala*[9] case the Supreme allowed entry in Sabarimala temple to women of all ages by mentioning that the denial of entry to women because of their biological reason is violating the right to equality, right to religion and right to liberty as well. Moreover, in *Shayara Bano's*[10] case, the Apex Court has declared the practice of Triple Talaq as an unconstitutional and violative to the fundamental rights. The Supreme Court ordered the parliament to take necessary action in this regard to stop such abusive practice against women.

Conclusion: It is rightly said that, the mere giving rights on documents is not important. Rather, there has to be an effective implementation of those rights specially the rights of women in India. In the Indian Constitution under article 15 (3) the Parliament is permitted to enact the special laws in favour of women and child, and Parliament has enacted several laws in this regard. However, there were several unresolved issues relating women in India, which were major obstacles in development or empowerment of women.

But, with passage of time, these issues have been solved by the Supreme Court of India by delivering crucial decisions in the interest of women, such as decisions given in *Vineeta Sharma case, Dhannualal case, CEHAT case, Nitisha's case, Lata Sing's case, Vishakha's case, Indian Young Lawyers Association case, Shayara Bano's case, X v. The State (NCT of Delhi) & Another case etc*. After going through all these decisions, it apparently shows that, the all Indian women should know about these decisions, which have played important role in their advancement and empowerment.

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1. *Centre For Enquiry into Health and Allied Thems and Others v. Union of India* 2003 (8) SCC 412

2. ***See also*** *Prakash v. Phulavati*(2016) 2 SCC 36

3. *Dhannulal and Others v. Ganeshram and Others* (2015) 12 SCC 301

4. *X v. The State (NCT of Delhi) & Another* Civil Appeal No 5802 of 2022 (Arising out of SLP (C) No 12612 of 2022).

5. CIVIL APPEAL OF 2015 [Arising out of SLP (Civil) No. 28367 of 2011

6. *Nitisha vs Union Of India* , Writ Petition (Civil) No 1109 of 2020, decided on 25 March, 2021

7. Writ Petition (crl.) 208 of 2004

8. *Vishaka & Others. v State of Rajasthan & Others* (1997) 6 SCC 241

9. *Indian Young Lawyers Association v. The State Of Kerala* WRIT PETITION (CIVIL) NO. 373 OF 2006 decided on 18th September 2018.

10. *Shayara Bano vs. Union of India* [(2017) 9 SCC 1]

A Judicial Change in Protection and Upliftment of Women's Rights: A Post LPG Review

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Prologue:

"*There is no limit to what we, as women, can accomplish*"   Michelle Obama

The Indian economy has indeed come a long way since the decade of crisis arose in early of the 1990s. A testing and challenging period the nation faced with a foreign exchange that would not last beyond two weeks; current reserves of about US$ 290 billion, the economy can meet its import requirements of about 7 months. Everything scale made the nation bow down (*Anand, 2014*). The IMF and the world community were not willing to help India unless it brings in economic reforms (*Kolte et. al, 2018*).

This initiative aimed to attract foreign investment, relax regulations, and integrate India into the global economy, all while opening up the Indian economy. It was a revolutionary era that transformed its economic environment. In early 1991, India embarked on an economic reform phase called Liberalisation, Privatisation, and Globalisation (LPG). These (LPG) reforms emerged as the driving forces behind this enormous transition, ushering in an era of decentralized planning and adopting a more open and market-oriented approach.

Also, the time that witnessed a social change. Prior to the LPG shift, many rights of women were seen as ancillary to economic advancement (*Gosh, 1999*). Nonetheless, the LPG transformations concentrated more attention on social justice, which is advantageous to women. During the pre-LPG period, women face discrimination and have fewer opportunities in many aspects of life owing to well-established gender roles, such as education, labour, inheritance rights, rights over property, gender-based violence, and societal norms.

This research paper focuses on the contribution of the judiciary to resolving gender inequities and promoting gender equality and women's empowerment in India after 1991. It presents a perspective on the progress made and the challenges that still remain in achieving gender equality by analyzing the judicial contributions to women's rights. The paper also examines the influence of post-LPG economic reforms on the lives of women in India and

understanding the judicial shift toward safeguarding and strengthening women's rights. It may contribute to the challenge of established gender roles and conventions, resulting in a more egalitarian and inclusive society.

Literature Review:

An exhaustive post-mortem exercise was carried out on the literature available on women's status in India. For the same many literatures have been reviewed and the following are the most suitable ones clubbed in a classified way.

Indian Woman – Texted as:

Pratha (1986) contends that the colonial literature(s) condemned the treatment of women in India by identifying a scriptural tradition.

India's historical stance on women's rights is marked by an extensive and evolving journey molded by cultural, social, religious, and political influences.

Koneru (2017) while hunting into the reasons for the slow growth of women's entrepreneurship found that Indian women stand tall from the rest of the crowd and are applauded for their contributions. Women's standing and rights have changed significantly over time, with both advancements and damages seen at distinct epochs. Women preserved relatively respectable positions in different spheres of life during the ancient period, especially during the Vedic periods.

Hunnicutt (2009) propagates that the concept of patriarchy holds promise for theorizing violence against women owing to the reason that it keeps the theoretical focus on dominance, gender, and power.

However, patriarchal views and practices persisted to emerge in subsequent times, eventually undermining women's rights.

Regime & Woman:

Angbin (2014) Studied the status of women, especially in the Mughal period. She found in all her studies that unfortunately, women had not been mentioned as remarkable contributors.

Sushan (2013) begins her research outcome with a statement that the position of a woman in Hindu ideology presents an essential duality.

However, the growth of Islamic rulers and the impact of medieval Hindu religious writings developed in Medieval India. This era witnessed raising limits on women's rights, with practices like child marriage, purdah (women's seclusion), and so on. Certain British authorities and social reformers struggled for women's education and the abolition of detrimental practices under the British colonial administration.

Objectives:

The present paper is an effort primarily to study the contribution of Liberalization, Privatization, and Globalization in woman's protection, from both the perspectives, economic and social. In addition to this, the paper will explore the trend of women-upliftment in the post-LPG period. One of the researchers contends with globalization many changes in the Indian economy, including Societal, Cultural, and Political have taken place (*Ghosh, 2011*).

Methodology:

The present research work is an ex-post-facto design. This type of research endeavour is known as an after-the-fact study. Here exploration starts after the fact has already occurred,

without tempering with the existing findings. It is the most suitable design to be considered (Singh et. al, 2023).

Women-Rights:

Following India's independence in 1947, the Constitution of India was drafted, where a strong foundation for ensuring women's, rights was built. The principles of equality, non-discrimination, and fundamental rights for all people, including women, are enshrined in the **Constitution.**

In early 1991, the post-Liberalization, Privatisation, and Globalisation (LPG) era brought significant changes to India's economic landscape. Women's participation in the labour force arose as a consequence of economic alterations, and access to education and healthcare improved.

Women and Privatization:

The emphasis on privatization and liberalization created a business-friendly climate. Women entrepreneurs have appeared in a wide range of industries, boosting economic independence, and enabling women to follow their dreams. Sugar Cosmetics, for example, is a renowned cosmetics business in India headed by a female entrepreneur.

Women and Liberalization:

Economic prosperity and a greater emphasis on education by the government allowed greater access to schools for females. As more girls began to attend school, literacy rates grew and opportunities for personal and professional development expanded.

Women and Globalization:

Globalization enhanced women's exposure to global influences, which led to evolving societal views and expectations about women's responsibilities and rights. The LPG reforms have resulted in a rise in the number of women elected to seats of power. This has given people a say in decision-making and has contributed to better representation in government.

Women and Judicial Interface:

Though the judiciary is critical in promoting women's rights by way of interpreting and enforcing laws, delivering historic decisions, and safeguarding women's rights against discrimination and injustice. The purpose of the court in advancing women's rights may be seen in a variety of ways. These judgments have called into question discriminatory practices such as limitations on women visiting religious places and the denial of equal inheritance rights.

Judicial Take for Women:

The Andhra Pradesh High Court stated that Article 15 (3) is an exception engrafted to clause (1) of Article 15 in the case of P. Sagar v. State of Andhra Pradesh [1968 SCR (3) 565]. As a result, in light of Article 15 (3), reservations for women cannot be rejected.

Similarly, the reservation for female athletes does not violate Articles 15 (1) and 29 (2) of the Constitution [Sukhdeo v. Government of A.P., 1966-1 Andhra WR 294].

In Padmaraj Samarendra v. State of Bihar [AIR 1979 Pat 266], the allocation of some seats in Medical Colleges for female students was challenged on the grounds that it was exclusively based on gender. While justifying the allocation of seats for female students, the Court stated that it was acceptable and could not be considered discrimination based only on

gender.

In the cases of Ms. C.B. Muthamma, I.F.S v. Union of India [(1979) 4 SCC 260], Air India v. Nargish Meerza and others [(1981) 4 SCC 335], and A.N. Rajamma v. State of Kerala [1983 Lab. I.C. 1388], the Court upheld the concept of equality of status, putting female employees on same footing with male employees and declaring different laws unlawful.

Moreover, in the case of Vijay Lakshmi v. Punjab University [AIR 2003 SC 3331], the court ruled that the appointment of a female principal or a female instructor in a women's institution is not a violation of Articles 14 and 16 of the Constitution since the classification is reasonable and has a connection to the goal to be achieved.

In a number of cases, the court has ruled that the state has the authority under Articles 15(3), 16(2), and 16(4) of the Constitution to give priority to women in government employment if they are equally qualified but more fitted than males.

To address sexual harassment at the workplace, the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013, was passed in response to the case of Vishakha vs. the State of Rajasthan [AIR 1997 SC 3011]. This legislation requires the formation of Internal Complaints Committees (ICCs) in organizations and provides a framework for women to seek remedies for harassment in the workplace. The case of Mohammed Ahmed Khan vs. Shah Bano [(1985) 2 SCC 556] challenged the practice of triple talaq, which was used by Muslim males as a kind of swift divorce. The judiciary has rendered significant decisions that have strengthened women's rights extensively.

Conclusion:

The LPG reforms have improved the atmosphere for the protection of women's rights. However, more work needs to be done. The judiciary plays an important role in this area, and it is likely to continue to do so in the future. The judicial shift in India towards the preservation and advancement of women's rights is a positive trend. The LPG changes have produced a more favorable atmosphere for the protection of women's rights, with the court playing an important role in this regard. The judiciary is expected to continue to play a significant role in the coming years.

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Rights Of Prostitute: Legislative Developments and Judicial Approach In India

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Abstract:

One of the oldest professions in the world and even in India is prostitution. But even in this modern world, they are treated like garbage and are routinely tortured and humiliated. Imagine the situation of sex workers in a society where even sex is taboo. To all other people the Constitution is a sacred document, but to them it is useless. There are few laws that just criminalize various aspects of prostitution and don't regulate it. In democracies like India, they have no Constitutional rights, they work as laborers but they have no labor rights, they are brothel employees but they have no labor rights. They didn't have ID. Because the profession was stigmatized and there was little support from the local government, it was very difficult to produce identification. Societies and governments need to understand that this is not a hobby, but to end poverty and meet basic needs such as food, clothing and shelter. While the Supreme Court has ruled in a number of cases that dignity is as basic a need as food, clothing and shelter. The reality is that the majority of sex workers dream of living a life of dignity, life freedom, liberty, etc. is a complete myth, their life equals hell. There is an urgent need to pass laws that not only protect their rights but also eliminate stigma in society.

Keywords: Prostitution, Labour Rights, Constitutional Rights, Sex worker, Supreme Court

Introduction

"*We declare that human rights are for all of us, all the time: whoever we are and wherever we are from; no matter our class, our opinions, our sexual orientation.*"[1]

Prostitution is considered a dark side of India and remains one of the least discussed topic which required major concerns. Prostitution as defined by Oxford Dictionary is the practice or occupation of engaging in sexual activity with someone for payment. According to Indian law, prostitution is defined as promiscuous sexual intercourse within these unions that is unpaid for; thus, sexual intercourse that is not paid for, involves emotional attachment, and occurs within socially prescribed institutions is morally acceptable, whereas sexual unions outside of these are morally condemned.[2] Prostitution has always existed in India and the

status of prostitutes has changed from time to time. The existence of prostitution can be demonstrated both in ancient Indian texts and in the texts of prominent British Indian writers.

Prostitutes and their rights

Prostitutes, being ordinary citizens of India, are also entitled to the fundamental rights enshrined in Constitution of India, such as Article 14 (Right to equality before the law and equal protection under the law). Section 19(1)(g) (i.e., the right to practice any profession, activity, trade, or enterprise, subject to prescribed restrictions); fine arts; 21 (right to life and personal liberty, including the right to life with dignity); fine arts. 23(1) (prohibit trafficking in persons, begging and other similar forms of forced labor)[3].

Provisions of the Indian Penal Code, 1860 regarding Prostitution in India [4]

Provisions regulating activities not directly related to prostitution but indirectly related to activities related to the Prostitution under the Act are:

ª% **Section 354 of IPC:** Assault or use force against woman with intent to outrage her modesty.

ª% **Section 366 of IPC:** Kidnap or abduction of a woman by forced or illicit intercourse.

ª% **Section 372 of IPC:** Selling, hiring, or other obtaining possession of any girl below the age of 18 years.

ª% **Section 375 of IPC:** Sexual intercourse with a woman under 16 years of age was treated as rape .

ª% **Section 497 of IPC:** Sexual intercourse by a person with the wife of another man without the consent or connivance of that man constituted the offence.

ª% **Section 498 of IPC:** The woman was declared free from liability as an abettor.

The Suppression of Immoral Traffic Act, 1956 (SITA)

Parliament passed the law as part of India's ratification of the International "Convention on the Elimination of Trafficking in Persons and Exploitation of Prostitution by Others". India is one of the world's largest democracies. India has a constitutional ban on human trafficking. Article 23 of the Indian Constitution stipulates the right to be free from exploitation as a fundamental human right. India was one of the first countries to sign the "United Nations Convention on the Suppression of Human Trafficking and the Exploitation of Others' Prostitution" in 1949. The Convention was later incorporated into national law by the Supression of Immoral Trafficking in Women and Girls Act, 1956 (SITA), later amended and renamed the Immoral Traffic (Prevention) Act, 1986 (ITPA)[5].

The Immoral Traffic (prevention) Act, 1956 (ITPA)

The Immoral Traffic (Prevention) Act 1956 defines prostitution. The law states that prostitution means the sexual exploitation or abuse of a person for commercial purposes and that the term prostitution should be constructed accordingly. However, prostitutes include not only those who have been abused and sexually exploited for commercial purposes, but also those who intentionally practice the profession of prostitution for commercial purposes, regardless of gender, including men, women and LGBTQ members[6]. ITPA, 1956 specifically declares certain acts to be illegal including solicitation for prostitution, managing a brothel or allowing the usage of certain places as brothels (Sec. 3), living on the earnings of a prostitute's money (Sec. 4), inducing or kidnapping a girl for prostitution, detaining girls in

brothels (Sec. 6), seducing a person under custody for prostitution (Sec. 8) and carrying out prostitution within two hundred metres of any public place like schools, colleges, temples, hospitals (Sec. 7) etc[7].

Trafficking of Persons (Prevention, Protection, and Rehabilitation) Bill 2018[8]

The Bill has been passed by the Lower house of the Parliament but has not yet been placed in the Rajya Sabha. It provides for the prevention, rescue, and rehabilitation of trafficked persons[9]. But, it still has not been made Act, making it legally inapplicable. The key features of the Bill are: [10]

- National Anti-Trafficking Bureau: Establishment of National Anti-Trafficking Bureau.
- State Anti-Trafficking Officers: Appointment of a State Nodal Officer, not below the the rank of Director in the State Government.
- Anti-Trafficking Units: Setting up Anti-Trafficking Units (ATUs) at the District level. A different draft of Anti -Trafficking Bill 2021 is headed to consider replacing the previous Bill of 2018. It has been analyzed that, it has different and stringent provisions to tackle the evils of trafficking[11].

Judicial Approach towards Prostitution

In the *Upendra Baxi and Lotika Sarkar v. State of Uttar Pradesh[12]*, popularly known as "The Agra Home Case", was concerned with the deplorable situation of the protective homes established under the ITPA Act, which instead of protecting were promoting prostitution. In exercising its epistolary jurisdiction, the Supreme Court converted the petitioner's letter to the newspaper into a writ petition. The Supreme Court held that victims must not be subjected to inhumane and degrading treatment and that their right to live in dignity under Article 21of the Indian Constitution must be made real and meaningful to them. In *Gaurav Jain v. Union of India[13],* in this case, the Court issued broad guidelines for the rescue and reintegration of prostitutes and their children into society. In *Kajal Mukesh Singh and Ors v. State of Maharashtra[14]* court ordered that prostitution was not regarded as a criminal offence under the Immoral Traffic (Prevention) Act (ITPA), 1956. In the landmark judgment of *Buddhadev Karmaskar v. State of West Bengal [15],* the Supreme Court held that Article 21 includes a prostitute's right to lead a life of dignity. The court found that extreme poverty compels people to become prostitutes not because they enjoy prostitution. Society needs to be considerate of sex workers and not look down on them. The court said it needed to provide alternative ways to distance itself from prostitution so that women who indulged in prostitution could have a meaningful life. Prostitution is a profession like any other profession, "Sex workers are entitled to equal status and equal protection under the law of the land" stated by a three-judge bench headed by Justice L Nageswara Rao. He further issued guidelines for the same on July 27, 2022. Furthermore, the bench said *"In the eyes of the law, sex workers are likewise entitled to equal protection and dignity. A sex worker is an adult who works with clients' consent. In this case, the police will not be able to intervene unnecessarily. Every Indian citizen has the right to live a dignified life under Article 21 of the Indian Constitution[16]."* It further ruled that sex is not illegal and that courts cannot arrest sex workers or harass them during police investigations. Children of sex workers cannot be separated from their mothers. A court ruled that if a minor is found living with a sex worker, the child cannot be presumed

to be a trafficking victim[17].

Conclusion

India does not have any special regulations on prostitution. Sex workers in India cannot even exercise their basic rights. They are victims of alienation, and their profession is constantly criticized. They are deprived of even their basic rights to food, shelter, clothing, and most importantly, dignity. This sad state of affairs is reflected in the intensity and scale of violence in the sex industry, police and judicial discrimination, exploitation in employment, concerns about the health and safety of sex workers and their children, and the presence of minors in the sex industry.

India has ratified several international treaties on women's rights and despite having a Constitution specifically condemning sexism and exploitation, India tries to protects the human rights of Indian women, especially sex workers. Existing policy frameworks to protect the rights of sex workers through redress and rehabilitation measures are based on the principle that sex work is immoral and are ineffective in protecting the interests of sex workers.

"We want laws to be refocused on making sex worker's lives safer and improving the relationship they have with the police while addressing the very real issue of exploitation. We want governments to make sure no one is coerced to sell sex, or is unable to leave sex work if they choose to." Tawanda Mutasah Senior Director for Law and Policy (Amnesty International Secretariat)

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Empowering Rape Victims In India: A Journey Towards Justice

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Abstract:

The word "RAPE" which means a sexual act against one's human body without the consent. In India the Rape is one of the crimes and there is a myth that once a rape victim will always be treated with discrimination to not to socialize with others. Rape victims are the one who is very much aggrieved by both mentally and physically after the offence happened against them. The society also sees them with a bad eye to make them separated from the normal people. These rape victims are one who faces a lot of troubles and even their family members do suffer. The family members of rape victim are also considered to be a victim of the offence. For the Empowerment of the Rape Victims many Rehabilitation centers, public awareness and many shelter homes are invented. Even the rape victims are also a human so that they can live their life peacefully and be empowered to do their works in the common Society. The main aim of this analytical paper is to bring the challenges faced by the rape victims and how they are getting empowered to face the society after the brutality.

Keywords: Challenges, Empowerment, Rape, Rehabilitations, and Victims,

Introduction:

Rape, a heinous crime, inflicts profound physical, emotional, and psychological scars on its victims. In India, like in many other societies, rape survivors face immense challenges in seeking justice, healing, and empowerment. However, despite the hurdles, there have been significant strides towards empowering rape victims and providing them with the support they need to rebuild their lives. Rape is a severe form of sexual violence and is considered a criminal offense in most legal systems around the world. It involves non-consensual sexual intercourse or penetration, where one person engages in sexual activity with another without their explicit consent. Rape can occur through physical force, threat, coercion, or when the victim is unable to give consent due to factors such as intoxication, unconsciousness, age, or

mental incapacity. (*What Is Rape and Sexual Assault?*, 2022.).

Rape Victims

Rape victims are individuals who have experienced the trauma of sexual violence, specifically non-consensual sexual intercourse or penetration. They are individuals who have been subjected to a sexual act against their will, without their explicit consent or due to their inability to provide consent. Rape victims can be of any gender, age, and background. While women are statistically more likely to be victims of rape, men and individuals of all gender identities can also be victims of sexual violence. Rape can occur within various contexts, including intimate partner relationships, family settings, acquaintances, or strangers. It's important to emphasize that the term "victim" is used to describe someone who has experienced sexual violence. However, some individuals and advocacy groups prefer using the term "survivor" instead of "victim" to empower those who have endured such traumatic experiences. "Survivor" acknowledges the strength and resilience of individuals who have experienced sexual violence and highlights their journey towards healing and recovery. (Md Janeshar Alam,2022) Rape victims or survivors often face significant physical, emotional, and psychological consequences. They may experience trauma, fear, guilt, shame, and may struggle with mental health issues as a result of the assault. Supporting and empowering rape survivors is crucial in helping them navigate the aftermath of the trauma and reclaim their lives. It is important to remember that sexual violence is never the fault of the survivor. Perpetrators are solely responsible for their actions, and the focus should be on holding them accountable and providing support and resources for the survivors to heal and recover. Initiatives that promote consent education, raise awareness about sexual violence, and challenge harmful attitudes and behaviours are essential in preventing rape and creating a safer and more respectful society for all individuals.

Problems Faced By Rape Victims:

Rape victims face numerous challenges and difficulties after experiencing sexual violence. These problems can be physical, psychological, social, and legal in nature. Some of the common problems faced by rape victims include: (*Joyful Heart Foundation*, 2022)Sexual assault survivors and victims face many obstacles. The assault may result in long-lasting emotional effects, including post-traumatic stress disorder, anxiety, substance misuse issues, self-injury, depression, sleep disorders, eating disorders, and suicidal ideation, among others. It can also result in physical issues such as pregnancy, STDs, and wounds. Empowering and supporting rape survivors requires a multifaceted approach that addresses their physical, emotional, and legal needs. Providing access to medical care, counselling services, legal assistance, and a supportive network can help survivors heal and rebuild their lives after such a traumatic experience. Moreover, creating a society that condemns sexual violence, educates about consent, and challenges victim-blaming attitudes is essential to prevent further victimization and support those who have experienced rape.

Legal Perspective:

Rape victims face several challenges and difficulties from a legal perspective when seeking justice and navigating the legal system. These challenges can hinder their ability to report the crime, participate in investigations, and pursue convictions against the perpetrators (Dr. Namita Jain & Ms. Aditi Tyagi, 2020,) Many rape victims may hesitate to report the crime

due to fear, shame, or lack of trust in the legal system. Reporting barriers can be exacerbated by victim-blaming attitudes and the perception that the legal process is intrusive and unsupportive. Law enforcement's response to sexual violence can vary, with some cases not receiving the attention and urgency they deserve. Insensitive or untrained law enforcement officials may further traumatize victims during the reporting process. Legal proceedings can be lengthy and complex, causing additional stress and trauma for survivors. Delays in the legal process can also lead to a loss of evidence and may deter survivors from pursuing the case. Survivors may struggle to access legal representation, especially if they cannot afford private attorneys. The availability of legal aid services may vary, leading to unequal access to justice. Addressing the legal problems faced by rape victims requires comprehensive legal reforms, sensitivity training for legal professionals, and ensuring that survivors are treated with respect and empathy throughout the legal process. Establishing specialized courts and fast-track procedures for sexual offense cases can expedite justice and provide survivors with a supportive environment. Additionally, efforts to educate the public about sexual violence, consent, and the rights of survivors are essential to changing societal attitudes and creating a more survivor-centric legal system.

Rights Of The Rape Victim:

Under Indian laws, rape victims are entitled to various rights and protections to ensure their safety, support, and access to justice. Some key rights of rape victims under Indian laws include (*Rights Of Rape Victims In India*, 2023) The identity of the rape victim must be protected, and disclosure of their identity is prohibited under Section 228A of the Indian Penal Code (IPC). This provision aims to safeguard the victim from further victimization, stigma, and social discrimination. The legal proceedings related to rape cases must be conducted in-camera (privately), ensuring that the survivor's testimony and identity remain confidential and are not disclosed publicly. Rape victims have the right to access free legal aid services under the Legal Services Authorities Act, 1987. This ensures that they can obtain legal representation and support during the legal process. Rape cases are supposed to be fast-tracked through special courts to ensure a swift trial and minimize delays in seeking justice. The rape victim has the right to seek compensation from the government under the Victim Compensation Scheme. This compensation aims to provide financial support to help the survivor rebuild their life after the trauma of sexual violence. Rape victims have the right to be treated with dignity and respect throughout the legal process and interactions with law enforcement, medical professionals, and legal authorities. Rape victims have the right to access support services, such as counselling and medical assistance, to help them cope with the physical and emotional impact of the assault. Rape victims have the right to testify as a witness during the trial and should not be treated as an accused or face accusations about their character or behavior. It's important to note that while these rights are enshrined in the law, the actual implementation and realization of these rights may vary in practice. Empowering rape victims and ensuring their rights are protected require a comprehensive approach that involves sensitizing legal professionals, law enforcement officials, and society as a whole to the needs and rights of survivors. Efforts to address rape culture, stigma, and victim-blaming attitudes are also essential to creating a more supportive environment for rape victims seeking justice and healing. There have been several landmark judgments in

India that have contributed to the empowerment and protection of rape victims. These judgments have played a significant role in setting legal precedents and improving the legal framework for the rights and support of survivors. Some of these landmark judgments include:

*Vishaka and Others v. State of Rajasthan (1997):(*Manu/SC/0786/1997*)*

This landmark judgment led to the formulation of the "Vishaka Guidelines" to address sexual harassment at the workplace. It recognized sexual harassment as a violation of fundamental rights and provided a framework for preventing and redressing such incidents. *Lillu @ Rajesh v. State of Haryana (2013)*(Manu/SC/0369/2013): In this judgment, the Supreme Court held that a false promise of marriage to a woman to establish sexual relations constitutes rape if the woman would not have consented to the sexual act without the promise. This judgment helps protect women from sexual exploitation under the guise of false promises. *State of Maharashtra v. Madhukar (1991)* (Manu/SC/0032/1991): In this judgment, the Supreme Court held that the testimony of a rape survivor who is mentally challenged is credible and reliable if it passes the test of truthfulness. This judgment ensures that the testimonies of mentally challenged rape victims are not discredited solely on the basis of their mental condition. *Nipun Saxena v. Union of India (2019)* (Manu/SC/1459/2018 In this case, the Supreme Court directed the establishment of one-stop crisis centres in every district to provide support, medical aid, and counselling to rape victims. This judgment aims to improve the access and quality of support services for survivors. These landmark judgments have been instrumental in advancing the legal understanding of rape and sexual violence and have helped in empowering rape victims in India. They have strengthened the legal framework for the protection and support of survivors, while also contributing to societal awareness and sensitivity towards the rights and dignity of rape victims.

Empowerment Of Rape Victims:

Empowerment of rape victims is crucial in helping them reclaim their lives after experiencing such a traumatic event. Empowerment involves providing support, resources, and opportunities that enable survivors to regain control over their lives, make informed decisions, and move towards healing and recovery. (Rahman, 2020) Providing immediate access to medical care, counselling, and crisis intervention services is essential for survivors to cope with the physical and emotional aftermath of the assault. Support services should be sensitive to the needs of survivors and tailored to their individual circumstances and comprehensive counselling and therapy services can help survivors process their trauma, manage post-traumatic stress, anxiety, and depression, and develop coping strategies for recovery. Ensuring that survivors have access to legal representation and support throughout the legal process is critical. Legal aid services can help survivors navigate the complex legal system and advocate for their rights. Respecting the survivor's privacy and maintaining confidentiality during legal proceedings and media coverage is essential to protecting them from further victimization and stigmatization. Empowerment involves giving survivors the autonomy to make decisions about their recovery, legal actions, and any other steps they wish to take in their healing process. Building and strengthening support networks, including family, friends, and community organizations, can provide a sense of belonging and help survivors feel less isolated. Empowering survivors economically by providing vocational training and employment opportunities can help them regain financial independence and

self-sufficiency. Empowering rape victims requires a coordinated effort from various stakeholders, including government agencies, law enforcement, healthcare professionals, legal services, civil society organizations, and the community at large. By fostering a culture of empathy, respect, and support, society can create an environment where survivors are empowered to heal and rebuild their lives after experiencing such a traumatic event.

Conclusion:

Empowering rape victims in India is an ongoing journey, involving legal reforms, social support, and awareness. While progress has been made, there are still challenges to be overcome, such as delays in the legal process, underreporting of cases, and deeply ingrained societal attitudes. It is the collective responsibility of the government, civil society, and individuals to create a society that values and protects the rights of all its citizens, ensuring that survivors find justice, healing, and empowerment on their path towards reclaiming their lives. By promoting empathy, education, and support systems, we can foster a compassionate and safer India for all.

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Crimes Against Women in India: An Overview

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Abstract

Crime against women in India refers to sexual or physical violence committed against a woman by a man or gang of men. It includes rape, marital rape, sexual assault and insult to modesty, kidnapping and abduction, cruelty by husband or his relatives, trafficking, persecution for dowry, dowry deaths, indecency, etc. Due to certain Indian cultural values and beliefs, many expressions of violence are not considered crimes, or may otherwise go unreported or undocumented as many women agree that their husband beating them is justified. Crimes have physical and psychological impacts on women which prevent them from leading a standard life. Crimes against women harm families and communities across generations and reinforce other evils prevalent in society.

Keywords: Crime, women, violence, cruelty, dowry death, rape, domestic violence, *sexual harassment, acid attack, kidnapping, honour killings.*

Introduction

The Prime Minister of India urged a "change in the mentality" towards women and urged people to combat misogyny in his speech to the country on the occasion of India's 75th birthday. We occasionally insult women as a result of a distortion in our behaviour. "Can we take a pledge to get rid of this in our behaviour," he proposed, pushing people to "take a pledge to get rid of everything that degrades women in everyday life." Mr Modi had previously discussed respecting women and promoting gender equality. When he denounced Indian rapes during his first Independence Day speech as prime minister in 2014, he said, "When we hear about these rapes, our heads hang in shame." Data indicates that crimes against women have not decreased during the eight years of his administration.

Of the six million crimes that the police reported in 2021, 4,28,278 of them involved crimes against women. The report stated that the bulk of instances includes dowry murders, rapes, dowry abductions, assaults, and domestic violence. Moreover, 2,668 women were victims of cybercrimes, 1,580 women were trafficked, 15 minors were sold, and 107 women were the targets of acid attacks.

The number of reported occurrences of crime against women increased by 15.3% in 2021 compared to 2020, according to the Indian government's NCRB, or National Crime Records Bureau. Not only was there a rise in the overall number of instances but also in the frequency of crimes against women. From 56.5 in 2020 to 64.5 in 2021, there were recorded instances for every lakh females. It is particularly challenging to get accurate crime data since many crimes go unreported for a variety of reasons, including threat, humiliation, peer pressure, honour, and concern over honour killings.

Major Crimes Against Women

(i) Dowry Deaths

A girl is vulnerable to becoming the victim or target of crime from the moment of her birth or even earlier. Injurious to society are crimes involving sex for financial gain, such as prostitution, wrongful detention, trafficking, dowry extortion, rape, assault, harassment at work, group rape, acid attacks, kidnapping, and other immoral activities. Determining the major offences against women under different headings is consequently required.

Killing or committing marriage-related suicide brought on by a disagreement over her dowry is known as dowry death. Sometimes, husbands and in-laws will harass and threaten their wives in an effort to extract a larger dowry. When this happens, the wife may end up committing herself. Bride burning is the term used to describe the practice of burning a lady as part of a dowry. Even though dowries were illegal in India in 19615, the long-standing custom of the bride's family giving money, gold, and other luxury gifts to the groom's family persists today.

Data from the National Crime Records Bureau (NCRB) show that there were 6,589 dowry deaths reported in the country in 2021, with the state of Uttar Pradesh reporting the highest number of dowry deaths (2,222), and the state of Haryana reporting the highest dowry death rate (per 100,000 residents).

(ii) Rape

One of the most horrible and common crimes against women in India is rape. In India, it is thought to rank as the fourth most typical crime against women. One woman is raped in India every twenty minutes, according to the NCRB. The 2013 Criminal Law (Amendment) Act defines rape as the penetration of a woman's penile and non-penile orifices by a male without her consent.

India is regarded as one of the most dangerous countries in the world for sexual violence against women. India has earned the title of "the rape capital of the world" due to the police recording 31,878 rapes in 2021 and the hundreds of rape cases reported each year. Although reports of rapes are increasing, many cases go unreported or have the complaint files removed because it is thought that family honour is at risk.

(iii) Domestic Violence

In a relationship, domestic violence occurs when one person abuses their position of authority to exert control over the other. In other terms, domestic violence is any form of abuse committed by one spouse against another during a close relationship. Other names for it include battering, family violence, dating violence, domestic abuse, and spousal abuse. Physical, emotional, verbal, financial, sexual attacks, and threats are just a few examples.

Domestic abuse can be coercive, aggressive, or subtle.

According to a survey, 45% of Indian women understand why their husbands beat them. According to politician Renuka Chowdhury, domestic violence affects 70% of Indian women. Laws like the 2005 Protection of Women, Act on Domestic Violence have allowed the Indian government to take some action in an effort to lessen domestic violence.

(iv) Cruelty

The majority of domestic violence is filed under the legal category of "cruelty by husband or his relatives" and has continuously been the most often reported violent crime against women in India. India's 1860 penal code was amended to include a new Section 498A to stop the growing number of cases of dowry torture and dowry death, but thousands of wives are still killed every year. Cruelty is defined here as any willful behaviour that is likely to provoke a woman to end her own life or put her life, limb, or health (physical or mental) in grave danger, as well as any harassment intended to coerce the woman into complying with an unlawful demand for property or security or to punish the woman for refusing the demand.

Women are now additionally protected from dowry harassment thanks to the 2005 passage of the Women's Protection from the Act of Domestic Violence. The Indian Penal Code, 1860, was amended to include Section 304B, making dowry death a specified offence punishable by a minimum term of seven years in jail and a maximum sentence of life in prison. About one woman complained to the police every four minutes in 2021 when there were 137,956 complaints from women. One of the spouse's relatives or the husband himself commits an act of abuse every nine minutes. The most common crime committed against women is cruelty by a husband or his family.

(v) Acid Throwing

Over the past ten years, acid assaults have been on the rise in India. At the moment, women in India are more likely to become victims of acid attacks. The act of throwing acid or another similarly corrosive chemical against the body of someone with the goal to disfigure, maim, torture, or murder is referred to as acid throwing or an acid attack. In these assaults, the victims typically have their faces attacked with acid, which burns and damages the skin tissue, frequently exposing and occasionally dissolving the bones. The long-term effects of these attacks could include blindness, physical and facial scarring that lasts a lifetime and severe social, psychological, and financial hardships.

The Indian Penal Code, 1860 specifies the penalties for willingly using acid to cause great bodily harm and voluntarily throwing or trying to throw acid in Sections 326A and 326B, respectively. The selling of acid is governed by Indian legislation. In India, women have been engaged in at least 72% of reported acid attacks.

(vi) Honour Killings

When a family member is killed because they are thought to have brought disgrace and dishonour upon the family, this is known as an "honour killing." An arranged marriage refusal, infidelity, selecting a spouse the family disapproves of, and being raped are a few examples of causes for honour killings. For those who do not abide by their decrees about caste or gotra, village caste councils in some parts of India frequently sentence people to death. Due to an apparent rise in honour killings in a few Indian states, the Supreme Court of India issued letters to the Indian federal government and six individual states in June 2010 urging

them to take preventative action against honour killings.

(vii) Sexual Harassment at Workplace

Protecting women at work was the main objective of the Act of Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal), 2013. When someone engages in unwanted physical intimacy with another person, such as grabbing, brushing, touching, pinching, or even teasing, or makes an unwanted demand or request for sexual favours from that person directly or indirectly, it is considered sexual harassment. It also includes showing someone any sexually explicit written material, pornographic emails, or any other form of pornographic visual material, such as cartoons, pin-up pictures, calendars, screensavers, or any other form of visual material.

(viii) Sex-Selective Abortion

Female infanticide, also known as a female newborn or female foetus is intentionally killed during a sex-selective abortion. Due to numerous social and religious considerations, having a son is encouraged in India. Daughters, meanwhile, are viewed as a social and financial burden. Medical experts now generate a $1 billion dollar industry from foetal sex determination and sex-selective abortion. In comparison to the 2000s, the 1990s saw a bigger increase in sex-selective abortions. In 2003, the Act of Preconception and Prenatal Diagnostic Techniques 1994 (PCPNDT Act 1994) underwent revisions that were aimed at physicians.

(ix) Forced Child Marriage

Due to their dual vulnerability as girls and as children, girls are more likely to be coerced into early marriages. Many times, young brides are unaware of the obligations and significance of marriage. The idea that females are a financial burden for their parents and the worry that girls may lose their virginity before marriage are two factors that contribute to these weddings. In India, there are 7.84 million marriages among female children under the age of ten.

(x) Taken Away

The most quickly increasing crime in India is the kidnapping of women. The primary cause of kidnapping in India is marriage. In 2018, Delhi saw 10 women abducted every day; frequently, the victims knew who had done it. Aggressive crime is kidnapping and abduction. Sections 359 through 374 of the Indian Penal Code, of 1860, describe the crimes of kidnapping, enslaving, and importing girls. 17.6% of crimes against women in 2021 were offences involving reported kidnapping and abductions of women. Forcibly wed women were kidnapped in 2021 in a total of 28,000 cases. Many were trafficked for prostitution and domestic service, and some of the crimes involved murder and ransom. However, a significant portion of the 28,222 kidnapped women were taken away in order to "compel her for marriage".

(xi) Insult to Modesty

Assaults on women intended to offend their modesty or insults to women's modesty are examples of violence against women motivated by their own modesty. An insult to modesty was covered by Sections 354 and 509 of the IPC, 1860. Due to the Criminal Law (Amendment) Act, 2013, which enlarged its scope to now encompass sexual harassment and punishment for the same, disrobing, voyeurism, and stalking, Section 354 has undergone certain revisions in the form of Sections 354A, 354B, 354C, and 354D.

(xii) Trafficking and Forced Prostitution

Women are unjustly seen as a commodity in human trafficking. The opposite end of the spectrum is represented by victims of human trafficking, who are persuaded against their will to work in the sex industry by coercion, fraud, or force. By denying another individual their rights and dignity, one person benefits. Forced prostitution, sometimes referred to as involuntary prostitution or compelled prostitution, is prostitution or sexual servitude that occurs as a result of coercion by a third party. The phrase "forced prostitution" refers to the power exercised over a person who is forced to engage in sexual activity.

(xiii) Obscenity and Pornography

Pornography is any written, spoken, or visible content that is meant to arouse sexual arousal or that, in the eyes of a mature reader, appears to be vulgar. It can be printed or visual. The depiction of sexual content with the intent to arouse desire is known as pornography. Pornography can be found in many different forms of media, such as books, magazines, postcards, pictures, artwork, animation, sound recordings, films, videos, video games, and websites.

A rise in the number of websites hosting pornographic and obscene content has been attributed to increased usage of information technology, including the Internet and communication tools. The Indian Penal Code of 1860, the Act of Information Technology, 2000 and the Act of Indecent Representation of Women (Prohibition) 1986 all address obscenity and pornography and include various provisions that make publishing, transmitting, and selling obscene and pornographic materials offences. However, neither act specifically defines obscenity or pornography.

(xiv) Gender Based Inequality

Due to the numerous sexism and patriarchal structures present in Indian society, violence against women continues to be pervasive in that country. Young girls experience gender-based inequality beginning in early childhood in areas such as love, treatment, education, food, and marriage, among other things. Later in life, the social environment continues to support inequality, which has the effect of increasing violence against women. Indian married women typically view domestic violence as an everyday occurrence. When women are subjected to gender-based violence, they are frequently victimised and told that they are to blame for whatever happens to them and that they are responsible for their own safety. In addition, women are under enormous pressure to participate due to societal and cultural norms like family honour. India ranked 135th out of 146 nations in 2022 with a Gender Gap Index score of 0.629.

Conclusion

Women need to be protected from crimes because crime against them is a global problem. Every woman has the right to lead a decent and dignified life. There are many laws protecting women, but they are insufficient; each citizen should make a commitment to uphold and respect all women. Due to the significant roles and responsibilities, they fulfil, women are a valuable component of our society. The genuine builders of our civilization are women. A campaign for women's emancipation is like a breath of fresh air. Women must be empowered, especially in a nation like India where they face injustice. Each citizen has a duty to provide for women.

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Women Empowerment And The Laws

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Abstract

Jawaharlal Nehru had once said ,"You can tell the condition of a Nation by looking at the status of its women". But a phrase from Manusmriti, Na Stree Swathantryam Arhati(women is undeserving for independence) reflects our stance towards women in our country. Women suffer discrimination and injuctice in almost all the spheres of the society. From ancient time the women of this land were treated as a sort of thing. Her placing in the society was not at par with other human beings. She has no rights. She cannot do anything at her will. In Hindu Shastra's, she has been branded just like animals. From the verses of Ramayana as written by Mr. Tulsi Das, " Dhol, ganwar, shudra, pashu, naari- Ye sab tadan ke adhikari," one may easily draw inferences as to what status has been granted to our mothers.

The adoption and enforcement of the Indian Constitution in 1950 was a glorious event in the political history of India and also in the history of 'social justice' and 'human rights'. It gave a full stop for the hurdles for removing the social conflict in the Indian society. The Constitution of Independent India had given a hope of ray for downtrodden, who are exploited under the myth of religion. The depressed, underprivileged classes and women, who are kept away from the mainstream society, are guaranteed an equal opportunity by inception of the Indian Constitution. Indian Constitution guarantees the Right to Equality to every citizen of India under Article 14 to18.

Keywords: Women, women empowerment, Constitution, equality, rights, laws

Introduction

India after the adoption of Indian Constitutional provisions for empowerment of women had witnessed the number of protecting laws for the women with the capability of fulfilling the needs of the society like from the year 2013 that witnessed the circulation of the Criminal Law Amendment Act and the POSH Act, the several other changes in law that have been made for the welfare, security and benefit of women and with the aim to abolish gender-based discrimination. The Supreme Courts, has taken a number of initiatives and in some cases issued directions to the Government as well, but it is the practical implementation of these laws that is required to guarantee equality of women and women empowerment.

Objectives

· The existing legal framework is capable for women empowerment.

· To analyse the efficacy of the socio economic conditions for women upliftment

Research methodology

The existing paper is purely based on doctrinal research. The secondary sources of data are taken like test books, reference books, bare acts, online e material etc.

Concept of Women Empowerment

Empowerment as a concept was first brought at the international conference in 1985 at Nairobi, it concluded that empowerment is a redistribution of power and control of resources in favors of women through positive intervention. Women empowerment refers to increasing the spiritual, political social or economic strength of women. It is the ability of women to exercise full control over one's actions. The meaning of the term simply states, claims and collective rights of a woman.

Empowering women must be a united approach, a cause that requires continuous attention and alertness by all for its violation. In India the state responses to issue of women empowerment have been mixed and undecided; it has been both a process of progression and retrogression. The record of last few years shows that various state laws and policies have been framed and adopted apparently to improve the status of women.

Constitutional provisions for women

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of state policy. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic polity, our laws, development policies, Plans and programs have aimed at women's advancement indifferent spheres. Constitutional provisions also are part of the women empowerment as follows.

1.) Equality before law for women (Article 14)

2.) The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))

3.) The State to make any special provision in favour of women and children (Article 15 (3))

4) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)

5) The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))

6) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)

7) The State to make provision for securing just and humane conditions of work and

for maternity relief (Article 42)

8) The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)

9) The State to raise the level of nutrition and the standard of living of its people (Article 47)

10) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))

11) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))

12) Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))

13) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))

14) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

Protective Laws for women

There are number of protective legislation in India to prevent exploitation of women. Some few are,

1. Sati Prevention Act,1987,
2. Dowry Prohibition Act,1961,
3. the Family courtsAct,1984,
4. Protection of Human Right Act,1993,
5. The Maternity Benefit Act1961,
6. Immoral traffic(Prevention) Act1956,
7. The Child Marriage Restraint Amendment Act,1976,
8. The Pre- Natal Diagnostic Technique(Regulation and Prevention of Misuse)Act,1994,
9. The Protection of women from Domestic Violence Act, 2005 provides effective relief to women facing violence.
10. Then Maternity Benefit (Amendment) Act,2017.

Then after 16 years of Vishaka Case, India adopted its first legislation specifically addressing the problem of workplace sexual harassment, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 ("POSH Act") enacted by the Ministry of Women and Child Development, India. Workplace sexual harassment is a form of gender discrimination which violates a woman's fundamental right to equality and right to life, guaranteed under Articles 14, 15 and 21 of the Constitution of India. The POSH

Act had been enacted with the objective to provide protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment and for matter connected therewith or incidental thereto.

India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.

Judicial approach towards women's empowerment

The nation-wide anger over the cruel gang rape and subsequent death of New Delhi in 2012 was the motivating force behind the promulgation of the **Criminal Law (Amendment) Act, 2013**. The Criminal Law Amendment Act, 2013 that came into force on February 3, 2013 amended as well as inserted new sections in the **Indian Penal Code** with regard to sexual offences. Some of the new offences recognized by the Criminal Law Amendment Act are acid attacks, voyeurism, stalking, intentional disrobing of women and sexual harassment.

In, 2017, the Supreme Court, once again in its landmark judgment of Sayarabano Vs. Union of India, set aside the practice of '**Triple Talaq'**. The bench declared Triple Talaqas unconstitutional by a 3:2 majority. The Judgment by the minority bench also further directed the Government of Union of India to lay a proper legislation in order to regularize the proceedings of divorce as per Shariat law.

In 2018, the Supreme Court of India struck down **Section 497** of the Indian Penal Code that prescribed a maximum imprisonment of five years to men for adultery. The Court however clarified that adultery will be a ground for divorce.

In 2019, the Supreme Court, delivered one of the most keenly awaited judgment in the **Sabarimala case**.By a 4:1 majority, the Supreme Court permitted entry of women of all age groups to the Sabarimala temple, holding that, devotion cannot be subjected to gender discrimination.

Conclusion

The position and status of women is different in different countries, but similarity in one thing that nowhere in the world they enjoy equal status as to that of men. The status of women in India has been continuously upgrading. But still shameful incidents as of Manipur are also reported. The problems will be there even after so much modernization and liberalization, but we should not stop in framing our legal policies, care and cure about this marginalized sections of society that is women. So by giving them all the protection and chances for enabling them to be independent and so empowering them in true sense. There are number of Constitutional provisions for equality for removing social conflict in the society, in the Constitution of India. And number of legislations for women empowerment but the question is unanswerable that inspite of number of Constitutional safeguards for the women in the Republic of India, then why incidents of discrimination and atrocities is quoted many a times, some are published, and some are not. Indian women face many difficulties, which include poverty, female foeticide, sexual harassment, lack of education, and discrimination by male dominated society. The dignified life enjoys by few of them, and particularly by

those who are not dependent. Education is only the single weapon for changing the mentality of the society, beside its education is for upliftment for women. Hence women are in real sense needed to be highly educated and should become independent. Priority should be given by them to education and a good carrier.

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Online Dating Crimes and Safety Measures for Women: Navigating the Risks of Virtual Relationships

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Abstract

The popularity of online dating sites has transformed the way people look for love companions by providing an easy way to communicate with potential partners. Online dating crimes are one new concern that has emerged from this digital environment, particularly for women. This essay addresses the numerous forms of online dating crime that women experience as well as the technological and legal safeguards that can be used to lessen the risks.

The study looks into common online dating crimes including catfishing, romance scams, and harassment that frequently cause people to experience emotional misery, monetary loss, and even physical danger. This study shows the severity of these crimes and the effects they have on women's safety and wellbeing by looking at actual examples and analysing available studies.

The safety precautions that women can take to effectively manage the risks of virtual relationships are also covered in this essay. It investigates how online dating services use security tools including user authentication, profile authenticity checks, and reporting methods. The significance of user education and knowledge of privacy settings, the sharing of personal information, and warning signs for potentially fraudulent activity are also covered.

This paper proposes a comprehensive strategy to combat crimes against women committed through online dating, drawing on legislative frameworks and best practices.

In conclusion, this study intends to empower women in their online dating endeavours by providing them with the information, resources, and skills they need to identify and reduce the hazards involved in virtual interactions.

Keywords: Online dating crimes, Safety measures, Virtual relationships, Risk mitigation, Catfishing, Romance scams, Harassment, Online platforms, Gender equality.

Introduction:

The emergence of internet dating services has altered the way people look for romantic relationships by providing a practical and approachable means to meet people. However, the

advent of online dating offenses has also brought forth a fresh set of issues, particularly for women. This essay intends to investigate the various forms of online dating crimes that women experience and the safety precautions that can be taken to lessen these dangers. This project aims to empower women in managing the risks of virtual relationships and establishing a safer online dating environment by looking into the effects of these crimes on women's safety and well-being, analysing legislative frameworks, and examining technology alternatives.

Significance of the study:

By offering a thorough examination of crimes against women committed while using online dating services and by looking at the technological and legal options for risk mitigation, this paper fills a substantial vacuum in the literature. The study helps to protect women's rights, advance gender equality, and build a safer digital environment for virtual relationships by bringing attention to this urgent issue.

Objectives and Scope of the Paper:

This paper's main goal is to study women-targeted online dating crimes and the safety precautions that can be taken to lessen these risks in virtual interactions. The goal of the essay is to recognize and analyse numerous online dating crimes, such as harassment, romance scams, and catfishing, and to look into how they affect the safety and wellbeing of women. It digs much deeper into the judicial systems and difficulties involved in bringing these crimes to justice. The study looks at the technological safeguards put in place by dating websites to increase security. The goal of the article is to empower women and establish a safer online dating environment. It includes case studies, user education, collaborative techniques, and recommendations.

Methodology:

This paper utilises a mixed-methods approach for comprehensive research. It involves a systematic literature review to gather existing knowledge on online dating crimes against women. Additionally, legal frameworks and technological measures are examined through document analysis.

Online Dating Crimes: Types and Impact on Women:

Online dating crimes encompass a range of malicious activities that occur within the context of online dating platforms. Here are some common types of online dating crimes:

- **Catfishing:** Catfishing involves creating a fake online persona to deceive others. The person behind the fake identity may use someone else's photos, fabricate personal information, or misrepresent their intentions. This type of deception can lead to emotional manipulation, fraud, or identity theft.

- **Romance Scams**: Romance scams involve establishing fake romantic relationships with the intention of exploiting victims financially. Perpetrators often gain the trust of their targets before requesting money for various reasons, such as medical emergencies, travel expenses, or investment opportunities. These scams can result in significant financial losses and emotional distress for the victims.

- **Harassment and Stalking:** Online dating platforms can be a breeding ground for harassment and stalking behaviours. Some individuals may send unsolicited explicit

messages, engage in persistent unwanted contact, or use threatening language. Such harassment can cause significant distress, anxiety, and a loss of personal safety for victims.

- **Sextortion:** Sextortion refers to the act of coercing someone into providing sexual content, such as explicit photos or videos, and then using that material to blackmail and exploit the victim. This type of crime can have severe emotional and psychological consequences for the targeted individual.

- **Sexual Assault and Violence:** In some cases, individuals may use online dating platforms to deceive and lure victims into dangerous situations that can lead to sexual assault or physical violence. Meeting strangers in person carries inherent risks, and criminals may exploit this vulnerability for their own malicious purposes.

- **Identity Theft:** Online dating crimes can also involve identity theft, where perpetrators gather personal information from their victims with the intention of assuming their identities for financial gain or other fraudulent activities. This can result in severe financial and emotional consequences for the individuals whose identities are stolen.

Impact of online dating crimes on women:

Women are profoundly and widely affected by online dating crimes, which have an influence on their emotional health, personal safety, and general quality of life. Victims of these crimes may experience severe difficulties and long-lasting scars.

- One of the primary impacts of online dating crimes on women is the emotional distress they experience. Being deceived, manipulated, or scammed can lead to feelings of betrayal, shame, and humiliation. Victims often struggle with trust issues and may find it difficult to open themselves up to new relationships in the future. The emotional toll can manifest as anxiety, depression, and even post-traumatic stress disorder (PTSD).

- In addition to the emotional impact, online dating crimes can also compromise women's personal safety. Harassment, stalking, and sextortion are all too common in the online dating world. Women may receive unsolicited explicit messages, face persistent online stalking, or even be blackmailed for sexual content they were coerced into sharing. These experiences can leave women feeling fearful, vulnerable, and violated.

- Furthermore, there are instances where online dating encounters escalate to physical violence or sexual assault. Meeting strangers from online platforms carries inherent risks, and criminals may exploit this vulnerability. Such traumatic experiences can have long-lasting physical, psychological, and social consequences for women.

- Moreover, the fear of victimization and the prevalence of online dating crimes can deter women from engaging in online dating altogether. This limits their opportunities for meaningful connections and potential partnerships, potentially impacting their social and romantic lives.

Legal Frameworks and Challenges:

Legislation and rules that handle concerns like cyber stalking, harassment, identity theft,

and fraud are part of the legal frameworks for online dating offences. Due to the internet's global reach, difficulties arise with enforcing laws across international borders. Effective efforts are often hampered by inadequate reporting and awareness.

Existing Laws and Regulations:

India did not have any legislation specifically addressing crimes against women committed through internet dating. However, a number of current laws may be applicable in addressing such offences. For instance, Sections 354A, 354D, and 499 of the Indian Penal Code (IPC) address offences including harassment and internet defamation. Additionally, Sections 66A, 66E, and 67A of the Information Technology Act of 2000 address cyberstalking, cyberbullying, and cyber harassment.

Jurisdictional Issues in Online Dating Crimes:

Due to the internet's global nature, jurisdictional concerns in online dating crimes against women in India can be complicated. Determining the proper jurisdiction for judicial action becomes difficult because of how frequently offenders operate from different states or even nations. The victim may live in one state, the crime took place in another, and the website servers may be situated in a different country.

Challenges in Prosecution and Conviction:

Online dating offences against women in India are difficult to prosecute and convict. First of all, since criminals employ encryption and anonymizing software, obtaining digital evidence is challenging. The fact that cybercriminals may come from different countries might cause delays and problems with jurisdiction. Victims may be reluctant to disclose instances because of concern for social stigma or ignorance of their rights. The burden of proof in cybercrimes can be very heavy, and locating the offenders requires specialised investigative abilities.

Recommendations for Enhancing Online Dating Safety for Women:

Women's online dating safety must be improved through a variety of means. First and foremost, dating services should put strict verification processes in place to confirm members' identities and carry out routine background checks. Last but not least, potential criminals can be discouraged and a safer online dating environment for women can be created by creating, enforcing, and ensuring the fast adoption of comprehensive laws devoted to online dating crimes.

Strengthening Legal Frameworks and Enforcement:

Enhancing legal frameworks and enforcement is essential to improving women's online dating safety. It is crucial to develop specialised law that handles cyberbullying, harassment, and offences related to online dating. This must to be guidelines for prompt action and harsh punishments for offenders. For law enforcement organisations to efficiently manage digital evidence and cybercrimes, specialised training is required. Collaboration between dating sites and law enforcement can speed up investigations and make it easier to share information.

Improving Technological Solutions and Security Features:

Enhancing technological innovations and security features is essential for increasing women's online dating safety. Dating sites should make investments in cutting-edge user authentication technologies that combine biometrics and artificial intelligence. Personal

information and communications can be protected by using strong encryption and secure communication protocols. AI-driven algorithms should be used to quickly identify and delete objectionable content and suspicious profiles.

Raising Awareness and Providing Support:

Enhancing women's online dating safety requires taking important efforts like raising awareness and offering support. To inform consumers about potential risks, warning signs, and safety procedures when dating online, educational programmes should be undertaken. It's crucial to encourage a culture of consent, respect, and awareness of boundaries.

Conclusion:

The paper "Online Dating Crimes and Safety Measures for Women: Navigating the Risks of Virtual Relationships" concludes by shedding light on the growing difficulties women have when it comes to online dating. While the internet age opens up new possibilities for dating and connection, it also puts women at risk of a variety of dangers, from online stalking and harassment to more serious crimes like assault and extortion.

In conclusion, protecting women in the world of online dating necessitates a complex strategy involving legislative changes, technology advancements, public education initiatives, and cooperative efforts. We may strive to establish a virtual dating atmosphere where women can explore connections with confidence, free from fear and harassment, by encouraging a culture of safety, respect, and accountability. We can only create a route towards safer and more satisfying virtual interactions for women in the digital age through collective efforts.

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Women's Role in Agriculture Growth in Rural India: Problems and Challenges

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Abstract:

In society, women have historically occupied a prominent position. One-fourth of all people in the world are rural women. They serve as the basic labour force for growing the community's economy, which in turn drives the growth of the national economy. Rural women generally manage agricultural activities as cultivators working on their own land or as paid employees. In India, the majority of rural women work in agriculture. In comparison to urban female involvement rates of 35.31%, rural female participation rates are much higher at 41.8%. Their social and economic empowerment can have a significant impact on productivity and agriculture-led growth. They represent an important proportion of the agricultural workforce.

The support and sacrifice of rural women are the only sources of rural livelihood. They are essential to the design and functioning of rural communities. Women are the main sufferers of the problems that exist in rural India. They are up against a number of obstacles, such as the fact that rural women are paid less than males, don't have access to financial aid, are illiterate, and work in subpar conditions. Other issues include a high risk of abuse, sexual harassment, and other forms of gender-based violence, as well as health disparities and social isolation. The role of rural women in the growth of agriculture is explored in this study, which depends entirely on secondary sources of data. Rural women are faced with numerous challenges and issues in their daily lives.

Key Words: Agriculture's growth, rural women, present challenges, and problems,

Introduction:

The foundation of the Indian economy is agriculture. Rural women are essential to developing this economy. Rural women have a critical role in agriculture development and make a significant contribution in the fields of agriculture, food security, horticulture, processing, nutrition, sericulture, fisheries, and other related industries, as has been gradually realised over the years.[1] Women perform a variety of works, including farming, earning a living, starting businesses, and caring for the welfare of their family members, for providing food and caring for children and the elderly. Gender equality and rural women's empowerment

through productive employment are key to inclusive economic growth. Those are the cornerstones of ensuring food security and poverty reduction.

In rural India, around 80% of women are involved in farming and rely on the growth of the agricultural sector. With 33% of the agricultural labour force and 48% of the independent farmers in India, they make a contribution to agriculture. The work of rural women contributes for 60–80% of the food produced in India. Rural women's involvement in community management contributes to the extension and diffusion of knowledge at the local level.[2] Instead, women in patriarchal societies, particularly in rural India, face a number of difficulties and issues. Due to sexual harassment and out-dated social conventions, including gender discrimination, they are restricted in their economic activities. They have limited or no access to education, healthcare, or other necessities, and are employed for menial, underpaid work. The main difficulties that rural women confront in the workplace are primarily related to low-skilled, low-productivity, low- or unpaid occupations with lengthy working hours, unfavourable working conditions, and no social safety. They are more likely to perform work as unpaid family members, which implies their contributions go mostly unnoticed or unappreciated.[3] The paper intends to demonstrate how rural women contribute to India's agricultural industry and the government's efforts to address the issue of rural women.

Objective Paper: The major objectives of the proposed study are as follows:

a) To understand the role of rural women in India's contribution to agriculture growth

b) To examine the problems and challenges faced by rural women.

Methodology

The descriptive research methodology used in this study is based on secondary data gathered from newspapers, books, articles, the internet, and other sources. This study primarily focuses on the role played by rural women in agriculture as well as the present problems and challenges facing rural communities.

Women in Rural India's Contribution to Agriculture Growth: Challenges

As unpaid family workers, self-employed farmers, and full- or part-time wage workers on large farms and plantations, rural women in developing nations play crucial and diversified roles in agricultural production. The Food and Agriculture Organisation of the United Nations (FAO) estimates that two-thirds of women working in developing economies are involved in agricultural activities. The percentage of economically active women in the sector was still close to 50% globally in 2000, 61 percent in developing countries, and 79 percent in the least developed nations, even though the proportion of the economically active population working in agriculture globally decreased in the 1990s.[4]. In the economies of the majority of developing countries, including India, rural women make up the most significant portion of the productive labour force.[5]

. According to Census 2011 data on "Cultivators and Agricultural Labourers," compared to 49.8% of male workers, around 65.1% of female workers are employed in agriculture, either as cultivators or agricultural labourers.[6] According to a recent study by the FAO's Women and Population Division, women work 70% of the time in agriculture, 60% to 80% of the time that households produce food, 100% of the time that basic food items are processed, 80% of the time that food is stored, and 90% of the time that households collect

water and wood for fuel. In the majority of poor nations, women produce 60 to 80 percent of the food, which accounts for 50 percent of all food production worldwide. Thus, the contribution of women to food production protects the survival of millions of people worldwide.[7]

Role of Women in Agriculture

According to a UN report, women worldwide produce half of all agricultural goods and make up half of the world's population. In India, women play a significant role in the economy, especially given the country's extreme poverty. For low-income households to survive, women's income is essential. Around the world, three-quarters of women work in agriculture and other closely related fields and reside in rural areas.[8] For instance, the emergence of contract farming and modern supply chains for high-value agricultural products present opportunities and problems that are different for women than for men. These differences result from the limitations placed on women as well as their various roles and duties.

Women labour in agriculture as independent farmers, unpaid farm helpers, paid or unpaid labourers on other farms, and as agricultural entrepreneurs. At the subsistence and commercial levels, they produce both crops and livestock. They run mixed agricultural enterprises, frequently incorporating crops, livestock, and fish farming, and they produce food and cash crops. These women are all regarded as being employed in agriculture (FAO,2010).[9] Over time, the proportion of women to males employed in the agricultural sector has increased and contributed more to GDP per capita. For a sustainable food system, they are the most important demographic group (FAO, 2011). It is anticipated that reforms focused on empowering women will ensure equitable access to opportunities, resources, and developing skills. Between 2.5 and 4% more would be added to agriculture, increasing the output in developing nations (FAO, 2011). AatmaNirbhar Bharat recently announced the allocation of earmarking monies to mainstream women working in agricultural development and equal delivery of rural services.[10]

Table-1 Distribution of women workers in India years

Years	Total female population million	Cultivators (%)	Agricultural labourers (%)	Industry and service (%)
1951	173,543	45.3	31.3	23.3
1961	212,467	55.7	23.9	20.4
1971	263,900	29.6	50.6	19.90
1981	321,357	33.2	46.2	20.6
1991	402,813	34.5	43.6	21.9
2001	494millon	36.5	43.5	20.00

Source: Register General of Indian New Delhi, 2001.

Table- 2 Women supervising the agricultural operations performed by the labourers

1. Wage Labours (49%)

2. Works in own farm and also wage labourers (10%)

3. Works in own farm (17%)

4. Supervise farm work (24%)

A. Women contribution and Status: Half of the world's food supply is produced by women, who also work two thirds of the world's labour hours

Table 3. Share of farm women in agricultural operations Activity Involvement

Activity	Involvement (%)
Land Preparation	32
Sowing and cleaning	80
Intercultural activities	86
Harvesting –reaping, Winnowing , draying, cleaning and storage	84

Source: N.H. Sunita etal. IPJS

Women tend to families, run residences, and work in the fields. Despite the contributions made by women in the home and at work, they account for more than 65 percent of illiterates and close to 70 percent of the world's poor.[11]

Challenges faced by rural women in Agriculture.

The workforce of women in rural areas is considered an invisible entity, despite the fact that they play a significant role in ensuring sustainable livelihood in these communities. They perform a variety of tasks, such as caring for children and the elderly, cooking, gathering firewood and water, and working on farms or family enterprises. Rural women get nothing for their employment while supporting their families and farming for subsistence. If they work for a living, they sometimes face hardships and under-appreciation for the work they do in agriculture or on plantations. These are a few of the significant issues:

- Even for the identical tasks, rural women are paid less than males. Many rural women also lack the same opportunities that males do to find employment that pays more. Women put in significantly more time at work than men do when paid, and unpaid hours are put combined.
- The majority of employment held by rural women are low-skilled, low-productivity, low- or unpaid, with lengthy hours, unfavourable working conditions, and little social safety.
- They are more likely to perform work as unpaid family members, which implies their contributions go mostly unnoticed or unappreciated.
- They are far less likely than males to engage in wage employment in rural areas (both agricultural and non-agricultural), where they are most active.
- Rural women are more likely to work part-time, seasonally, and in labour-intensive jobs when they do work for pay.
- Women own less than 20% of all lands worldwide.
- Women have less access than males to productive resources in rural areas, where the gender wage gap can reach 40%.
- Numerous resources and services, such as land, improved seeds and fertilisers, livestock, extension, and financial services, have a gender disparity.
- Women in rural areas also have lower educational and training opportunities, which may hinder their capacity to adopt new technology as quickly as men.

- When compared to men, they face greater problems in their daily life regarding health and safety.[12]

Problems faced by Women in Rural India:

The research article aims to demonstrate the difficulties faced by rural women in India. The support and sacrifice of rural women are the only sources of rural livelihood. In terms of home chores, caring for children and the elderly, supplying security food, generating income, and ensuring the overall well-being of family and community, they are essential to the structure and functioning of rural communities.

Women are the main victims of the problems that exist in rural India. They have a lot of problems, such as the fact that rural women are more likely to encounter abuse, sexual harassment, and other types of gender-based violence, as well as health disparities, social exclusion, etc. The increased risks are brought on by factors like gender power imbalances, a lack of supervision, and working alone in isolated or isolating areas.[13] Climate change poses a threat by increasing the vulnerability of rural women to exploitation, isolation, and discrimination. Rural women rely heavily on the natural resources in the area for their livelihood. Rural women have lower decision-making authority and are underrepresented in institutions, government, and leadership.[14]

Suggestions: Indian rural women face a variety of challenges and problems. These challenges and difficulties had to be overcome by them:

- **Increasing Educational Quality:** The government must take the required actions to raise the educational quality of rural women, particularly in the fields of technology, business management, and financial literacy.

- **Giving financial assistance**: For rural women entrepreneurs, it is important to enhance one of the prerequisites for their access to financial aid for overall growth, such as microcredit and grants. This could be done by setting up specialised funds and initiatives that cater to rural female entrepreneurs.

- **Increasing access to market information**: In order to increase rural women entrepreneurs' access to market information, the government and NGO must raise awareness of the issue. This could be managed by developing online resources that offer data on market conditions, prices, and business opportunities.

- **Enhancing access to technology:** Efforts should be made to increase rural women entrepreneurs' access to technology. By developing mobile-based applications that offer access to market data, financial services, and business support services, this could be accomplished.

- **Addressing societal and cultural norms**: NGOs and the government must take the required action to overcome societal and cultural restrictions that restrict rural women entrepreneurs' capacity to launch and manage firms. This could be accomplished through advancing gender equality, educating people about women's rights, and fostering an environment that supports female entrepreneurs.

- **Improving infrastructure:** In India, the lack of infrastructure was the biggest issue affecting rural women. Infrastructure in rural areas needs to be improved, including transportation, electricity, sanitization, and water supply. The infrastructure in rural

areas could be improved by funding infrastructure development projects and establishing public-private partnerships.

Conclusion:

The aforementioned paper addresses a variety of problems and difficulties experienced by rural women in India using secondary sources of data. Rural women perform a variety of societal functions. As the core of India's agricultural economy, farmers, agricultural labourers, and entrepreneurs, the support and sacrifices made by rural women are essential to the rural community's ability to survive. Involved in a variety of domestic and agricultural endeavours, they support the development of rural economies, agriculture, and global food security. They take on a variety of responsibilities, such as looking after kids and the elderly, cooking, gathering water and firewood, working on fields, and running a family business. Compared to men, rural women's involvement in agriculture is more complex and varied.

Women are the main victims of the problems that exist in rural India. In rural areas, they encountered a variety of unresolved issues, including gender-based discrimination, sexual harassment, health disparities, social isolation, and a lack of support, underrepresentation in government institutions, poor governance, weak leadership, and limited decision-making authority, among others. Rural women's participation in agriculture development needs to be encouraged and supported by the government, competent organisations, and pertinent authorities. Raise awareness of women's rights and enhance rural women's lifestyles and quality of life.

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Women Empowerment - Equal Rights And Equal Opportunity: A Corporate Law Perspective

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Abstract

This article explores women empowerment from a corporate law perspective, emphasizing the significance of gender equality and equal opportunities in the corporate world. It examines the historical context of women's rights movements and the global initiatives promoting women's empowerment. The article discusses the gender disparities in corporate settings, including underrepresentation in leadership roles, the glass ceiling effect, the gender pay gap, and challenges in male-dominated industries. It further delves into the legal framework for women's empowerment, encompassing international conventions, national laws, and landmark legal cases. The benefits of women's empowerment for corporations, such as improved performance, innovation, and brand reputation, are also highlighted. The conclusion reiterates the importance of gender equality and calls for collective action to support women's empowerment initiatives in the corporate sector.

Keywords: Women empowerment, Gender equality, Corporate law, Gender disparities.

Introduction

Empowering women for gender parity and social equality is a crucial societal goal. Discrimination hinders women's political representation, economic security, and access to education. Over the years, various movements, such as the suffragettes' campaign for women's suffrage, have contributed to advancing women's rights. The United Nations has also played a significant role in promoting women's rights through the "Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)", a treaty against gender discrimination.

Women's empowerment encompasses legal, political, and economic dimensions. It involves granting women autonomy, decision-making power, and active participation in society. Economic empowerment ensures that women have access to the same job opportunities and family support as men. To address issues like child marriage and female genital mutilation, social empowerment challenges gender stereotypes and promotes equality in families and society. Meanwhile, women's political empowerment seeks to give them a voice in public and political matters. Legal empowerment focuses on combating gender-

based discrimination and ensuring justice for women.

Understanding Women's Empowerment

In modern society, women's empowerment allows them to choose, lead, and participate in all aspects of life, be it social, economic, or political. Women's rights go beyond just gender equality; they encompass political and economic engagement as well. Women's empowerment comes in various forms, making society more egalitarian.

v   The Women's Equality Movement and History: Throughout history, women faced oppression, marginalization, and limited opportunities. However, the suffragettes and advocates for equal political representation fought for "women's rights in the late 19th and early 20th centuries", leading to significant progress. Feminists and women's rights activists have since continued the struggle to elevate women's status and achieve gender equality.[1]

v   Progressive Global Women's Empowerment: Global initiatives, such as the UN's CEDAW, have been crucial in promoting women's rights and gender equality. The comprehensive CEDAW treaty aims to eliminate gender discrimination in economic and social spheres.[2] Additionally, the Beijing Declaration and Platform for Action, produced in 1995, addressed various issues related to women's empowerment, including education, healthcare, and economic opportunities.[3]

v   Gender Disparities in Corporate Settings: Despite efforts to address gender disparities, workplace gender gaps still hinder women's empowerment and progress. Statistics indicate that women remain underrepresented in leadership positions and corporate boards. The "glass ceiling" effect limits women's career advancement, and the gender pay gap continues to impact women's economic independence.[4]

Corporate Law and Women's Empowerment: A Legal Framework

International agreements like CEDAW[5], along with national laws and court judgments, have played a significant role in promoting women's empowerment in the corporate sector. Corporate governance codes and policies are increasingly emphasizing gender diversity and inclusivity, ensuring fair opportunities for women and prohibiting discrimination. Companies that prioritize gender diversity tend to perform better, fostering creativity, innovation, and a positive brand image.

Case Studies of Landmark Legal Cases Related to Women's Empowerment in Corporate Settings

In Vishaka v. Rajasthan[6] (1997) paved the way for workplace sexual harassment prevention. In Rajasthan, five men gang-raped social worker Bhanwari Devi for opposing child marriage. The highest Indian court determined workplace sexual harassment breaches Articles 14, 15, 19, and 21. The court established "The Vishaka Guidelines" to address workplace sexual harassment. Based on these principles, the 2013 "Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act" provides a legal framework for corporate sexual harassment redress.

In Air India v. Nargesh Meerza[7] (1981), the Supreme Court emphasised workplace gender equality. Air India forced accused women to leave at 35, marry, or become pregnant. After

declaring gender discrimination illegal, the court overturned the measures. This ruling-maintained Article 14 of the Indian Constitution, which bans sex discrimination and guarantees equal protection. Case was crucial to eradicating workplace gender restrictions.

In Laxmi v. Union of India[8] (2015) addressed rising acid assaults on women. The Supreme Court outlawed acid sales nationwide owing to the frequency of instances. After the decision, the federal and state governments limited acid sales and penalised offenders more severely. This historic ruling underlined the state's duty to protect women against acid attacks and other violence.

The Role of Corporate Governance Codes and Policies in Promoting Gender Diversity

Governance practises may help firms operate ethically and profitably. Board gender balance is increasingly stressed in corporate governance norms. Laws and corporate governance standards increasingly necessitate gender diversity. Companies should have diverse women on their boards to reflect their communities. The guidelines focus on gender diversity criteria for accountability and progress monitoring.[9] International and local treaties, laws, and precedents encourage women in corporation law. Global conventions like CEDAW encourage gender equality. National legislation guarantees women equal business opportunities. Cases from the past influence company policy and gender discrimination awareness. Corporate governance practises respect women in power and employment. These rules make workplaces safer and more supportive for women.

Benefits of Women's Empowerment for Corporations

Empowering women and promoting gender diversity offer substantial benefits to corporations. Gender-balanced companies tend to be more successful and innovative. Empowering women leads to increased employee engagement, retention, and talent attraction. Diverse teams bring a broader range of perspectives and problem-solving abilities, leading to enhanced creativity. Additionally, companies that embrace women's empowerment as part of their corporate social responsibility enhance their reputation and brand loyalty.

Impact of women empowerment on corporate performance and profitability

Increasing women's agency in an organisation may boost production and revenue. With empowerment, women are more engaged and fulfilled at work. Companies with stronger gender equality have more loyal workers.[10] Expanding opportunities for women may also help organisations retain and recruit top talent. Companies that promote gender equality and equitable progression hire and keep more talented women. Thus, companies may hire and keep excellent personnel from a larger pool. Creative and innovative from more angles Open minds are fostered by gender variety. Creative solutions are more probable when people feel safe expressing their feelings. Company image and reputation improve with CSR. CSR is essential to a company's image and brand. Corporate social responsibility empowers women, demonstrating societal transformation and gender equality. Customer, investor, and stakeholder expectations that firms benefit society and operate ethically are growing.[11]

Conclusion

Q   In conclusion, women's empowerment and gender equality are vital for creating a fair, innovative, and thriving corporate world. Efforts to foster gender diversity and inclusivity in the workplace benefit not only women but also companies and society at large. Corporate

law plays a pivotal role in advancing women's empowerment and establishing progressive and inclusive workplaces through a robust legal framework. Governments, businesses, NGOs, and individuals must collaborate to support gender equality initiatives and empower women in all aspects of life and work. By doing so, we can shape a corporate landscape that embraces diversity, inclusivity, and sustainable growth. Women in male-dominated sectors face workplace harassment, discrimination, and limited access to mentoring and networking opportunities. International treaties like CEDAW emphasize the importance of gender equality in corporations. Court rulings have the potential to promote gender equality, and corporate governance can enhance women's participation and contributions. "Companies that prioritize gender diversity and women's empowerment tend to perform better", boosting morale, loyalty, and talent. Embracing openness, creativity, and innovation enables companies to adapt to market changes and maintain competitiveness. Economic empowerment of women not only reduces poverty but also drives societal progress.

To achieve progress, governments, businesses, NGOs, and individuals must actively promote gender equality by addressing biases and misconceptions that hinder women's success in the corporate world. Legislative improvements in gender equality and worker empowerment are crucial. Business leaders must implement policies that support women's career advancement and work-life balance, while mentorship and sponsorship can help break the glass ceiling for women seeking professional development.

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Environmental Legislations and Role of Women in Environmental Protection in India

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Abstract :

Degradation of the environment is one of the most significant problems faced by the world today, and social scientists, environmentalists, and the government are all debating it. In order to prevent environmental devastation, there have been numerous environmental movements in India and other countries. All movements to safeguarding the environment have included a significant number of women. This essay aims to comprehend the relationship between women and the natural world as well as the part played by women in India's various environmental initiatives. In India, there are environmental laws, but they have not been satisfactorily enforced. The effective, efficient, and coordinated implementation of the Constitutional mandate and other environmental regulations or laws in India is necessary to protect the environment. Environmental protection and maintaining ecological balance in Indian society are tasks that not only the government but also each and every person, association, community, industry, and corporation must carry out. While development is essential, it shouldn't come at the expense of the environment. It was necessary to carefully use these resources in order to achieve sustainable development.

Keywords: Environmental degradation, environmental movements, environmental legislations, Ecological balance, sustainable development.

Introduction:

Both the physical environment and the biological environment are included in the term environment. The biological environment encompasses problems with plants, animals, and other species, whereas the physical environment deals with concerns with the land, water, and air. The biological and physical environments are interconnected and reliant on one another. The release of dangerous substances into the environment is referred to as pollution. Pollutants are the name for these dangerous substances. Natural pollutants include volcanic ash, for example. Additionally, they may be brought about by human activities, such as factory waste or trash. The quality of the air, water, and land is harmed by pollutants. The main causes of pollution in India are industrialization, urbanization, population growth,

overuse of natural resources, disruption of natural ecological balances, and the extinction of numerous animal and plant species for commercial gain. All of these factors have contributed to the deterioration of the environment. The world is currently experiencing severe environmental degradation brought on by an exploding human population, which is also the cause of frequent earthquakes, frequent volcanic eruptions, tsunamis, floods, acid rain, and drought, among other natural disasters. People have started working to rescue the environment since they are now aware of how crucial the environment is to maintaining human life. Societies are putting forth positive effort to protect the environment. The preservation, improvement, and protection of the environment are now India's top concerns. The environmental movements have a strong female presence. Women who have a close relationship with nature are more aware of it, sensitive to it, and skilled in managing its resources. The strong relationship between women and nature sparked the growth of the 'Ecofeminism' ideology. This theory holds that both nature and women are incredibly susceptible to exploitation by patriarchal and capitalist power. The Save Silent Valley, Chipko, Appiko, Kehjali, and Narmada Bachao Andolan movements, in which a large number of women participated to safeguard the environment, are the movements that served as the forerunners of the environmental protection movement in India.

Methodology:

The present Research is based on qualitative studies. The data and facts are collected through secondary sources which includes reference books, leading newspaper, articles, internet sources.

Objectives of study:

In the context of rising environmental issues, human interference creating disharmony with nature's equilibrium, it is sequential to make intensive study of environment. To make it more specific following are the major objectives of this study.

1. To study the current environment issues in India and the impact of environment laws.

2. To study role of women into the protection of environment.

Overview:

With the rapid growth of the human population, the environment began to deteriorate severely, and as a result, today's entire world is plagued by problems like global warming, ozone layer loss, frequent earthquakes, volcano eruptions, tsunamis, floods, acid rains, and drought. People are now awake and aware of how crucial the environment is to the continuation of human life, thus they have begun to act to protect the environment. Societies actively participated in the efforts relating to environmental protection. Women play a vital part in protecting the environment as the better half of society. Women are contributing significantly to environmental protection. Women in India have a strong bond with the natural world. The first woman in India and the leader of the Kehjali movement, Amrita Bai, lost her life defending the Khejri tree from being cut down, which is where the environmental preservation movement in India began. Gayra and Bachni Devi recruited ladies to hug trees to prevent them from being cut down.

The Chipko movement, which originated in India, is frequently referred to as the first environmental movement. In addition to serving as the Chairman of the Tiger Task Force for

Conservation in 2005 and a member of both the National Ganga River Basin Authority and the Prime Minister Council for Climate Change, Sunita Narain was a leading environmentalist. Sugatha Kumari, a member of the Silent Valley movement from Kerala, campaigns against the building of dams for hydroelectric power projects. The Appiko campaign was started by women in Karnataka to defend the Western Ghat forests. Environmental campaigner Medha Patekar organized the public against the dam-building plans for the Narmada River. In addition to her work to preserve forests and biodiversity and as the founder of the Navdanya movement, Vandana Shiva is also known for her publications on ecofeminism. In 2008, Radha Bhatt battled against the Ganga hydroelectric power projects. She planned a 2000-kilometer march for water rights. Rupjyoti Gogoi, a local of Bocha Gaon, close to Kaziranga National Park, founded a company called "Village Weaves" that collects wastes like plastic bottles, food packs, and water bottles and uses them to make handloom items. Assamese doctor Purnima Devi Barman She never stops working to prevent the extinction of the "Greater Adjutant Stork" (Hargila in Assamese). In Indian culture, women worship a variety of trees, including the banyan tree, the amla tree, the neem tree, the pipal tree, the tulsi plant, Shamipatra, and Bellpatra, among others. By doing this, they preserve and safeguard trees.

Women have expressed dissatisfaction with the different mass movements, strikes, and bandhs for environmental protection. They also filed a motion with the court asking the Justice to defend the ecology and wildlife. In Krishna Gopal Vs State of Madhya Pradesh Cr.L.J pp. 396, 1986, Mrs. Sarla Tripathi complained to the Indoor DM about the Glucose Saline factory for allegedly causing Public Nuisance in the neighborhood. In Kinkari Devi Vs. State of Himachal Pradesh, AIR, HP-4, 1988, a plea was filed protesting the removal of limestone from the Himachal Pradeshi area of Sirmour. Women are intimately tied to the environment, according to recommendation

a. The impact of environmental protection and pollution legislation:

A fundamental obligation to preserve and enhance the environment was incorporated into the Indian Constitution's 42nd Amendment Act of 1976. Environmental pollution has a direct impact on people's physical and mental wellbeing. Due to the environment's shifting conditions, survival has become exceedingly challenging. The right to life, a life with dignity, and the prevention of disease and infection are all protected by Article 21 of the Indian Constitution. Environmental preservation has been added by the Supreme Court to the list of fundamental rights and freedoms protected by Article 21. There are numerous other directive principles that have been highlighted for environmental conservation. For the protection of the environment, certain laws have also been enacted, including the following:

a. The Indian Forest Act, 1927.

b. The Wildlife (Protection) Act, 1972.

c. The Water (Prevention and Control of Pollution) act, 1974.

d. The Forest (Conservation) Act, 1980 and Comprehensive Legislation.

e. The Air (Prevention and Control of Pollution) Act, 1981.

f. The Environmental Protection Act, 1986.

The Indian Constitution's Article 47 declares that one of the state's main responsibilities is to improve public health. To its credit, Article 48-A of the Constitution mandates that the State work to preserve the nation's forests, wildlife, and environment. Every citizen of India

has a responsibility under Clause [g] of Article 51-A to preserve and enhance the natural environment, including forests, lakes, rivers, and animals, as well as to show compassion for all living things. There are many different laws that are available.

The Biological Diversity Act of 2002, as well as the National Environment Tribunal Act of 1995 3. The 2003 Amendment Rules for Hazardous Wastes [Management and Handling]

The 2010 National Green Tribunal Act; The Impact of Indian Constitutional and Legislative Changes

The proprietors of various tanneries close to Kanpur were releasing their industrial waste material into the Ganga River without installing primary treatment plants, which was the cause of the Ganga Water Pollution case. The Apex Court ruled that the financial standing of tannery factories should be ignored because they are required to build first aid facilities, to stop operating these tanneries, and to stop discharging trade waste directly or indirectly into the Ganga river without first putting it through a permanent process. As per the Supreme Court's orders, Delhi's public transportation system, which includes buses and taxis, is running on a single fuel CNG mode.   The most recent Delhi government issued a directive for the even-odd formula.   The Taj Mahal, which is located in Agra, is relevant to this case. In Taj Mahal's case, the Apex Court issued instructions and guidelines stating that firms or businesses using coal or coke that were harming Taj Mahal should either switch to using natural gas or be replaced with ones outside of Taj Trapezium or relocated there. In the case of the Dehradun Valley, the hydrological system of the valley was interrupted by reckless and dangerous limestone quarrying in the Mussoorie Mountain range of the Himalayas, dynamite eroding hills, and thousands of acres of limestone quarries. The Apex Court mandated that the hills' limestone quarrying be shut down.

Conclusion:

The Indian Constitution and laws contain more than 200 Central and State laws and regulations that address environmental challenges and issues. It is also true that more laws make enforcement more challenging. Therefore, a comprehensive and integrated environmental protection law is required for effective enforcement. To effectively, quickly, and efficiently implement these laws, everyone in society must adopt a positive attitude. History has shown that women play a significant role in environmental protection. Women have a strong connection to nature. They often go on hunger strikes without it affecting their lives.

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Women Rights and Role Of Apex Court Of India

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Abstract:

A recent horrific video from Manipur showed two women being paraded naked before being subjected to sexual violence by a mob of men. This incident happened on May, 04 and Zero FIR was registered on 18th May and video of that incident goes viral on social media platforms on July 18 and then the whole system came into action. No investigation had happened till 19th July 2023.

CJI D.Y. Chandrachud called the incident simply unacceptable and grossest of constitutional abuse, He said, "It's time the government steps in and takes action. It is simply unacceptable in a constitutional democracy, it's deeply disturbing"

This incident is an eye-opener and raised many more questions unanswered about women and their rights. This gruesome incident is raising questions on the efficiency of an executive government regarding the protection of women and compels us to analyze the role of the apex court's remarkable contribution in the area of restoration of rights and justice for women. In this research paper, the researcher tries to take stock of the landmark judgments of the Apex Court which not only reassures women's fundamental right to live dignified life but carved out many more rights of gender equality.

Key Words: Woman, Constitution of India, Fundamental Rights, Women and her dignity

Objectives:
· To analyze the International Conventions for women's protection.
· To find out the role of Apex Court as a protector and its contribution.

Research Methodology

The existing paper is purely based on doctrinal research. The secondary sources of data are taken like test books, reference books, bare acts, newspaper and online e material etc.

Introduction:

One of the unique features of the Indian Constitution is that notwithstanding the adoption of a quasi-federal system and the existence of Central Acts and State Acts in their respective

spheres, it has provided for a single integrated system of Courts to administer both Union and State laws. At the apex of the entire judicial system is the Supreme Court of India below which exist High Courts in each State or Group of States. Below the High Court lies a hierarchy of subordinate Courts[1]. On the 28th of January, 1950, two days after India became the Sovereign Democratic Republic, the Supreme Court came into being and continually doing its remarkable contribution to shaping the constitutional democracy in tune with the time and requirements of the dynamic society. It's incredible contribution in the area of gender equality and gender justice is unprecedented. The variety of cases decided by the Apex Court is a perennial source of novel laws that shapes the life of people in multifarious ways, especially the reestablishment of women's dignity and fundamental human rights.

International Instrument and Rights of Women:

Discrimination and gender discrimination in specific is about power relationship and the ability of those in power to limit the rights of others[2] States have duties to eradicate discrimination against groups such as women, who are specifically protected by the Constitution of India in general, and specifically in various Central and State Laws of India. Along with the ambit of international human rights instruments such as UDHR-1948, CEDAW-1979, which was adopted at the United Nations General Assembly on December 18, 1979, is a benchmark in the arena, a way to regain women's dignity globally. It is the most comprehensive and important convention on gender equality and dignity. It not only prohibits overtly discriminatory actions by the States but also requires them to take affirmative steps to eradicate discriminatory treatment of women by both State and private sectors in all social, cultural, and political areas of life

The Convention on the Elimination of all forms of Discrimination Against Women is the oldest and possibly the best-known international instrument on women's rights and gender equality. It reigns supreme as the 'women's bill of rights' and is structured in 30 articles divided into 6 parts.

- Part I (Articles 1-6) focuses on non-discrimination, sex stereotypes, and sex trafficking.
- Part II (Articles 7-9) outlines women's rights in the public sphere with an emphasis on political life, representation, and rights to nationality.
- Part III (Articles 10-14) describes the economic and social rights of women, particularly focusing on education, employment, and health. Part III also includes special protections for rural women and the problems they face.
- Part IV (Article 15 and 16) outlines women's right to equality in marriage and family life along with the right to equality before the law.
- Part V (Articles 17-22) establishes the Committee on the Elimination of Discrimination against Women as well as the states parties' reporting procedure.
- Part VI (Articles 23-30) describes the effects of the Convention on other treaties, the commitment of the state parties, and the administration of the Convention[3]

India signed CEDAW on July 30, 1980, and ratified it on July 9, 1993, with two declaratory statements and with certain reservations. India has not yet ratified the Optional Protocol to CEDAW[4] The text of the declaration and reservation is as below.

Declaration -1: About Article 5(a)[5] and 16 (1)[6] of the convention, the Government of the Republic of India declares that it shall abide by and ensure these provisions in conformity with its policy of non-interference in the personal affairs of any community without its initiative and consent.

Declaration-2: About Article 16(2)[7] of the convention, the Government of the Republic of India declares that though in principle it fully supports the principle of compulsory registration of marriage, it is not practical in a vast country like India with its variety of customs, religion, and level of literacy.

Reservation: About Article 29 of the Convention, the Government of the Republic of India declares that it does not consider itself bound by paragraph 1 of this Article[8].

Apex Court of India and Women's Rights

The Supreme Court of India has done a proactive role in preserving constitutional democracy by carving out various rights of women which society has denied for a long. Here in this paper researcher has taken some landmark representative cases in which Honorable Apex Court goes beyond the horizon and evolves a true justice for women, which are as below.

Air India v. Nargesh Meerza AIR[9]

The Apex Court clarifies the concept of classification which is permitted under Article 14 of the Constitution of India. "*What Article.14 prohibits hostile discrimination and not reasonable classificatio. If equals and unequal are differently treated, there is no discrimination to amount to an infraction of Article of the Constitution. A fortiori, if equals or persons similarly circumstanced, are differently treated, discrimination results to attract the provisions of Article 14*"

Here in this case the Apex Court held that, the provisions of Regulations 46 and 47 of Air India Employees Service Regulations appear to be a clear case of official arbitrariness. That part of Regulation 47 which gives the option to the Managing Director to extend the service of an Air Hostess (AH) has now been struck down. The effect of striking down this provision is that an AH, unless the provision is suitably amended to bring it, in conformity with the provisions of Article 14 would continue to retire at the age of 45 years and the Managing Director would be bound to grant yearly extensions as a matter of course for ten years if the AH is found to be medically fit. This will prevent the Managing Director from discriminating between one AH and another. The last portion of regulation 46 (i) (c) was struck down. The provision 'or on first pregnancy whichever occurs earlier' is unconstitutional, void, and violates Article 14 of the Constitution and was deleted and directed, the Corporation to make suitable amendments.

Vishaka v. State of Rajasthan[10]

Honorable Apex Court in this writ petition exposed the shortfall of legal provisions for the protections of working women. The Court held that 'the incident of alleged brutal gang rape of social worker in a village of Rajasthan reveals the hazards to which a working woman may be exposed and the depravity to which sexual harassment can degenerate, and the urgency for safeguards by an alternative mechanism in the absence of legislative measures. In the absence of legislative measures, the need is to find an effective alternative mechanism to fulfill this felt and urgent social need'.

The Honorable Court held that, each such incident results in a violation of the fundamental rights of 'Gender Equality and the 'Right to Life and Liberty'. It is a clear violation of the rights under Articles 14, 15, and 21 of the Constitution. One of the logical consequences of such an incident is also the violation of the victim's fundamental right under Article 19(1)(a)(g) 'to practice any profession or to carry out any occupation, trade or businesses.

The Honorable Court has wisely focused on the provisions of International Convention CEDAW and explicitly used these provisions in formulation of judge made law.(Vishakha Guideline) *"Gender equality includes protection from sexual harassment and right to work with dignity, which is a universally recognised basic human right. The common minimum requirement of this right has received global acceptance. The International Conventions and norms are, therefore, of great significance in the formulation of the guidelines to achieve this purpose'.*

The Honorable Court clarified that, *"in the absence of enacted law to provide for the effective enforcement of the basic human right of gender equality and guarantee against sexual harassment and abuse, more particularly against sexual harassment at workplaces, we lay down the guidelines and norms specified hereinafter for due observance at all work places or other institutions, until a legislation is enacted for the purpose. This is done in exercise of the power available under Article 32 of the Constitution for enforcement of the fundamental rights and it is further emphasised that this would be treated as the law declared by this Court under Article 141 of the Constitution".*

The guideline laid down in this case is effective tool to prevent crime against working women and popular by the name of Vishakha Guideline till the Act enacted in the year 2013 as the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) **(PoSH) Act, 2013.**

Further in **Apparel Export Promotion Council v. A.k. Chopra**[11], the Court has made it clear that in cases involving violation of Human Rights, the Court for ever remains alive to the international instruments and the conventions and applies the same to a given case when there is no inconsistency between the international norm and the domestic law occupying the field.

· **Chairman Railway Board v. Mrs. Chandrima Das**[12]

This case is again a benchmark on an important aspect as 'the non-citizens also entitle protection under Article 21 of the Constitution' and express its concerned about the offence of rape. "Rape is a crime not only against the person of a woman; it is a crime against the entire society. It destroys the entire psychology of a woman and pushes her into deep emotional crisis. Rape is therefore the most hated crime. It is a crime against basic human rights and is violative of the victims most cherished right, namely, right to life which includes right to live with human dignity contained in Article 21."

The Honorable Court Held that, *"even those who are not citizens of this country and come here merely as tourists or in any other capacity will be entitled to the protection of their lives in accordance with the Constitutional provisions. They also have a right to "Life" in this country. Thus, they also have the right to live, so long as they are here, with human dignity. Just as the State is under an obligation to protect the life of every citizen in this*

country, so also the State is under an obligation to protect the life of the persons who are not citizens".

· **Seema v. Ashwani Kumar**[13]

Here in this case the honorable Apex Court applied the mandate of CEDAW's Article 16(2), instructed to take immediate measures for compulsory registration of marriage of all religious community. The Supreme Court upheld the mandatory registration of marriages of all the religion in their respective States and pointed out that compulsory registration of marriages would be a step in the right direction for the prevention of child marriages, still prevalent in many parts of the country.

The Supreme Court of India ruled that all marriages must be registered without any exception for any religion. The court directed all states and union territories to enact legislation within three months to make registration of all marriages compulsory. The Supreme Court in February 2006 had ordered states and union territories to make registration of all marriages compulsory, but not all of them had complied with this order with respect to all religions, and therefore the Court issued a new order requiring them to comply within three months.

· **Indian Young Lawyers Association v. the State of Kerala[14] Popularly known as Sabarimala Temple Case**

The Honorable Apex Court in the year 2018 allowed the entry of women irrespective of age into the Sabarimala Temple on the grounds that the ban violated the fundamental right of freedom of religion as per Article 25 of the Constitution. The provision restricting entry of women in the state legislation was struck down and deemed unconstitutional. In its judgment, SC stated that 'devotion cannot be subjected to gender discrimination'

End Note

The List of these types of cases is long where the Apex Court did a magnificent work of preservation and protection of women's rights in multifarious ways. The Apex Court of India as a protector of the rights of the individual and final interpreter of the Constitution engraved many legal principles. In Vishakha Case Honorable Justice Varma Sir has clarified that the obligation of this Court under Article 32 of the Constitution for the enforcement of these fundamental rights in the absence of legislation must be viewed along with the role of the judiciary envisaged in the Beijing Statement of Principles of the Independence of the Judiciary in the LAWASIA region. These principles were accepted by the Chief Justices of Asia and the Pacific in Beijing in 1995 as those representing the minimum standards necessary to be observed to maintain the independence and effective functioning of the judiciary. The objectives of the judiciary mentioned in the Beijing Statement are:

"Objectives of the Judiciary:

10. The objectives and functions of the Judiciary include the following:

(a) to ensure that all persons can live securely under the Rule of Law;

(b) to promote, within the proper limits of the judicial function, the observance and attainment of human rights; and

(c) to administer the law impartially among persons and between persons and the State."

In many more cases, the Apex Court proactively has done the work to establish the rule of law. The Apex Court of India has a perennial source of protecting the rights of women in

assorted ways, but still, miles to go to achieve gender equality as the incident of Manipur once again shatter the nation that something is going wrong to shape the society towards human dignity of everyone irrespective of sexual characteristics. To achieve equality not only Apex Court or executive government are duty bound but every citizen must have to act proactively and to in unison to achieve the Millennium goal of gender justice.

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5. Article (5) of CEDAW Convention, States Parties shall take all appropriate measures: (a) To modify the social and cultural patterns of conduct of men and women, to achieve the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
6. Article 16 (1) of CEDAW Convention, States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women: : (a) The same right to enter into marriage; (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent; (c) The same rights and responsibilities during marriage and at its dissolution; (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount; (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights; (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount; (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation; (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.
7. Article 16(2) of the CEDAW Convention, The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.
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National Education Policy 2020 And Women's Empowerment: An Analytical Study

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Abstract:

Education is a fundamental right, and discrimination based on sex or gender must be avoided in addition to educational facilities. Unfortunately, gender prejudice persists in many regions of our society. It is critical to educate people on the importance of female education, just as it is for men, since women play an important part in the growth of a nation. It is a crucial step for all countries, particularly emerging and impoverished ones, to enhance the status of female education. As a result, women Education is an umbrella phrase that refers to all girls' and women's health and education up to the tertiary level. Under NEP 2020, the government and non-governmental organizations are working hard to empower women and bring them on par with men by implementing several programs.

Keywords: Sustainable Development Goals, Gender Inclusiveness, Demography, Right to Education, Gender Sensitivity

Introduction:

Everyone has a fundamental right to education, thus while providing educational facilities, we should not discriminate on the basis of gender or sexual orientation. Since women make up about half of the population in India, improving the literacy rate of women is essential for socioeconomic development. However, because many parents do not permit their female children to attend school, India's female literacy rate is lower than its male literacy rate. Instead, they marry off at an early age. Even though the prevalence of early marriage has significantly decreased, it still occurs. Many families, particularly in rural regions, feel that having a boy is preferable to having a girl. As a result, the male child reaps all of the benefits. There are many legal, religious, and customary practices that discriminate against females having the opportunity to receive an education, resulting in a lower female literacy rate. According to the 2011 Census of India, the literacy rate in India was 74.1 percent, with a gender disparity of 16.7 percent between males and girls (65.5 percent vs 82.1 percent). In the 75th round of the National Sample Survey, which covered the period from July 2017 to

June 2018, 77.3 percent of people aged 7 and over were literate. It was 85.7 percent for men and 68.0 percent for women, a 17.7 percent difference. Girls are frequently ostracized and excluded from school just because they are female and it is not the cultural norm. If they come from a poor household, reside in a remote region, or have a handicap, their chances of receiving a decent education are significantly lower.

The Indian Constitution's Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles all explicitly state the importance of gender equality. In addition to guaranteeing women's equality, the Constitution gives the State the authority to implement policies that positively discriminate in favor of women. Even though the Indian government has made several attempts and passed the "Right to Education Act, 2009" to provide free and compulsory education for children aged 6 to 14, the illiteracy problem persists, especially among females. Our nation's growth rate has improved and accelerated due to the greater participation of women in all industries. India's literacy rate has increased as the number of women in various areas has increased. Education for women is crucial for the nation's overall development. A woman with education can manage both her personal and professional responsibilities. A well-educated woman has the knowledge, abilities, and self-assurance she needs to be a better employee, mom, and citizen. An educated woman will earn more money and be more productive at work. Indeed, women frequently benefit more from their educational investments than men do. Women's education boosts a nation's productivity and supports economic expansion. Not educating girls to the same level as boys' costs some nations more than $1 billion annually. As a result, India's literacy rate has long been a cause for worry. However, several NGO efforts as well as government advertisements, campaigns, and programs are being undertaken to raise awareness among the public about the value of literacy, especially for females. The government has also established strong guidelines for the rights of women to equality. By 2030, the fourth of the Sustainable Development Goals (SDGs) aims to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." In this context, India's New Education Policy 2020 (NEP 2020), which includes other measures in addition to gender inclusive ideas, is a positive move.

Experts and recent study have compared new rules planned for the higher education system to the one that is already in place. Also covered were the numerous innovations and NEP 2020's expected effects on the Indian higher education system, as well as its benefits and explains the key elements of NEP and examines how they affect the current educational system. It also focuses on NEP 2020 and its effects on higher education. The areas where the policy has recommended action have been explored further based on a critical analysis and a peek of NEP-2020, however they appear to be in extremely poor condition. NEP 2020 knowledge among secondary school teachers is below average, according to research that looked at the issue in relation to variables including gender, region, institution type, years of service, and family structure. As a result, many scholars concentrated on the main points rather than looking at how the Indian New Education Policy 2020 from a gender inclusive viewpoint.

Realizing one's full potential, creating a fair and just society, and advancing global progress all depend on education. The secret to India's continuous rise and leadership on the

international stage in terms of economic growth, social fairness and equality, scientific advancement, national integration, and cultural preservation is ensuring that everyone has access to high-quality education. The best method to develop and utilize our nation's many talents and resources for the benefit of the individual, the society, the nation, and the world is through universal high-quality education. India will have the youngest people in the world over the next ten years, and the future of our nation will depend on our capacity to offer them chances for high-quality education. Many programmes and projects have been created by the government under NEP 2020 to benefit all sectors of the female fraternity and promote gender equality. The government may organize a training program to develop the faculties needed to create visions for research and innovation in the field of education.

The Indian government will establish a 'Gender-Inclusion Fund' to strengthen the country's capacity to deliver equal quality education to all girls and transgender pupils. The fund will be available to states to implement Central government priorities critical for assisting female and transgender children in gaining access to education (such as the provision of sanitation and toilets, bicycles, conditional cash transfers, and so on); funds will also be available to states to support and scale effective community-based interventions that address local context-specific barriers to female education. Similarly, 'Inclusion Fund' schemes will be devised to address similar access difficulties for other Socio-Economically Disadvantaged Groups (SEDGs). Essentially, the goal of this Policy is to remove any remaining disparities in access to education (including vocational education) for children of any gender or other socioeconomically disadvantaged group. as well as transgender children's access to and involvement in school.

Girls have the same right to an education as boys do. Girls who are educated can make more informed decisions and choose from a wider range of options. Education for girls saves lives while also strengthening families, communities, and economies. "Every girl has the right to learn, no matter where she lives or what her circumstances are." Every leader, regardless of position or resources, has a responsibility to fulfil and safeguard this right." Malala Yousafzai (Malala Yousafzai, 2016). Pay close attention to the rights and safety of all children, especially females, in order to keep them in school. Regardless of their gender, location, or circumstances, every child has the right to learn and receive a high-quality education.

Focus on closing the gender gap and giving everyone access to the same chances. Large disparities still exist, particularly at the secondary level, especially for socioeconomically disadvantaged groups that have historically been underrepresented in education. Although the Indian education system and subsequent government policies have made steady progress towards closing gender and social category gaps in all levels of school education, Gender identities (especially those of women and transgender people) can be used to broadly categorize Socio-Economically Disadvantaged Groups (SEDGs). Girls from the same background are four times more likely than boys to drop out of school. The likelihood of the poorest females finishing primary school is likewise the lowest. According to the Demographic and Health Survey (DHS-2006), more females (23 percent, or 21,800,000) than boys (16.6%, or 16,700,000) are not attending school in India. Children from rural areas are more likely to drop out of school (22%) than children from urban areas (14%) are. Children in the poorest

quintile of wealth miss school the most frequently (36%) (see chart). According to the Annual Status of Education Report (ASER 2019), more females attend government-run preschools and schools while more boys register in private institutions.

A focus on developing programs and policies for female students from socioeconomically disadvantaged groups. Girls' education prevents deaths and strengthens families, communities, and economies because educated girls can make knowledgeable decisions from a wider variety of possibilities. Girls who receive an education will be more aware of their rights, have a better understanding of what is required to promote their health and wellness, and will have more opportunity to find rewarding work and realize their full potential.

The term "gender sensitivity" will be incorporated into the curriculum. All teacher education programs will include gender sensitization, knowledge of how to teach students with specific disabilities (including learning disabilities), and awareness of all underrepresented groups in an effort to reverse their underrepresentation. by this new school culture, which will be implemented by teachers, qualified social workers, and counsellors, as well as by commensurate modifications to implement an inclusive school curriculum, students will be made more sensitive. Human values including respect for all people, empathy, tolerance, human rights, gender equality, nonviolence, global citizenship, inclusiveness, and equity shall be covered in the school curriculum from an early age. To raise awareness and foster tolerance for diversity, it would also contain more in-depth knowledge of diverse cultures, faiths, languages, gender identities, etc. Less information that is irrelevant or unrelated to any community will be included in the curriculum, and any biases and stereotypes will be eliminated. The new education policy ensures gender-identity sensitization of teachers, counsellors, and students, as well as its inclusion in all parts of Higher Education Institutions, including curricula.

Conclusion:

Since ancient times, India has been a source of inspiration and idle practice in society, and these days can be brought back to maintain the ideal of gender inclusivity. Gender inclusive ideas of Indian New Education Policy 2020 decrease gender discrimination, close gender gaps, and increase female literacy rate, resulting in women empowerment. Furthermore, economic growth, health knowledge saves children's lives, smaller and more sustainable families, lower infection rates and malaria, fewer girls in early marriages, better preparedness for natural disasters and climate change, more control over their lives, more skills to be leaders, and so on are some of the benefits of giving girls an equal opportunity to be educated. This will open up new opportunities for Indian society and our country in terms of chess as a progressive and fast-developing international player on the path to become a world superpower.

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Study of Implications of Cybercrime on Women's Safety

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Abstract:

The Indian culture is one of the world's oldest. In our society, women are treated as equals. They are worshipped as deities. But as our culture has progressed, so have violations of their most fundamental rights. The IT industry in India is expanding rapidly. Computers have become integral to people's day-to-day lives. The year 2000 was a watershed moment for technological advancements. Cybercrime is on the rise with the widespread use of computers. Also, women are disproportionately affected by cybercrime in the United States. Online criminal activity represents a novel trend. Cyberstalking, morphing, and cyber defamation are only a few examples of the many forms of cybercrime. Emails are being used to harass women. Cyber bullying is a serious issue that they have to deal with. We have the Information Technology Act of 2000 to prevent such crimes, but it won't work until people alter the way they think.

Keywords: Cybercrime, Human Rights of Women, Dignity of Women, Cyber stalking, Cyber defamation, Cyber trolling

Introduction

The field of information technology has a significant impact. Over the course of the last two decades, it has served as the epicentre of the current expansion of technology. Since users of the internet may rapidly acquire all of the information that they want, the internet is the finest source of knowledge. Productivity, efficiency, and cost-effectiveness have all been improved as a result, both in the private and governmental sectors [1]. It has a worldwide scope. The advent of computers and the internet has made it much simpler to communicate across great distances. The internet plays an important role in both our personal and professional lives; we rely on it not just to keep in touch with friends and family but also to do coursework and participate in crucial video conferences. Cybercrime is a problem that is only becoming worse. It has several negative aspects. There has been an increase in the number of instances of cyberwarfare, cyberterrorism, hacking, data theft, invasion of privacy, phishing assaults, stolen intellectual property, and stolen identities [2][3].

Cybercriminals are drawn to the anonymity and ease offered by the internet. Such as

increasing the rate of cybercrime and invading people's privacy. Criminal activity on the internet has grown at an alarming rate [4]. The country as a whole and its citizens, particularly women, are impacted by cybercrime. Criminals operating online are always seeking for fresh methods to launch attacks on their victims in the digital realm. Computers are used in today's society by a wide variety of people, including office workers, terrorists, children, adults, and seniors. Women are able to exercise their rights because to the proliferation of knowledge and the anonymity provided by the internet [5]. Cybercriminals tend to target women, yet this problem affects people all around the world. Despite the severity of this breach of criminal and penal law, women lack legal protections in the digital realm. The commission of crimes online against women is all too common and puts anybody at risk [6][8].

Users of the World Wide Web are able to exchange a variety of materials, including text, images, videos, and audio. When it is widely disseminated, this content is harmful to women. In recent years, a number of women have come out to express their displeasure with unwanted sexually explicit emails. The number of women who are victims of cybercrime has increased dramatically [9]. Some of the perpetrators of these crimes discredit women by sending them vulgar emails, stalking them in online chat rooms, web pages, etc., ensuring pornographic videos with women in sexually explicit poses (often without their consent), spoofing emails, evolving images for pornographic materials, and other such activities.[10].

Users who disclose personal information on dating and marriage websites, as well as social media platforms, make themselves vulnerable to sexual predators. Women are more likely to provide personal information online, making them more vulnerable to cybercrime. Cybercrime is fueled by the victimisation of women. India is one of the few nations that has legislated against cybercrime by passing the Information Technology Act of 2000. This legislation addresses a variety of criminal acts committed in the business world. [11]. Notwithstanding the fact that this Act does not address the concerns of women. Along with its many positive effects, the internet and particularly social media in our day and age are also responsible for the dissemination of harmful ideas and information. The victims of "cybercrime" often divulge personal information online, most frequently on dating or social networking websites. Women and adolescents are putting themselves in danger when they provide personal information online. In 2012, female victims accounted for fifty percent of Kerala's eighty thousand reports of cybercrime. [12].

Despite the many advantages of the internet, women should not use it alone because of the risk of being victimised by cybercriminals. [13] The internet has made the lives of all women much more precarious. What sets Indian women apart from other victims of internet harassment is that they are targeted. [14]. As is the case everywhere else, women who are victims of violence in India are often held responsible for what happened to them. One woman's marriage is over because of the hostility she received online. ISPs are mostly operated by people from the west, which is one reason why Indian women who are victims do not get sufficient replies. Women are subjected to abuse and harassment on the internet by offenders. Since millions of digital audiences are able to watch the victimisation, cyberspace has supplied the biggest platform for harassing women in the cruellest manner conceivable, and cyber technology has become a key weapon for carrying out such victimisations almost effectively thanks to digital methods.

Emails, chat rooms, search engines, social media, websites, and other forms of online communication are among the digital platforms that sexual predators use to make contact with vulnerable women. There are three possible motivations for hackers to target women.

Cyber Crime against Women: Indian Scenario

Indian cybercrime against women is new. When India started its IT journey, protecting electronic commerce and related communications and non-cyber networking interactions was crucial. The Indian Computer Technology Act, 2000 was inspired by the 1997 UN General Assembly Convention Model Law on Electronic Commerce. The Act was determined to include non-commercial cyber-attacks against people, making it incomplete. This Act controlled corporate and economic crimes, but it did not halt cyber-crime against humans, especially women.**Significance of Cyber Crime Laws**

The new millennium's massive economies and geopolitics have boosted cyberattacks throughout the previous decade. Powerful nations are fighting a new cyber security war. India, a technological powerhouse, has similar growth tendencies. Technical steps to safeguard computer systems are being implemented with legislative attempts to deter crime. Since technology knows no borders, criminals are increasingly located far from their crimes in cyberspace1. "Cybercrime" is any criminal activity that uses a computer, either directly or as a tool. Online crime. Cybercrime includes hacking, cyberstalking, cyberpornography, phishing, web jacking, software piracy, and cyberterrorism. India is new to women-targeted cybercrime. The Information Technology Act of 2000 stressed e-commerce and communications above cybersocial communications when India entered the IT sector.

Information Technology Act, 2000

India's Information Technology Act, 2000 ("IT Act") restricts the government's authority to intercept, monitor, decrypt, or obtain data from digital communications. The Central or State Government may monitor, intercept, and decrypt information transmitted, received, or stored on a computing resource under Section 69 of the IT Act. Section 69 of the IT Act allows greater interception reasons than the Telegraph Act. Section 69 warrants authorise communication interception in several cases.

for the goal of carrying out an inquiry into illegal activity. Although the reasons for interception under the IT Act are comparable to those under the Telegram Act (with an exception of the conditions to avoid incitement of solely cognizable crimes, defence of India, and the addition in examination of any offence), there is no overarching requirement that interception must take place in the event of a public emergency or to protect the interest of public safety. This is because the IT Act does not define what constitutes a public emergency. According to Section 69 of the Information Technology Act, any person or intermediary who refuses to help a licenced institutions in intercepting, monitoring, decrypting, or revealing information that is stored in a computing device is subject to penalties, including potential jail terms of up to seven years. These penalties may be found in the Act.

Conclusion

New forms of cybercrime, such as trolling and gender-based abuse, are rapidly expanding as a problem for women online. However, such offences are not covered by the IT Act of 2000, therefore the investigative procedure would be inappropriate. One of the act's flaws is that it does not address internet trolling or gender-based abuse. A special holding facility must be established for the duration of the probe. The cops who deal with cybercrimes

against women need specialised training. Cybercrimes against women are a serious issue, and the legal system of the nation should make every effort to deal with it.

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The Resurrection Of Women's Reservation Bill Will Unlock The Doors Of Political Heaven

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Abstract

The representation of all the sections in the decision making process is a good example for democracy. In India women are treated as political refugees; they are very often considered only as Vote banks. Their representation in the Legislative sector is too low or even below average . The women's reservation bill pending in both the houses of parliament reveals the intention of our leaders in emancipating the women. Since Independence India had witnessed many political reformations but still not in a position to accept the 33% women reservation bill . In order to put an end to the monopoly of men in Indian politics the pending reservation bill should be passed in the parliament and ensure women empowerment .

Keywords : Women's Reservation Bill , Politics , Women , Reservation , Gender

Introduction

India's first Women lawyer Cornelia Sorabji was denied practice in some of the courts in British India and faced discrimination. In the constituent assembly of 389 members only 15 were women .Their contribution in constructing the new India is not revealed so far. Renuka Ray who was a freedom fighter and member of constituent assembly said that "We always held that when the men who have fought and struggled for their country's freedom came to power, the rights and liberties of women too would be guaranteed".But Gender inequality prevails among the Indian community in various forms .It is even justified in the name of culture and traditions. *Agananooru* – a Tamil literature reveals that education and marriage rights were given to the women in the Sangam period by the Tamil community. Though we could find good information regarding the position of women in the literatures and Vedas, the Empowerment of women is still a predicament. In the modern era women started to achieve in various fields but their political participation is stumpy. This article deals with the Women's reservation bill pending in the parliament for more than two decades and critically analyzes the issues connected with it.

Bidyut Mohanty, Joy Roy and Smita Gupta,(1997) narrates that in order to make our democracy legitimate; women will have to make their full contribution in the political mainstream. ***Dr. M. Pargunan,(2007)***.Visualize that the need of the hour to empower women folk is to provide necessary political education and proper orientation. ***Shashi Motilal and Bijayalaxmi Nanda,(2010).***Deals with social inequality on the basis of gender, caste, class and ethnicity. Social inequality is the exclusion of people from full and equal participation in what we perceive as being valuable, important, personally worthwhile and desirable. Understanding social equality engages with human diversities which are socially imposed in terms of caste, class, gender, race and ethnicity that lead to various forms of deprivation, subjugation, and exploitation with the idea of minimizing them to the greatest extent possible.

Political Reservations for Women in India

Before independence In 1931, leaders such as Begum Shah Nawaz and Sarojini Naidu sent a letter to the British Prime Minister submitting an official memorandum issued jointly by three women's organizations on the status of women in the new constitution. After independence In 1955, a government-appointed commission recommended that 10% of the seats in the National Assembly and State Legislatures be reserved for women. The National Vision Plan for Women (1988) recommended that 30% of the seats in all electoral bodies should be reserved for women. These recommendations paved the way for the historic passage of Amendments 73 and 74, which require all state governments to reserve one-third of the seats in Panchayati Raj institutions for women. . Maharashtra, Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand and Kerala have enacted legislation to secure 50% quotas for women in local governments. Women's representation in politics Pre-Independence: Women played a key role in India's struggle for freedom (Sarojini Naidu, Aruna Asaf Ali, Madam Bikaj Kama). They also attended the Constituent Assembly (Durgabai Deshmukh, Hansa Jivraj Mehta, Kamla Chowdhury). Modern: Just a decade ago, India's three largest states - West Bengal, Tamil Nadu and Uttar Pradesh - rose to prominence with female CMs running state affairs. Sushma Swaraj led the opposition in the Houses of Parliament, while Sonia Gandhi was the leader of the National Congress party and chairman of the UPA. Around the same time, India also had its first female president, Pratibha Patil.

Social inequality in India

The concept of Social inequality is blended with the Indian social system. Even after independence India is stressed to tackle the Caste , religion and gender based discrimination . Social inequality takes place when the resources in the society are erratically distributed , typically through norms of allocation, that engender specific patterns along lines of socially defined categories of persons. It is the differentiation preference of access to social goods in society brought about by power, religion, kinship, prestige, race, ethnicity, gender, age, and class. In India, one of the most idiosyncratic forms of social inequity comes within the spheres of gender and caste, where the people from the marginalized sections of these social categories, are directly impacted in terms of their opportunities, access to essential utilities, and their potential as a whole.

Women and politics

India's capital Delhi was once ruled by a ***Razia Sultana***, a ruler of the ***Delhi*** Sultanate in the northern part of the Indian subcontinent. Many women rulers played key roles as political heads in various kingdoms. Anthropological studies reveal that women were the head of the family. In the Tamil culture ***soolam*** *is* affiliated with religious worship , scholars claim that

Soolam was a weapon used by the women for hunting in the ancient days. They enjoyed good positions in the Society but at present though women are proving their excellence in various fields the political representation to them in India is very poor. Many states in India are following 50% reservation for women in the local body polls and the State wants it to be extended throughout India. But the women's reservation bill which ensures 33% of the seat allocation to the women in parliament and state assembly has been lying down in the parliament for two decades to get clearance . According to the Global Gender Gap Report 2022, India ranks 48th out of 146 countries on the political empowerment dimension (percentage of women in parliamentary and ministerial positions). Regardless of rank, that value is pretty low at 0.267. Some of the countries that rank well in this category perform significantly better. For example, Iceland is 1st with a score of 0.874 and Bangladesh is 9th with a score of 0.546. According to the Global Gender Gap Report 2021, India's political empowerment index fell by 13.5 percentage points, with the number of female ministers falling from 23.1% in 2019 to 9.1% in 2021. Government Economic surveys also confirm the alarmingly low proportion of women in LOK Sabha and the Legislative Assembly. Various surveys suggest that Panchayati Raj women representatives have done commendable work for the development and general welfare of village communities, and many of them are arguably more involved in larger scale work. However, they are facing various challenges within India's prevailing political structure. . Challenges include lack of civic education, low economic power of women in society, sexual violence, manifestations of unstable patriarchy, and unequal division of household chores between men and women. The phenomenon of Panchayat Patis (where her husband (or other male relative) appoints a woman as her PRI's agent and wields real power) is widespread.

Women's Reservation Bill

The Women's Reservation Bill was initially introduced in the parliament on September 12, 1996. This bill was introduced in Lok Sabha by the United Front government of HD Deve Gowda. This bill aims to reserve 33 % seats in Lok Sabha and all state legislative assemblies for women.As per the bill, the seats will be reserved on a rotational basis. The seats would be determined by a draw of lots in such a way that a seat would only be reserved once in every three consecutive general elections. The Vajpayee government pushed for the bill in Lok Sabha but it still wasn't passed. The UPA government, led by Congress, again introduced the bill to reserve seats for women in Lok Sabha and legislative assemblies in May 2008 After its reintroduction, the bill was passed by Rajya Sabha on March 9, 2010, but was still left pending in Lok Sabha.

This bill pending for more than 20 years will find a place in the majority of political parties' manifesto about its approval and implementation .There are various perspectives on the reservation strategy. Supporters pressure the need for governmental policy regarding improving the state of women. Some new research on panchayats have shown the beneficial outcome of reservation on strengthening of ladies and on designation of assets. Adversaries contend that it would sustain the inconsistent status of ladies since they would not be seen to contend on merit. They likewise contend that this strategy redirects consideration from the bigger issues of discretionary change, for example, criminalisation of governmental issues and inward gathering democracy. Reservation of seats in Parliament limits selection of citizens to women.

\   People against this reservation bill argue that reservations prevent women from competing on the basis of merit and may affect their social status. Unlike caste groups,

women do not form homogeneous communities. Therefore, the same justification for caste-based reservations is not applicable to women. The interests of women cannot be separated from those of other social, economic and political spheres.

In this way, a few specialists have proposed substitute techniques like reservation in ideological groups and double part voting demographics. Revolution of saved voting demographics in each political race may decrease the motivator for a MP to work for his constituency as he might be ineligible to look for re-appointment from that constituency. The report investigating the 1996 women reservation Bill recommended that reservation be given to women of Other In backward Classes (OBCs) when the Constitution was altered to take into consideration reservation for OBCs. It likewise prescribed that reservation be reached out to the Rajya Sabha and the Administrative Chambers. Neither of these proposals has been consolidated in the Bill.Recently on March 10 , 2023 The BRS (Bharat Rashtra Samithi) along with other political parties staged a demonstration   at the capital city of the country along with other political parties to implement the 33% reservation women bill pending for decades . Many foreign countries, especially the Scandinavian countries have adopted policies and governance structures that promote gender equality and women's empowerment, including the representation of women in political and leadership positions. Norway introduced a quota in 2003, requiring women to hold 40% of seats on corporate boards.

The equality of women and men is a much needed one . A woman's right to reach her full potential and Women's right to self-expression and self-determination can be attained only through giving women special representations. Gender gaps exist in political decision-making, and more women leaders are needed to influence positional decisions and encourage teenage girls to contribute to nation-building.

Conclusion

Women in India should be empowered politically by ensuring 33% of the political reservation as mentioned in the Women's Reservation Bill. This will help the women to take part in the Decision making and will pave way for the upliftment of them. The political parties in India should also support this affirmative action to empower the women.

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Gender Equality- A Myth Or Reality? : National Perspective In The Light Of Judicial Decisions

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Abstract:

Gender equality is the principle of Natural law therefore gender discrimination is against the Natural law and it has been prohibited at National and International level by way of various conventions and legislations at present time. There are various rights of women have been protected through the various national and international policies but still women are facing gender discrimination in the 21st century. It is not only the problem of gender discrimination in India but it is worldwide. Millions of women and girls are discrimination on the ground of gender and denial of their various rights including right to dignity, equality, life, liberty and many more. Gender discrimination is one of the reason for increasing offences and violence against women and girls in India. Gender discrimination is deeply rooted in the society and it is very difficult to remove it from the society. Gender discrimination is created by the society it is not natural one therefore human rights and fundamental rights have been violated through the gender discrimination at Global level. In this research paper the researcher has tried to discuss concept of gender equality vis-à-vis gender discrimination whether is it myth or reality at National perspective with special reference to judicial decisions.

Key Words: Gender Equality, Gender Discrimination, National perspective, Rights, Judicial Decisions.

Introduction:

"I measure the progress of community with the degree of progress of women have achieved"...By Dr, B.R. Ambedkar.

As the above quotation shows importance of progress of the society is depend on the progress of the women because half of the population of the society is women therefore it is needed to give equal importance to women while protecting their rights.

Gender equality means there should not be any kind of discrimination on the ground of gender. Gender discrimination refers to unequal treatment or opportunities provided to male and female. India is male dominated country. The historical reference shows that females have been discrimination at various levels including, workplace, education and violation of their various rights including property rights, domestic rights, political rights, religious rights, social rights, human rights, cultural rights. India is progressive country and doing progress at

national and International level still the crimes against women are increasing day by day in the society due to the reason of gender discrimination. Gender discrimination is not only the problem of India but is global level. India is governed by the Constitution of India; it is law of the land, it provides fundamental rights and directive principles of state policies relating to prevention of gender discrimination. There are some International covenant and conventions relating to prevention of discrimination on the ground of gender. In India, the Constitution plays a vital role in the protection and promotion of fundamental rights of women and girls by way of articles and judicial decisions. Therefore the researcher has tried to highlight these issues with help of national policies in the light of judicial decisions.

Meaning of Gender equality:

Gender equality means that the rights, responsibilities and opportunities of individuals will not depend on whether they are male or female, handicapped or able bodied, young or elderly, white or black, or from rural or urban settings.

Gender equality means when people of all genders have equal rights, responsibilities and opportunities. Gender equality prevents violence against women and girls. It's essential for social and economic development of country. Gender discrimination is opposite to gender equality, when these rights and opportunities are not provided equally to female then it becomes gender discrimination and such discrimination is made on the ground of sex.

Causes of Gender Inequality:

India is a progressive country and adopted various legislative and preventive measures on gender inequality. There are following some common causes of gender inequality as under-

· **Patriarchal pattern of Indian Society:** India has adopted patriarchal form of society therefore always the distinction is made on the ground of gender. More opportunities have been provided to the male member of the society. Women are secondary part of the family and therefore less importance and rights are given to them. India is secular country and all religious rights have been protected in India by equal manner. If we observing the different religion, we can get an idea there is discrimination against female and less rights have been given to them as far as the personal law is concern.

· **Lack of Education:** Education plays vital role in the development of country. Lack of education and gender discrimination are correlated with each other. The statistical data shows that the percentage of the female is less than male in education sector. There is disparity between literacy rates of male and female in the Indian society. It is also one of the causes for gender discrimination because due to the reason on lack of education women themselves are not aware about their fundamental and other rights.

· **Lack of Awareness:** due to the reason of lack of education female are unable to get proper information and knowledge regarding their rights and duties in the societies like how the laws are beneficial to them? What kind of remedies available to them? What kinds of protections have been provided by law to them etc.

· **Social customs and practices:** Social and cultural practices of the society are major hurdles for implementing the provisions of equality. Social and cultural stigma gives more importance to the male and less to female, imposes unreasonable restrictions on female.

More opportunities and liberties have been provided to male and less to the female.

· **Poverty:** poverty is one of the reasons for gender inequality or gender discrimination in India. Due to this reason people having lack of economic resources and facilities therefore **they are** unable to take primary or higher education. Due to the reason of poverty people are not aware about the importance of education and therefore the ratio of education of girl child in the rural area is less as compare to the urban area**.**

Gender Equality: National Perspective in the light of Judicial Decisions:

In India there are various legislative policies and provisions framed for the protection of rights and to provide equal opportunities to the women. These policies are in the form of Constitutional provisions and other legislations for the benefit of women. The Constitution of India provides fundamental rights and other rights. There are some landmark decisions given by Apex court in favor of prevention of gender bias and gender discrimination as under-

Equality before law and Equal Protection of Law:

This case shows that how the discriminations made against women by Airport authority in case of service termination rules. In the case of *Air India Etc vs Nergesh Meerza* the Indian airlines company had laid down provisions were held violation of Article 14 of the Constitution of India. These provisions stated that the air hostesses will not marry for their first four years of their joining and shall lose their jobs if they become pregnant and shall retire at the age of 35 unless it is extended by the managing director at his discretion. The Supreme Court held that the termination of service on the ground of first pregnancy violation of Article 14 and the extension of the job by the managing director also violates the principle of equality established by Article 14.

Equal pay for equal work:

This is fundamental right as well as directive principle of state policies fives focus on equal treatment regarding equal pay for equal work. In *Dharwad District PWD Employees Association v. State of Karnataka& Ors*. the Court held that, there should not be discrimination on the ground of gender between the workers and they should get equal pay for equal work under article 39 (d) and 16 of the Constitution of India provides equal opportunity for all citizens in the matter of employment.

Liability of Muslim husband to pay maintenance:

This is the landmark case of Muslim women regarding liability of her husband to pay maintenance. Muslim personal law was providing maintenance to wife till the period of Iddat only. In the case of *Mohd. Ahmed Khan Vs Shah Bano Begum And Ors*, the Supreme Court of India has given order to the Parliament to frame the Uniform Civil Code regarding the liability to pay, maintenance e to his divorced wife, who is unable to maintain herself after Iddat period and also stated that section 125 of CrPC will be applicable to all husband irrespective of religion and husband has to maintain his divorced wife after Iddat period also, this was the historic judgment regarding to provide equal rights to women and should not be discriminated on the ground of gender.

Prevention of sexual harassment of women at workplace:

In the *Vishaka & Ors vs State Of Rajasthan & Ors,* the Supreme laid down certain

guidelines for prevention of sexual harassment of women at workplace. It is stated that gender equality is protected through article 14, 19 and 21 of the Constitution and if it is not protected then it is violation of fundamental rights of women. On the basis of these guidelines the Indian Government has passed one central legislation in the form of sexual harassment of women at workplace (protection, prevention and Redressal) Act, 2013

Provisions of Ttiple Talaq:

As per the Muslim Personal Law Tripal Talaq was treated as valid till 2017, it was discriminatory nature against women. In *Shayara Bano vs. Union of India and Ors* the five judge bench of Supreme Court given historic judgment on 22nd August 2017 and it is declared that, practice of Tripal Talq is unconstitutional and directed to legislature to take necessary step to prevent violation of rights of women on the ground of gender.

Restriction on women and girls to enter in the Shabrimala Temple:

Indian Young Lawyers Association and Ors. vs. State of Kerala and Ors. In this case the Sabarimala shrine, which is a Hindu temple dedicated to God Ayyappan, in Kerala. As per tradition, women of menstruating age, i.e. between 10-50 years, were not allowed to enter the temple as the temple was dedicated to a celibate God, and there was a belief that women of menstruating age would cause an affront to the value of celibacy in the Temple. The Supreme Court held that the restrictions upon the entry of women between the ages of 10-50 into the Sabrimala shrine were unconstitutional and struck down Rule 3(b) of the Kerala Hindu Places of Worship (Authorisation of Entry) Act, 1965 (KHPW) Act.

Hindu Succession Act, 1956:

Under this Act there were certain discriminatory provisions regarding hind women successor rights of women. In 2005 landmark amendment took place in 2005 and equal rights provided to women. in *Vineeta Sharma v. Rakesh Sharma* in this case, the Supreme Court held that daughters will have equal coparcenary rights in the Hindu Undivided Family by their birth and cannot be excluded from inheritance irrespective of whether they were born before the amendment of 2005 to the Hindu Succession Act, 1956.

Conclusion:

On the basis of above discussion it can be concluded that, gender equality enshrined in the Constitution of India through preamble, fundamental rights, directive principles of state policies, International and National policies in India. In India there are some special legislations provides protection to the women and tries to prohibit gender discrimination such as Dowry Prohibition Act, 1961, Medical Termination of Pregnancy Act, 1971, Hindu Marriage Act, 1956, the Immoral Traffic prevention Act, 1956, Maintenance to Muslim women have been granted under the Muslim Women (Protection of Rights and Divorce) Act, 1986, Hindu Adoption and Maintenance Act, 1956 and many more. All these legislations framed by the Indian Government after independence but still the ratio and statistic shows that gender discrimination is deeply rooted in the society. Offences like female foeticides , honor killing, domestic violence, dowry deaths, gang rapes, cyber crime are increasing day by day in the society. In India judiciary plays vital role to maintain and protect gender equality through its judgments. On record these laws are useful to the society but as far as implementation is concern it is difficult, it is one of the greatest lacuna in the Indian society.

Therefore the question arises in mind whether gender equality is myth or reality? Because abovementioned instances and cases show that gender discrimination is deeply rooted in the society and it is very difficult to remove from society, it is very rigid and slow process from the side of society.

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· Hindu Adoption and Maintenance Act, 1956.
· Domestic Violence Act, 2005.
· Maternity Relief Act, 1961

Problems Of Women In Rural India

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Abstract

The primary focus of this research paper is to explore and analyze the problems faced by women in rural India. It aims to identify the key issues affecting their lives, understand the root causes of these problems, and propose recommendations for improvement. By examining the multifaceted challenges faced by rural women, we can gain insights into the barriers that hinder their socio-economic empowerment and work towards creating a more inclusive and equitable society. The major objectives are, To identify and examine the main problems faced by women in rural India. To understand the underlying factors contributing to these problems, including social, cultural, economic, and legal dimensions. To analyze the impact of these problems on the well-being and empowerment of rural women. To explore existing initiatives, programs, and policies aimed at addressing these challenges. To propose recommendations for improvement and empowerment of rural women. The main questions raised in this article are, What are the primary problems faced by women in rural India? What are the underlying factors contributing to these problems? How do these problems impact the well-being and empowerment of rural women? What initiatives, programs, and policies are currently in place to address these challenges? What recommendations can be proposed to improve the condition and empowerment of rural women?

KeyWords: Socio-Economic Development, Equitable Society, Legal Dimensions, Empowerment of Women, Programs and Policies

Introduction

Women in rural areas of India face a myriad of challenges that hinder their socio-economic empowerment and overall well-being. Rural India constitutes a significant portion of the country's population, and the problems faced by women in these regions have far-reaching implications for the nation's development. The patriarchal social structure and deep-rooted gender inequalities prevalent in rural communities contribute to the marginalization and discrimination faced by women. Traditional gender roles confine women to domestic spheres, limiting their autonomy, decision-making power, and access to opportunities. Cultural norms and stereotypes further reinforce these inequalities, perpetuating a cycle of gender-based

disadvantages. Addressing the problems faced by rural women is essential for achieving sustainable development and gender equality in India. It is crucial to understand the specific challenges they encounter and work towards developing comprehensive solutions that empower women, enhance their well-being, and promote social progress.

Gender Inequality And Discrimination

1. *Patriarchal Social Structure:* Gender inequality in rural India is deeply rooted in the patriarchal social structure, where traditional gender roles assign women to domestic spheres while men hold positions of power and authority. This social structure places women at a disadvantage, limiting their autonomy and decision-making power.

2. *Discrimination and Stereotypes:* Women in rural India face discrimination and stereotypes based on their gender. Deeply ingrained societal norms and cultural practices perpetuate these biases, often resulting in unequal treatment and limited opportunities for women.

3. *Gender Wage Gap:* The gender wage gap is influenced by several factors, including discriminatory employment practices, occupational segregation, and limited access to formal employment opportunities. Women are often confined to low-paying jobs in the informal sector, such as agricultural labor and domestic work, which offer little job security and inadequate wages.

4. *Barriers to Education:* Women in rural India face numerous barriers that limit their access to education. These barriers include a lack of educational infrastructure, long distances to schools, financial constraints, societal norms, and early marriage. Additionally, poverty and traditional gender roles often result in families prioritizing boys' education over girls', further perpetuating gender disparities in education.

5. *Gender Disparities in Literacy Rates:* Gender disparities in literacy rates persist in rural India, with lower literacy rates among women compared to men. Limited access to education hinders women's ability to acquire knowledge, develop skills, and engage in social and economic activities. Illiteracy restricts their empowerment.

Violence Against Women And Safety Concerns

· *Domestic Violence:* Domestic violence is a pervasive issue faced by women in rural India. It refers to physical, sexual, emotional, or economic abuse inflicted upon women within the confines of their domestic setting. Deep-rooted patriarchal norms, economic dependency, and social acceptance of violence contribute to the prevalence of domestic violence.

· *Sexual Harassment and Assault:* Sexual harassment and assault are significant safety concerns for women in rural India. Women face unwanted advances, verbal harassment, and physical assaults in public spaces, workplaces, and even within their own communities. Furthermore, community awareness programs, gender-sensitization initiatives, and bystander intervention training can help challenge societal attitudes and foster safe environments for women.

Legal Framework, Government Initiatives, And Ngos

1. *Existing Legal Framework*

2. India has established a robust legal framework aimed at addressing the problems faced by women in rural areas and promoting gender equality. The Constitution of India guarantees equal rights to all citizens and prohibits discrimination based on gender. Additionally, several legislations have been enacted to protect women's rights, ensure their safety, and address various forms of violence, discrimination, and harassment. Some of the key acts and legal provisions related to women's rights in India:

3. *The Protection of Women from Domestic Violence Act, 2005:* This act provides a legal framework for addressing domestic violence and protecting women from physical, emotional, sexual, and economic abuse within the confines of their domestic setting.

4. *The Dowry Prohibition Act, 1961:* This act prohibits the giving or receiving of dowry in connection with marriages. It aims to eliminate the practice of dowry, which often leads to exploitation, harassment, and even violence against women.

5. *The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013:* This act seeks to prevent and address sexual harassment of women in workplaces. It mandates the establishment of internal complaints committees in organizations to receive and investigate complaints of sexual harassment.

6. *The Maternity Benefit Act, 1961:* This act ensures the welfare of women in the workplace by providing maternity benefits, such as paid leave, medical allowances, and other facilities during pregnancy and after childbirth. *The*

7. *Prohibition of Child Marriage Act, 2006:* This act prohibits the solemnization and registration of marriages involving individuals below the age of 18 for girls and 21 for boys. It aims to combat the harmful practice of child marriage. The act prescribes stringent punishments for those involved in child marriages.

8. *The Medical Termination of Pregnancy Act, 1971:*This act governs the termination of pregnancies in India. It provides guidelines and conditions under which abortions can be legally performed, ensuring the safety and well-being of women.

9. *The Prohibition of Employment of Manual Scavengers and Their Rehabilitation Act, 2013:* This act prohibits the employment of individuals for manual scavenging, a dehumanizing practice associated with caste-based discrimination and violence against women. It aims to eradicate the practice and provides for the rehabilitation and alternative livelihoods for manual scavengers.

10. *Government Initiatives*

11. The Indian government has implemented various initiatives and programs to address the challenges faced by rural women and promote their empowerment. These initiatives focus on enhancing socio-economic status, providing support, and creating opportunities for women. Some of the notable government initiatives include:

12. *Beti Bachao Beti Padhao (Save the Girl Child, Educate the Girl Child):* Launched in 2015, this campaign aims to address gender imbalance and promote the value of the girl child. It seeks to improve the declining child sex ratio, prevent female

infanticide, and promote girls' education.

13. *National Rural Livelihood Mission (NRLM):* The NRLM, launched in 2011, focuses on poverty alleviation and the empowerment of rural women through self-help groups (SHGs) and livelihood promotion. The program provides financial support, skill development training, and access to credit and market linkages.

14. *Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA):* The MGNREGA guarantees a minimum of 100 days of wage employment in a financial year to rural households. The program aims to provide employment opportunities to rural women and enhance their economic security.

15. *Pradhan Mantri Matru Vandana Yojana (PMMVY):* The PMMVY provides financial assistance to pregnant and lactating women in rural areas. The program aims to improve maternal health and nutrition by providing cash incentives for health check-ups, nutrition support, and institutional delivery.

16. *Role of Non-Governmental Organizations (NGOs)*

17. Non-Governmental Organizations (NGOs) play a crucial role in addressing women's issues in rural India. They actively engage in grassroots-level work, advocacy, and capacity building to empower women and improve their overall well-being. NGOs undertake a range of activities, including:

18. *Awareness and Education:* NGOs conduct awareness campaigns and educational programs to empower women and raise awareness about their rights, health, and well-being. These initiatives help women in rural areas understand and assert their rights, challenge harmful practices, and access available resources and support systems.

19. *Support Services:* NGOs provide critical support services to women who have experienced violence or are in need of assistance. They offer counseling, legal aid, shelter, and rehabilitation services to survivors of domestic violence, sexual assault, and other forms of abuse. By providing a safe and supportive environment, NGOs contribute to the healing and empowerment of survivors.

20. *Skill Development and Livelihood Programs*: NGOs facilitate skill development and livelihood programs to enhance women's economic empowerment. They provide training, access to resources, and market linkages, enabling women to develop skills and engage in income-generating activities. These programs contribute to women's economic independence, enhance their self-esteem, and help break the cycle of poverty.

Suggestions

• Efforts should focus on improving access to quality education, promoting gender-sensitive curricula, and eliminating barriers such as child marriage and gender-based discrimination in schools. Moreover, awareness campaigns should be conducted to change societal attitudes towards the value of education for girls and the importance of gender equality

• Special attention should be given to addressing the unique healthcare needs of marginalized communities and promoting gender-sensitive healthcare practices.

- Creating more employment opportunities and promoting entrepreneurship among rural women is crucial for their economic empowerment. This can be achieved by providing skill development training, access to credit, and market linkages.
- Efforts should be made to strengthen the existing legal framework and improve the implementation and enforcement of laws related to women's rights. This includes raising awareness about existing legal provisions, enhancing the capacity of law enforcement agencies to handle cases of violence and discrimination, and ensuring timely access to justice for women.

Conclusion

The problems faced by women in rural India are complex and deeply rooted in social, cultural, and economic factors. Throughout this research, we have examined various aspects of these challenges, including limited access to education, healthcare, economic opportunities, violence, and discrimination. It is evident that a multi-dimensional approach is necessary to address these issues effectively and empower rural women.

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Use of Koha Open Source Software in Universities Libraries in Haryana : A Case Study

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Abstract

The study outlines the automation situation of Universities libraries in Haryana. A properly computerised library will aid in providing users with fast services. Library automation usually refers to the mechanisation of library housekeeping operations by computerization. To create and maintain a database of books in Universities libraries, Haryana, implement an automated system utilising Koha Library's integrated open source software. This will give users a variety of search choices and a more efficient way to learn whether books are available in the circulation area. Koha is an integrated software solution with the necessary models for modest to extremely big libraries. Since it is open source, libraries can use it if they want to automate their housekeeping procedures.

Keywords : Kohaopen source software, Universities library, Haryana

Introduction

Public, educational, and specialised libraries all over the world use Koha, an open-source integrated library system (ILS). The word for a gift or donation in Mori is the source of the name. Katipo Communications in New Zealand created Koha in 1999 for the Horowhenua Library Trust, and the first installation went live in January 2000. Companies began providing commercial support for Koha in 2000, growing to more than 50 today.

Chukwuemeka, Chukwueke The study investigated the adoption of open source software in university libraries in Nigeria's South-South geopolitical region using a descriptive survey research design. Five research questions were addressed. All of the 1,716 study participants work in the libraries at South-South universities in Nigeria. A intentional sample technique was used to choose the two hundred and three (203) library staff members from the three universities in south-south Nigeria that currently employ OSS in the university libraries. The only instrument utilised to gather data is the questionnaire. 96.1 percent, or 195 out of the 203 copies, were returned after being duly completed and retrieved by the respondents.

The goal of the study, conducted by Otunla, Aderonke Olufemi, Akintola, Bosede Olutoyin, and Omotayo, Oyejoke Adetayo (2022), was to determine the adoption and use of Koha ILS in Nigeria by identifying the types of libraries that have adopted Koha in each of

Nigeria's six geopolitical zones, the reasons for those adoptions, and the level of satisfaction with Koha ILS. The investigation was done using a survey research approach. The list included every one of the 69 libraries in Nigeria that used Koha ILS as of September 2021. Utilising Google Forms, the Nigerian Library Association created a structured questionnaire and sent the link across several WhatsApp channels. 53 people, or 76.8%, answered the survey. The responses were analysed using frequency counts and percentages and were then displayed in tables and charts.

In their 2019 study, Kampa and Kaushik looked into university libraries in India as well as the acceptance and usage of open source software. The research indicates that Koha, Dspace, Drupal, and Joomla are the top open source software (OSS) choices for libraries in India. University libraries in India might save an estimated Rs 417 million by implementing open source ILS like Koha, according to the study's findings on the economic impact.

In 2008, Gautam published a paper titled "Digital library in Nepal: relevance of digital contents for users and technological competence of the library." With the addition of 30 new technologies to their digital libraries, he discovered that all librarians are up to date on new developments. The majority of them have taken in service or refresher training. The majority of the work performed by librarians are accomplished by downloading the materials and utilising a word processor. The majority of librarians have had trouble using technology and software. Their work has become more challenging because to the various database, digital, key word, and value-added information assignment types.

Haryana University

Sr.No	Name	Use of Software
1	Chaudhary Charan Singh Haryana Agricultural University Hisar	Koha
2	Guru Jambheshwar University of Science and Technology Hisar	Koha
3	Chaudhary Devi Lal University Sirsa	Koha
4	Deenbandhu Chhotu Ram University of Science & Technology, Murthal	Koha
5	Bhagat Phool Singh Mahila Vishwavidyalaya Khanpur Kalan	Koha
6	Lala Lajpat Rai University of Veterinary and Animal Science Hisar	Koha
7	Indira Gandhi University, Meerpur Rewari	Koha
8	Chaudhary Ranbir Singh University Jind	Koha
9	Chaudhary Bansi Lal University Bhiwani	Koha
10	Pandit Lakhmi Chand State University of Performing and Visual Arts Rohtak	Koha
11	Shri Krishna Ayush University Kurukshetra	Koha

Methodology
Koha users in universities libraries in Haryana

Survey research design is used in the study. In terms of studies, there are total 20 universities in Haryana. The study population includes all Haryana libraries using Koha ILS. Project Link provided the names of 11 libraries that had Koha installed. Other libraries in Haryana that were not in the Project Link list were found through personal contacts and library automation literature. A total of eleven (11) libraries in Haryana are using Koha ILS. A structured questionnaire was created using a Google Form or a link to the questionnaire was sent to various WhatsApp and Gmail platforms of the Haryana Library Association. All libraries responded, accounting for of the total 100%. Responses were analysed and presented in tables and charts using frequency counts and percentages.

Sr.No	Type of library	Total
1	Academic	08(72.73%)
2	Special	03(27.27%)
	Total	11(100%)

According to library type, Table 1 displays Haryana's Koha users. Out of the 11 libraries that responded, 8 (72.73%) were academic libraries and 3 (27.27%) were specialised libraries.

Motivation of using koha

Motivational Elements	Number of Responses	Rate of Responses
No-cost software	11	100%
friendly to users	11	100%
advanced capabilities	11	100%
Live CD	0	0
Don't Know	0	0

Motivation for using Koha in Table 2. use Koha Users for no-cost software, responses at a rate of 11 (100%). Koha uses user-friendly for a response rate of 11 (100%) Koha uses advanced capabilities for a response rate of 11 (100%). Koha use Live CD and don't users to rate feedback.

Difficulties for implementing Koha

Difficulties	No. of responses	Rate of Responses
network issues	7	63.63%
Staff protest	0	00%
permission from the organisation	09	81.81
issues with data migration	10	90.90

This question was included to the survey to better understand the challenges faced by librarians when implementing and maintaining Koha in their libraries or switching to Koha. The experts working in libraries encounter some challenges as they use Koha. According to the table above, 90.90% of librarians have trouble transferring data from other software to

Koha. 63.63 percent of the respondents had network problems while performing everyday tasks in libraries using Koha. Koha permission from the organisation problems and network issues can be fixed with technical support in 81.81% of cases. The response rate to the Koha issues is provided below:
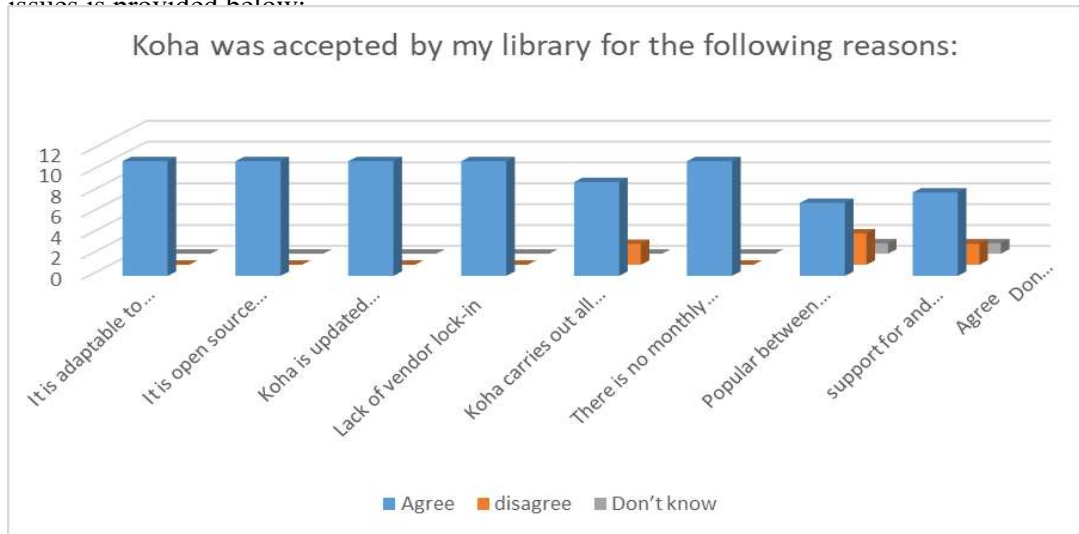
The Koha adoption by libraries in Haryana is shown in the table. The results showed that 100% of the respondents agreed that they chose Koha because it was free or open source software, could be modified to meet library needs, and received regular updates. Additionally, the results showed that 81.81% of respondents believed that there was no vendor lock-in and that Koha fulfilled all of their library's functional requirements (72.73%)

Sr No.	Level	Very satisfied	satisfied	Very dissatisfied	dissatisfied
1	Cataloguing/OPAC	11(100%)	0	0	0
2	Circulation/ Patrons records	11(100%)	0	0	0
3	Serials	5(45.45%)	6(54.54)	0	0
4	Acquisitions	4(36.37%)	7 (63.63%)	0	0

Libraries in Haryana have Koha modules implemented. The results showed that all (100%) of the libraries had implemented cataloging/OPAC; 11 (100%) had implemented the circulation and patron records module; 5 (45.45%) were extremely satisfied with it, as were 6 (54.54%); and 4 (36.37%) were very satisfied with it, as were 7 (63.63%). It suggests that not all Koha modules were put into use in Haryana's libraries.

Findings

Haryana's Koha users. Out of the 11 libraries that responded, 8 (72.73%) were academic libraries and 3 (27.27%) were specialised libraries. Motivation for using Koha in Table 2. use Koha Users for no-cost software, responses at a rate of 11 (100%). Koha uses user-friendly for a response rate of 11 (100%) Koha uses advanced capabilities for a response rate

of 11 (100%). Koha use Live CD and don't users to rate feedback. The experts working in libraries encounter some challenges as they use Koha. According to the table above, 90.90% of librarians have trouble transferring data from other software to Koha. 63.63 percent of the respondents had network problems while performing everyday tasks in libraries using Koha. Koha permission from the organisation problems and network issues can be fixed with technical support in 81.81% of cases. The results showed that 100% of the respondents agreed that they chose Koha because it was free or open source software, could be modified to meet library needs received regular updates. Additionally, the results showed that 81.81% of respondents believed that there was no vendor lock-in and that Koha fulfilled all of their library's functional requirements (72.73%). Koha user's satisfaction in the University in Haryana very satisfied 3(27.27%) and satisfied 8 (72.73%). Koha modules implemented. The results showed that all (100%) of the libraries had implemented cataloging/OPAC; 11 (100%) had implemented the circulation and patron records module; 5 (45.45%) were extremely satisfied with it, as were 6 (54.54%); and 4 (36.37%) were very satisfied with it, as were 7 (63.63%). It suggests that not all Koha modules were put into use in Haryana's libraries.

Suggestions:

The employment of this software is causing libraries' roles to change at a rate that has never been seen before. A good library is in a good position to provide the informational demands of its patrons. The following recommendations were made in light of the findings:

1. To help libraries purchase these essential ICT facilities, financial support is needed. Additionally, with the help of these funding, the library personnel should receive proper training in order to offer patrons high-quality services.
2. In order to discuss potential issues and solutions related to the use of the programme, libraries should join forces. They will be able to manage any issues that may develop with the programme by using this forum.
3. To address the challenges of offering the necessary services to users, academic libraries should hire an adequate number of library workers with the relevant computer skills.
4. There should be sufficient, high-quality documentation, however studies have shown that open-source software generally has inadequate documentation. For libraries employing open-source software, having thorough and current documentation is a drawback because there is no vendor in charge of the product.

Conclusion

Although there are limited applications, open-source library automation is essential. The handful of libraries using open-source systems cannot yet be identified as a trend when compared to the thousands of libraries that purchase automation systems from commercial vendors each year. While Koha has been gaining interest from libraries all around the world, to the best of our knowledge, only a small number of libraries in Haryana are now adopting it. The open sources software libraries Universities in Haryana uses the free and open-source Koha software system to automate many of its tedious and time-consuming daily tasks. After doing the examination, the researcher concluded that Koha software is better suited for automating libraries**.** The main goal of this project was to create a bibliographic database for Universities in Haryana, to automate circulation procedures. From this vantage point, it is possible to draw the conclusion that Koha is an effective database building and information retrieval tool. On the other side, automation software manufacturers now face a significant

hurdle due to the constantly evolving needs and expectations of library professionals. However, open source ILs software covers essential functional modules, such as online catalogue, circulation, and cataloguing with choice of constraining parameters format. While most ILs software provides the same module for all sorts of libraries, neglecting the element of library collection, user, and services.

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Assessing Digital Competencies Of Students And Faculty Members Of Physical Education: A Case Study

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Abstract:

In a technology-driven era, integrating digital skills into Physical Education (PE) has transformed athletic training and performance. The study aims to assess the current levels of digital competence and identify any gaps or deficiencies in two geographically diverse populations comprising students and faculty members from two colleges representing diverse economic backgrounds and geographical regions of Haryana State. Employing a questionnaire-based survey, participants' proficiency in various digital tools and software was evaluated. Findings highlight the significance of nurturing digital competence for inclusive and collaborative learning environments. The study contributes to understanding the evolving role of digital skills in PE education, equipping students and educators to optimize training, performance, and holistic development in the digital age.

KEYWORDS: Digital competencies, Physical Education, Information Technology, Digital Tools, Software, Proficiency

INTRODUCTION:

Digital Competence is the set of knowledge, skills, attitudes, abilities, strategies, and awareness that are required when using ICT and digital media to perform tasks; solve problems; communicate; manage information; collaborate; create and share content; and build knowledge effectively, efficiently, appropriately, critically, creatively, autonomously, flexibly, ethically, reflectively for work, leisure, participation, learning, and socializing" **(Ferrari 2012)**

In an increasingly digitized world, technology has permeated every aspect of human life, including sports and physical education. Physical Education (PE) plays a fundamental role in nurturing physical fitness, fostering sportsmanship, and promoting overall well-being among individuals of all ages. However, with the ever-increasing integration of digital technologies, the dynamics of both fields have undergone substantial transformations and opened up new horizons for athletes and coaches to explore. As technology continues to evolve, it becomes imperative to assess the impact of digital proficiency in different disciplines.

The concept of digital competencies, encompassing data analysis, sports-specific apps, video analysis, and online communication, presents an array of opportunities to optimize athletic performance and take sports education to new heights. The convergence of digital competencies and athletic pursuits has given rise to a novel concept known as *"Digital Sports Edge"*. By combining the best of PE, sports training, and technology, Digital Sports Edge promises to revolutionize the way athletes unleash their athletic potential in the modern digital era.

In the 21ˢᵗ century, empowering students and educators with digital competence has become essential to fostering a comprehensive learning environment in shaping PE students' academic success and future prospects. By embracing digital competencies students, athletes and educators can harness technology's full potential to optimize athletic training, enhance performance and stay abreast of the latest advancements in the field. Moreover, digital proficiency among students and faculty in these disciplines opens new avenues for inclusive and collaborative learning, fostering a dynamic environment that nurtures and promotes holistic development. Information and Communication Technologies' inclusion in the educational setting requires teaching staff particularly in the area of physical education to have a sufficient level of digital competence **(Cristina et al. 2021).** This study aimed at the assessment of digital competencies of students and faculty members of the physical education field at the college level.

LITERATURE REVIEW:

Belmonte et al. (2020) selected a sample of 236 teachers from Spanish reflecting that the level of digital competence of Physical Education teachers was different depending upon the school and the educational stage where they developed their teaching profession. **Mischenko et al. (2021)** conducted a survey to assess the competence level of 24 sports coaches from Russia, who underwent ICT training. Results. The results came out of a low level of digital competence among sports coaches and concluded that Digital technologies are relevant and necessary, and sometimes the only means of continuing a person's professional activity. **Menescardil, Guerrero & Lizandra (2021)** evaluated the use of educational applications by future Physical Education teachers at the University of Valencia and found that Physical Education teachers had an average knowledge and use of information and communication management tools. **Rico, Albors, and Campos (2021)** analyzed the Digital Competence of Physical Education teachers and their ability to use digital devices. It was observed that younger teachers had a better perception of their ability to apply Digital Competence in classrooms. **García et al. (2021)** determined the teachers' level of digital competence discussed in the European Framework in Melilla, Spain. However, it was concluded that there was a need to improve digital security and digital skills by introducing more hours of training in digital competence for teachers of Physical Education and Sports Sciences. **Wallacea, Dylan, and Antonio (2022)** explored physical education teachers' competency levels in applying digital technology in six categories including digital competencies. **Araújo, Ovens, and Knijnik (2023)** used a heuristic tool of two frameworks Media and Information Literacy competencies–MIL (UNESCO) and Digital Competencies of Educators–DigCompEdu (JRC/EU) for Health and Physical Education Teacher Education programs among three Southern Hemisphere countries.

AIMS AND OBJECTIVES:

1. To explore the digital competencies of students and faculty members of the Physical Education department.
2. To find the gaps/lacunae in the digital competencies of study groups, if any.

MATERIALS AND METHODOLOGY:

Since the objective was to analyze the digital competencies hence a population comprising students and teachers from two colleges situated in two different geographical areas representing North and South Haryana (Table-1). The number of students in these colleges is more than 10,000 from different economic strata with more than 250 faculty members. The study was carried out on a focused and targeted study group of students and the faculty of the Physical education department (740 students and 22 faculty members), however, results are based on the 119 received responses.

Table:1 POPULATION SIZE UNDER STUDY

College	Courses	Students	Faculty	Total
Guru Nanak Khalsa College Yamuna Nagar	BSc-I, II & III	300	21	
	BPEd-I&II	200		
	Diploma Yoga	30		
JLN Govt. College Faridabad	Phy Edu I, II &III Yr	210	1	
		740	22	762
Total responses Received		119		

To carry out the study, an MCQ questionnaire-based survey technique was used. The questionnaire was designed to assess the digital competencies based on the proficiencies in using digital /IT tools/software over a five-point scale, where **1** represented **"Not Proficient"** and **5** represented **"Highly Proficient"**.

The questions were ranging from proficiency in the usage of Computers and different operating systems (Microsoft Windows/ MacOS), Basic tools like Microsoft Word/Excel/ Email/PPT, search engines, communication platforms, and usage of Artificial Intelligence (AI), subject-specific Software related to Sports/Physical Exercise/ Yoga/Physical Education. Responses were also collected on the proficiency in the usage of libraries for e-books and other information resources.

RESULTS AND DISCUSSIONS:

The collected data was analyzed to find out the Digital competencies (DC) of the study group through their proficiencies in using various software/tools/ information sources. Responses received were plotted into tables and pie charts for understanding the results. Following interesting inferences came out of the responses.

Figure-1 shows that 58% of the respondents rate themselves as highly proficient in using various Search Engines (Google, Yahoo, etc.). However, 2% population is still not at all comfortable with using computers. Figure-2 represents the use of various social media platforms by the respondents for the dissemination of education. 3% of the population is still away or not proficient in using even social media however 69% are very proficient to highly

proficient in using these platforms for professional purposes and collaborations.
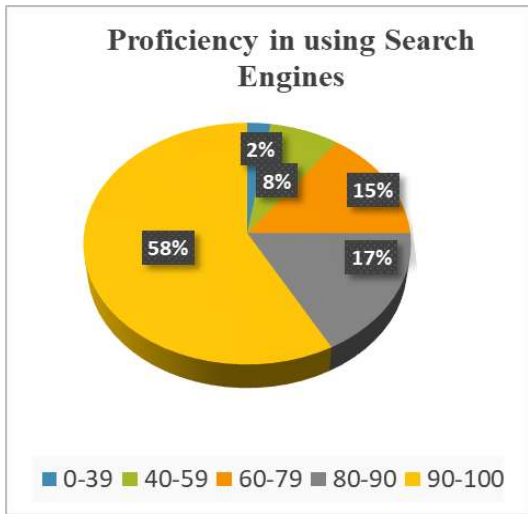
Figure: 1
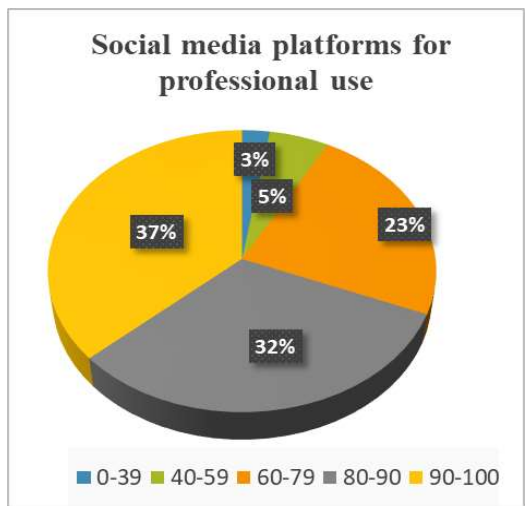
Figure: 2
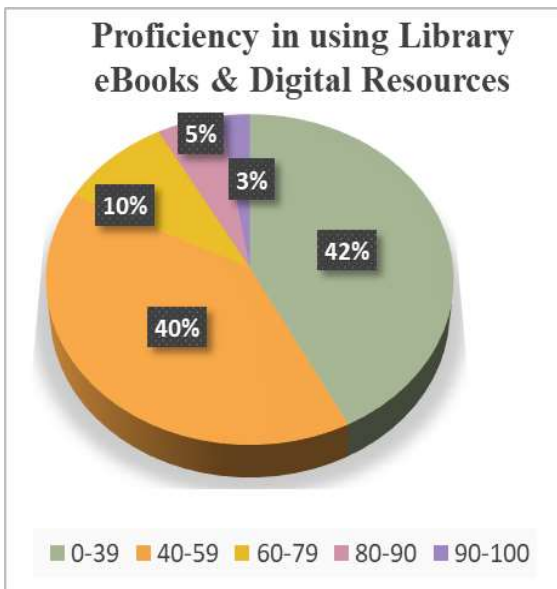
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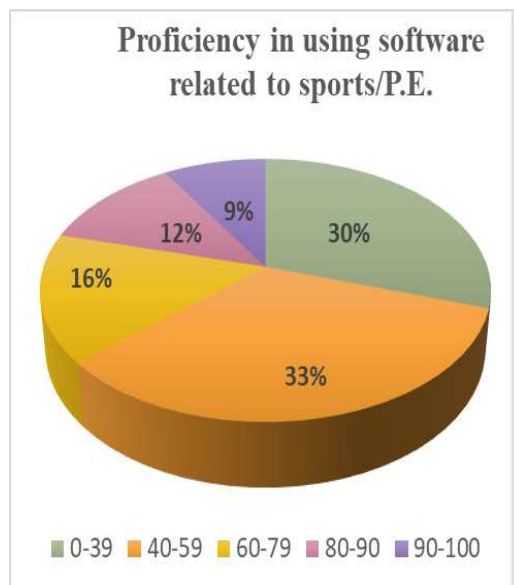
Figure: 4

Figure-3 shows that 82% of respondents are not proficient and also probably not using the library e-books and digital resources only 3% and 5% of respondents respectively claimed that they are highly proficient and very proficient in using digital resources.

Figure-4 shows that approx. 2/3rd of respondents are not at all somewhat proficient in using software related to sports or Physical Education. Only 9% of respondents consider themselves highly proficient.

Proficieny in using Artificial Intelligence tools

4% | 24% | 10% | 22% | 40%

■ 0-39 ■ 40-59 ■ 60-79 ■ 80-90 ■ 90-100

Overall Digital Competencies

7% | 4% | 16% | 33% | 40%

■ NC 0-39 ■ SWC 40-59 ■ C 60-79
■ VC 80-90 ■ HC 90-100
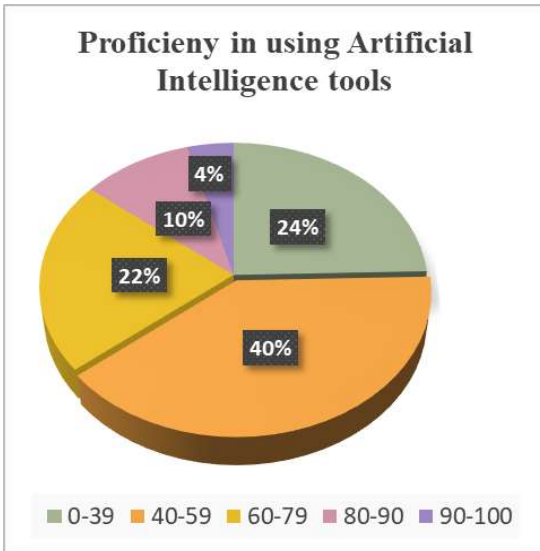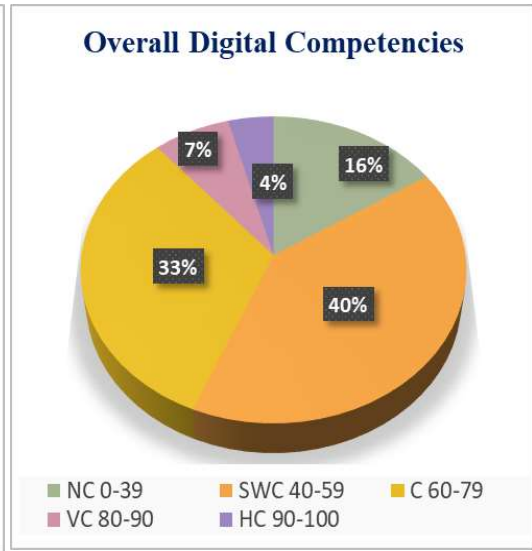
Figure: 5　　　　　　　　**Figure: 6**

Figure-5 shows that i.e. two-thirds (64%) of respondents are either entirely unaware or little aware of the usage of AI tools which is reflected in their responses of being not so proficient/somewhat proficient. In the near quarter i.e. 22% of respondents are found to claim that they are proficient, showing that the young population is fast catching up with emerging technologies. Only 4% of respondents claim that they are highly proficient in using AI tools.

Figure-6 present an overall picture of digital competencies among the study group of the PE field as it shows that more than 67% of respondent are competent to very competent in using digital technologies/tools however 10% of respondent claims that they are highly proficient in using various digital platforms. 6% of the respondents are honest in accepting their non-competency while 17% of respondents are struggling with a fast-changing technological environment. However, overall 44% of the respondents' response shows that they are digitally competent.

CONCLUSION AND SUGGESTIONS:

This study was focused on measuring the level of digital competency in students and faculty members of PE. Overall less than half i.e. 44% of the respondents were found digitally competent over the given parameters. By extrapolating the results we can infer that 56% of the population requires assistance/training or curriculum modules to enhance their digital competencies. Out of this latter group, 16% need attention as a top priority. The reasons for non or poor digital competency can be attributed to humble financial and rural backgrounds. Further non-science background and more devotion of time to sports also can be probable reasons for lesser exposure to given digital competency parameters. As we assess digital competencies, we open doors to innovation, pushing the boundaries of what is possible in sports and education. Such self-assessment studies offer an opportunity for the respondents to identify their knowledge deficit areas in a fast-changing digital environment. Further, it can also help in specific focused learning modules for the targeted population including tools, applications, and software related to their field.

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A Role Of Public Libraries On Women Empowerment: Effect Of Information Technology

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Abstract

The present paper targeted at the function of public library on Women Empowerment. Public library could be very essential withinside the existence of any kingdom. It tries to fulfill diverse desires of readers, offer diverse facts reasserts and services. Empower ladies with the aid of using growing human abilities thru fine training primarily based totally on values, making them accountable residents who can paintings for the development of the society and sell communal concord withinside the multi-spiritual and multi-cultural fact of India. Empowering ladies has emerge as to awareness on a deep dialogue and interest to everywhere in the international in addition to ladies empowerment has been many instructional disciplines which includes that of grownup training. Public library plays essential function in ladies empowerment process. Hence it's been installed as a critical area withinside the existence of ladies, because it presents facts this is critical for the ladies empowerment. It will assist for his or her very own improvement, own circle of relatives and network improvement. This take a look at turned into concluded that the library has to play a critical function to development of ladies empowerment withinside the kingdom.

Keywords:- Public libraries, women empowerment, human abilities, functions, improvement

Introduction

Empower ladies with the aid of using growing human abilities thru fine training primarily based totally on values, making them accountable residents who can paintings for the development of the society and sell communal concord withinside the multi-spiritual and multi-cultural fact of India. Empowering ladies has emerge as to awareness on a deep dialogue and interest to everywhere in the international in addition to ladies empowerment has been many instructional disciplines which includes that of grownup training. Now a day's girl is stigmatized and rebuke with the aid of using their own circle of relatives and the civilized society. It's a try to convey a gender disparity withinside the below growing international locations and one of a kind groups are looking to enhance the repute of ladies so they emerge as to increase diverse roles consisting of socio economic, political and civil leadership. Over

a long time, the lady's empowerment motion throughout the kingdom of India, they have visible a growing emphasis at the promoting of basic grass roots stage corporation for lady's empowerment.

In India ladies are greater than man, maximum of this Women is dwelling in horrific situation they may be struggling diverse issues seeing that independence; the Government has applied numerous empowerment programmers to increase or empower the Women. But they've now no longer made any first rate development of their dwelling conditions. It's particularly attributed to the non-availability of training and facts at the rising technologies. Libraries are the simplest company committed totally to the reason of amassing retaining, transmitting and securing the widest and simplest use of the facts of civilization with the aid of using the society of which it's far apart. This take a look at purpose to assess the one of a kind sports of the general public library in ladies empowerment. Public library is a neighborhood center for facts making all form of understanding and facts conveniently to be had to its users. Its provider is open to all, and has a key function in amassing, organizing and exploiting facts, in addition to offering get admission to a huge variety of facts reasserts. The nature of library use is converting rapidly. In cutting-edge society human beings want outstanding call for facts in one-of-a-kind regions of existence. Educated society is concerned approximately the technological improvement of facts systems, consisting of computers, telecommunications. The libraries are thriving to fulfill the needs of users.

Library

Library isn't always only a constructing stacked with books and manuals. It is a repository and supply of facts ideas, an area for studying enquiry technology of notion and advent of recent understanding (Bhuvaneshwari ravi, and Gayatri Vivek, 2013)2. Libraries have constantly performed a crucial function in selling training and research, growing analyzing behavior and dissemination of understanding and facts. Libraries are one of the maximum essential additives of the facts age and librarians are dealing a hit with new technological advances. Librarians' paintings on supporting society; recognize the price and contributions of libraries mainly withinside the regions of organizing, retaining and offering get admission to facts.

Public Library: -

Public library as its call suggests, it's miles for the humans, through the humans and of the humans. It exists from civilization of mankind and act because the critical custodian of human culture, expertise and social customs. (Kaliya Perumal and Bahskarn, 2010)3. It is important to hold properly skilled and enormously encouraged body of workers to make powerful use of the assets of the library and to fulfil the needs of the network. UNESCO outline public Library because the nearby gateway to expertise presents a simple situation for lifelong learning, unbiased selection making and cultural improvement and social group. (UNESCO manifesto 2005). The UNESCO manifesto additionally country that it must be an organization mounted below the clean mandate of regulation maintained absolutely from public fund, providing all its provider freed from price and open totally free and same use through all contributors of the network irrespective their age, sex, religion, language structural degree of training. The foundation of the general public library provider vests in antiquity with the primary recording of the human notion took delivery the idea of a gadget or an organization that can hold notion for destiny use which steadily got here to be referred through

the time period library. Ever because the critical capabilities of all libraries remained the equal series, upkeep and dissemination of expertise. Public library is a welfare centre which presents beneficial provider to the network through fostering training, selling culture, imparting scope for wholesome pastime and disseminates facts to all segment of the society. (Laila T Abraham 2010).

Objectives of Public Library

The simple goal of a public library is to flow into books, maximum of the enunciation of the targets of public library assign to its critical roles in educational, economic, political, social and cultural improvement of the country.

Function of Public Library

Library that are gratifying the analysing necessities of the citizen to the fullest quantity without making any discrimination on the idea of club as different educational libraries. Thus, it taken into consideration as Peoples University and as such library will consciousness on imparting expertise on all subjects along with educational and non – educational. But in huge variety its consciousness on trendy expertise, Novels, Stories, Drama, Autobiography, Magazine, and Daily Newspapers. These assets are utilized by ladies in huge variety. Now – a-day public libraries are functioning as mobile –channels in imparting expertise to the humans of rural and concrete areas. Public libraries are persevering with to serve critical network function, however that the destiny of these establishments isn't confident to carry out diverse critical roles in educational, economic, political, social and cultural improvement of the country. Information, because the maximum critical tool of their existence and development it'll result in explosive increase of expertise and direct relation of facts to trends in all walks of human existence have extended public library that's to present humans loose get admission to.

Centre for Education

Public library has to provide substances and offerings to the humans to recognize social phenomenon and consequently stay a hit social existence and social evils. It presents possibilities to the humans to recognize social evils and strategies to govern them. (Kaliya Perumal and Baskaran, 2010)five Education is for whole residing of man, so bread and butter intention is an inevitable aspect- subsequently the significance of vocation .To get the favoured vocation, one must qualify the simple necessities concerning the equal. The function of present day Public libraries is to teach ever citizen through imparting get admission to to their series in one of a kind codecs and diverse offerings. It dietary supplements formal training and help the casual training and persevering with self-training. Public library will sell training in any respect tiers primary, secondary, higher, non-formal, adults, distant. Public library, a component from being a centre of schooling and statistics, is needed to function a centre to sell neighbourhood or local culture. For this the general public libraries has to collect all recorded fabric of mankind depicting this excellence in prose, poetry, drama, music, painting, dance and sculpture.

Centre for Information

Public library is the neighbourhood gateway to expertise and it need to offer primary situation for lifelong learning, selection making and it offer statistics suiting desires of person and groups. To conquer the poverty library desires to disseminate statistics that could use for the employment, talent improvement or in producing self-employment activity. Information

is that primary want of life, that's facilitates withinside the right achievement of different desires inclusive of food, refuge etc,

Services of the Library

Public library furnished diverse offerings like cultural programmes, seminars, talks etc. to its capability customers. Here investigator attempt to perceive which carrier is maximum usually utilized by girls for his or her empowerment. The diverse offerings of the library, process orientated programme comes first with 45.ninety eight percent. For accomplishing seminars, the responses became most effective 3. forty four percent and analysing with 43. sixty eight probabilities and cultural programme have been 6.ninety percent. The evaluation indicated that majority of the customers opined that the process orientated programmes perform a vital function in girls' empowerment.

Internet

Public library furnished diverse offerings like cultural programmes, seminars, talks etc. to its capability customers. Here investigator attempt to perceive which carrier is maximum usually utilized by girls for his or her empowerment. The diverse offerings of the library, process orientated programme comes first with 45.ninety eight percent. For accomplishing seminars, the responses became most effective 3. forty four percent and analysing with 43. sixty-eight probabilities and cultural programme have been 6. ninety percent. The evaluation indicated that majority of the customers opined that the process orientated programmes perform a vital function in girls' empowerment.

Effect of Information Technology

Advent of Information Technology play a vital function in girls' empowerment. Women can watch and notice worldwide degree programme at anywhere. Therefore, the respondents have been requested to signify their opinion approximately statistics generation whether or not it's miles useful or now no longer in girl's empowerment. The evaluation suggests that statistics generation has a high-quality impact on girls' empowerment. The majority of the respondents (84.48%) opined that statistics generation have a high-quality impact on girls' empowerment. The assets of public library consist of books, periodicals, information papers, reference substances etc. Here the investigator tried to discover the maximum used assets of the library. Woman respondents deliver first choice to newspapers (45.41%) accompanied with the aid of using periodicals and magazines (31.03%) and books (23.56%) respectively. None of the lady beneath Neath take a look at isn't always the use of net due to the fact the library isn't always presenting net offerings.

Women Empowerment

The respondents have been requested to signify their opinion approximately the supportiveness of assets for girls Empowerment. Most of the despondence Periodicals and magazines (47.70%) are the maximum supportive assets amongst girls accompanied with the aid of using Newspapers (29.89%) and books (22.41%). No girls beneath Neath the take a look at opined that net isn't always assisting them. An excellent wide variety of the lady customers suppose periodicals and magazines are assisting girl's empowerment the maximum.

Conclusion

Public library could be very essential withinside the existence of any nation. It tries to fulfil numerous wishes of readers, offer numerous records reasserts and services. Public

library plays essential position in girls empowerment process. Hence it's been hooked up as a critical location withinside the existence of girls, because it offers records this is vital for the girls empowerment. It will assist for his or her very own improvement, own circle of relatives and network improvement. From the analysis, it said that library has to play a essential position for the development of girls. Various records reassert of the library aren't enough to fulfil the wishes of girl's customers and the infrastructure and centres of the library must be improved. Majority of the girls below observe aren't aware about the records generation applications. Hence there's a pressing want for powerful orientation programmes, workshops, seminars and so forth amongst girls that simplest they could take advantage of the most advantage from software of records generation.

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Investigating the Information Seeking Behaviour of Scientists at National AIDS Research Institutes in Pune: An In-depth Study

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Abstract

This study aimed to investigate the information needs and information-seeking behaviour of scientists at the National AIDS Research Institute in Pune. A survey methodology was employed, utilizing interview techniques through a self-designed questionnaire. The results revealed that scientists displayed a preference for online resources over printed materials. Keyword-based searches and basic search techniques were predominantly employed for information retrieval.

Keywords : Information-seeking behaviour, scientists, National AIDS Research Institute

Introduction

Understanding scientists' information needs and seeking behaviour is crucial for designing effective information services and resources. This study aims to explore these aspects among scientists at the National AIDS Research Institute in Pune, a leading institution dedicated to HIV/AIDS research. The questionnaire covered various aspects of information-seeking behaviour, including resource types, frequency of usage, preferred search techniques, and attitudes towards library services. By directly engaging with scientists, we aimed to obtain a comprehensive understanding of their information needs and practices.

Profile of the National Aids Research Institute

HIV infection was detected in India for the first time in 1986 and spread enormously in the red areas of the metropolitan city in India. The National Aids Research Institute is under the Indian Council of Medical Research (ICMR), New Delhi. It was established in Pune, Maharashtra State in 1992 for research attention on HIV/AIDS and other sexually transmitted diseases.

Showing the total Number of Employees working with the Institute:

Designation	Total Nos.
Scientist G	1
Scientist F	6
Scientist E	05

Scientist D	05
Scientist C	01
Scientist B	01
Scientific and Technical support	40
Administrative Staff	12
Total	71

Literature Review

Al-Suqri, M. (2011) The research involved e-mail interviews, face-to-face interviews, and focus groups with social science faculty at Sultan Qaboos University in Oman. The results indicated that information-seeking behavior aligns with universally applicable stages, with the model adaptable to current information-seeking practices. Afzal, W. (2017). The abstract discusses the concept of information needs in library and information science, emphasizing its lack of clear understanding and measurement methods. Wellings, S., & Casselden, B. (2019). As there is limited research in this specific area, a mixed methods approach was employed, including an online questionnaire and interviews with a small sample of 115 participants (58 engineers, 57 scientists) based in the UK. The study revealed both similarities and differences in the information-seeking behaviours of engineers and scientists.

Objectives

· To identify the information needs of scientists
· To understand the information-seeking behaviour of scientists

Scope and Limitations of the Study

This study is focusing on the permanent scientists employed at the National Aids Research Institute, Pune.

Methodology

"Primary Data: A semi-structured questionnaire in Google form was chosen for this qualitative investigation. Secondary Data: Institutional Website and its library data

Data Analysis and Interpretation:

1. Purpose of Information Seeking

Purpose of use of E-resources	Freq.	Valid Per.	Cum. Per.	Mean	SD	Skewness
Teaching	08	42	42			
Research	06	33	75			
Publications	03	15	90	1.919	1.030	1.015
Self-improvement	2	10	100			
Any other	0	0	100.0			
Total	**19**	**100.0**	--			

Table 2: Purpose of information seeking

Table No. 2 elaborates that the majority of the scientist seeking information for teaching purposes i.e. 08 (42%), followed by research purposes with 06 (33%) and publications with 03 (15%). Only 2 (10%) scientists are of the view that they used e-resources for self-improvement. The mean value is 1.919 and the Standard deviation is 1.030 with a skewness of 1.015.

2. Frequency of Information Seeking

Frequency	Total counts	Valid Percent	Cumulative Percent	Mean	SD	Skewness
Daily	1	4.9	4.9			
Once a week	05	25.5	29.4			
Twice a week	06	31.4	60.8	3.098	.944	-.350
Occasionally	07	39.2	100			
None	0	0	100.0			
Total	**19**	**100.0**	--			

Table No. 3: Frequency of information seeking

Table No. 3 reveals that the majority i.e. 07 scientists visited Library occasionally (39.2%), followed by 06 scientists who visited twice in a week (31.4%) and 05 scientists who visited Once a week (25.5%). The mean value comes out to be 3.098 and the Standard deviation is .944 with a skewness of -.350.

3. Method of Information Seeking

Methods of information Seeking		Freq.	Percent	Valid Percent	Cumulative Percent
Collaboration with other research institutes scientists	Yes	08	41.8	41.8	41.8
	No	11	58.2	58.2	100.0
	Total	19	100.0	100.0	
Online databases such as Sci finder, SCOPUS & Web of Science	Yes	04	24.1	24.1	24.1
	No	15	75.9	75.9	100.0
	Total	19	100.0	100.0	
Discussion with Research Institutes Librarian	Yes	08	41.8	41.8	41.8
	No	11	58.2	58.2	100.0
	Total	19	100.0	100.0	
Any other	Yes	01	6.3	6.3	6.3
	No	18	93.7	93.7	100.0
	Total	19	100.0	100.0	

Table No. 3: Method of information seeking

Table 3 illustrates the diverse information-seeking methods adopted by the participants. The results reveal that 41.8% of the respondents collaborate with scientists from different research institutes. Moreover, 24.1% of the participants rely on online databases such as SciFinder, Scopus, and Web of Science to access information. Another 41.8% of the respondents reported engaging in discussions with librarians affiliated with research institutes.

A smaller subset, comprising 6.3% of the respondents, reported employing alternative approaches to seek information.

4. Types of Information Resources

Type of information-resources	Freq.	Valid Percent	Cum. Percent	Mean	Std. Devt.	Skewness
E-Journals	06	31.9	31.9			
E-learning reports	01	6.7	38.7			
E-reference sources	02	12.6	51.3			
E-Books/magazines	05	26.8	78.1			
E-thesis & dissertations	02	11.8	89.9	3.303	3.303	.402
Abstracting & indexing data	01	4.9	94.8			
Library portals	01	5.2	100			
Any other	0	0	100.0			
Total	**19**	**100.0**	--			

Table No. 4: Type of Information Resources

Table No. 4 reveals that E-journals are used by the majority of the Scientists with 06 (31.9%) followed by 05 (26.8%) making use of E-books/magazines and 02 (12.6%) Scientists making use of E-reference & E- thesis/dissertation sources followed by E-thesis & dissertations with 14 (11.8%). Only 01 (4.9%) Scientists used Abstracting & indexing data and 1 (5.2%) Scientists make use of E-learning reports. The mean value comes out to be 3.303 and the Standard deviation is 3.303 with a skewness of .402

5. Problem Faced by Respondent

A problem faced by respondent		Freq.	Pert.	Valid Per.	Cum Per.
Information seeking awareness	Yes	43	40.5	40.5	40.5
	No	63	59.5	59.5	100.0
	Total	19	100.0	100.0	
Login Id & Password	Yes	17	16.5	16.5	16.5
	No	89	83.5	83.5	100.0
	Total	19	100.0	100.0	
Sources available only on Intranet	Yes	16	15.2	15.2	15.2
	No	90	84.8	84.8	100.0
	Total	19	100.0	100.0	
Lack of time	Yes	8	7.6	7.6	7.6
	No	98	92.4	92.4	100.0
	Total	19	100.0	100.0	
Paid Resources	Yes	23	21.5	21.5	21.5
	No	83	78.5	78.5	100.0
	Total	19	100.0	100.0	
Lack of funds	Yes	42	39.2	39.2	39.2
	No	64	60.8	60.8	100.0
	Total	19	100.0	100.0	
Any other	Yes	5	5.1	5.1	5.1
	No	101	94.9	94.9	100.0
	Total	19	100.0	100.0	

6. Findings

1. Scientists' preferred information sources, search techniques, challenges faced, attitudes toward library services, and suggestions for improvement.

2. Scientists preferred online resources over printed materials or the frequency of database usage is more as compared to uses of print media.

3. Scientists highlighted the importance of the librarian in giving insights into qualitative data.

4. Open-ended questions help to find out the actual problem faced by the scientists was the awareness and usage of the information-seeking methods.

5. Information seeking by scientists on a daily basis was very less.

7. Suggestions

a. Diversify the research methods

b. Increase sample size

c. Longitudinal study design

d. Comparative analysis

8. Conclusion

Exploring the impact of emerging technologies, engaging in interdisciplinary research, conducting follow-up studies, and disseminating findings would further contribute to the knowledge base and facilitate collaboration within the scientific community. The study can provide valuable contributions to the field and support scientists in their information-seeking endeavours.

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The Role of Libraries in Empowering Women Education through Open Access

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Abstract

The paper discusses the position of libraries withinside the realisation of gender equality in addition to empowering girls in training that is one of the important focuses of the Sustainable Development Goals. India holds the second one function withinside the global of getting maximum populace. There are about 49% lady in overall populace of it. But if we examine the modern-day popularity of Indian girls with different international locations of the arena than we are able to recognise that the scene isn't even excellent however the worst. Indian girls typically confronted all forms of limitations to achievement like illiteracy, home violence, loss of motivation and aid and lots of extra. India is USA wherein guy dominance withinside the society prevails. It may be very critical for the harmonious improvement of the USA that girls need to cross hand with the aid of using hand and shoulder to shoulder with guys. And for empowering the girls, better training will play a crucial position. The paper additionally determined that the sports of IFLA and UNESCO have helped fantastically in making libraries to plot toward improving gender equality and empowering girls in training thru open get entry to. The paper similarly advocate numerous movements that libraries can take to empower girls in gaining access to academic sources and records with the aid of using repositioning themselves to take gain of the rising technologies.

Keywords: Libraries, empowering girls, achievement, development

Introduction

Dependent girls aren't empowered girls. If girls suppose simply that being exceptionally knowledgeable and hired, they're empowered, it's miles a myth. Women ought to wakeful from deep shut eye and apprehend the authentic that means of empowerment. Everyone have to apprehend that empowering girls doesn't imply empowering them in technical vicinity best. Women need to keep in mind that they're additionally rational, sensible and wondering human beings. For centuries, girls had been dealt with as less-than-same to guys in lots of ways. Women had been now no longer allowed to vote, personal property, or paintings in lots of jobs. This state of affairs is because of sturdy dependency to tradition and tradition. Such staying power is exercised now no longer best for the sake of society and children, however additionally because of loss of self-belief to stay as a unmarried girl and face the

demanding situations of life. Women ought to wakeful from deep shut eye and apprehend the authentic that means of empowerment. Now that we're out of these darkish ages, girls are extra EMPOWERED to do anything they want. This way that they've the capacity to select their personal destiny, job, vote, and do whatever a person can do. It is an in deniable reality that libraries play catalytic position withinside the current improvement tasks thru the aid they offer to training, democracy, and socio-financial improvement in international locations round the arena. It is frequently argued that for democratic methods to make sense, folks who govern, have to be aware about the wishes of these which might be governed, anything or anywhere they're. It is towards this historical past that one of the global establishments of libraries called IFLA (International Federation of Library Associations and Institutions) got here into life to articulate the notice of records regarding democracy, human rights and rule of law.

The Global highbrow outputs could be vain or maybe represent a nuisance, if libraries had been now no longer there to gather, analyse, classify, catalogue and offer get entry to them. The loads of bibliographic records, posted and unpublished substances may be used and re-used to fulfil commercial, academic, cultural, leisure and country wide developmental wishes. According to Azubuike (2003), libraries decorate the price of human highbrow outputs with the aid of using growing get entry to them thru expert processing, garage and dissemination. Similarly, the main global frame representing the hobby of library and records provision provider carriers is the International Federation of Library Associations and Institutions (IFLA). It is likewise the worldwide voice of the library and records career based in Edinburgh, Scotland, on 30 September 1927 at an global convention, and feature celebrated their seventy fifth birthday on the convention in Glasgow, Scotland in 2002. IFLA's goal is "to sell global understanding, cooperation, discussion, research, and improvement in all fields of library activity, such as bibliography, records services, and the training of library personnel, and to offer a frame thru which librarianship may be represented in topics of global hobby." Subsequently, this paper affords IFLA's position in supporting libraries to reap the Sustainable Development Goals. In addition, the paper discusses measures taken with the aid of using libraries in Ghana and Africa as an entire to recognise the Sustainable Development desires of selling gender equality and empower girls training.

Libraries Empower Women Education Through Open Access

Libraries and establishments in Ghana have effective have an effect on in terms of selling gender equality and empowering ladies. One principal function of libraries in countrywide improvement this is regularly taken without any consideration is the function of social inclusion. Libraries serve the wishes of deprived populations inclusive of the poor, the elderly, the bodily challenged, the unemployed and people with getting to know disabilities. These are the corporations least probably to have the approach to gather the vital data sources. The UN millennium summit that changed into held in New York in 2000 had a fixed of millennium improvement desires (MDG's) that have been to be executed with the aid of using 2015. These desires are to: get rid of poverty; fight HIV/AIDS; lessen toddler mortality; sell gender equality; and acquire widespread number one and secondary schooling. Among those desires, of them immediately effect at the lives of women and ladies. Achieving widespread number one schooling and making sure that everyone boys and women whole a complete direction

of number one schooling, sell gender equality and empowering ladies are the desires that immediately have an effect on ladies (United Nations, 2002). The paper consequently highlights how libraries and establishments can assist comprehend the purpose of facilitating gender equality and additionally empowering ladies in sharing academic resources. It is an in deniable reality that schooling has been the maximum critical spine of each society. However, in Africa there was little or no emphasis placed on the schooling of the lady toddler and ladies in general. This has prompted a large understanding hole among the literate and illiterate ladies in maximum African societies. Nevertheless, libraries and data vendors have designed a machine recognised as "open get entry to" with a view to bridge the "understanding divide" this is resulting from the much less cost located at the schooling of Africa Women.

Through this open get entry to, many ladies have executed their goals in schooling. Thus, with open get entry to the obstruction to ladies to analyse and getting to know has been reduced. Open get entry to repositories (or archives) are virtual collections that make their contents freely to be had over the internet. The virtual repository collects the studies output of the individuals of a university's studies network and guide the archiving and long-time period protection of the institution's highbrow output (Swan and Chan, 2009). I consider maximum folks can don't forget the coolest antique days of the general public library machine in Ghana. But for the unfastened get entry to that machine, a few individuals of the network won't have had get entry to any analysing substances outdoor the elegance textbooks. Open Access seeks to go back scholarly publishing to its unique purpose: to unfold understanding and permit that understanding to be constructed upon. Price boundaries must now no longer save you college students or anyone, be it a person from gaining access to studies they need. Budapest Open Access Initiative (2002) defines open get entry to because the literature that must be freely handy on-line and is that which students deliver to the arena without expectation of payment.

Similarly, Bethseda (2015) sees open get entry to as a scenario in which the authors and copyright holder(s) grant(s) to all customers a unfastened, irrevocable, worldwide, perpetual proper of get entry to, and a license to copy, use, distribute, transmit and show the paintings publicly and to make and distribute by-product works, in any virtual medium for any accountable purpose, situation to right attribution of authorship in addition to the proper to make small numbers of revealed copies for his or her private use. In addition, Suber (2010) defines open-get entry to as that literature that is virtual, on-line, freed from charge, and freed from maximum copyright and licensing restrictions". He similarly contends that open get entry to contents aren't restrained best to peer-reviewed studies articles; they'll be in one-of-a-kind codecs starting from texts (prints) to software. Other codecs encompass audio, video, and multi-media. This means that even though the open get entry to motion makes a speciality of peer-reviewed studies articles and their preprints, it is able to additionally practice to no scholarly content material like music, movies, and novels, even though those aren't the point of interest of maximum open get entry to activists. More so, open get entry to may be divided into extensive categories. These are open get entry to journals/databases and open get entry to repositories.

Open get admission to repositories have 4 types, which consist of difficulty-primarily based totally repository; studies repository; countrywide repository machine; and institutional

repository. Although libraries and facts companies are seeking to use open get admission to bridge the space that exists among men and women with appreciate to education, there's nonetheless an extended manner to head in terms of Ghana and Africa as an entire in which the extent of illiteracy is pretty better than that of advanced international locations (Deventer and Pienaar, 2008). This honestly approach that bridging the gender disparities cuts throughout all spheres of existence regardless of which area one belongs, be it education, facts conversation era, monetary social and political spheres. By this, (UNESCO, 2015) recognises that there's a want for facts in growing international locations particularly Africa and henceforth making its courses open to the least fortunate. In a try to adhere to the request of UNESCO, University libraries in Ghana have additionally followed the open get admission to coverage and making their courses freely to be had for absolutely each person to get admission to which will have a same industrialisation amongst all international locations. The brisk increase of facts era would possibly assist triumph over the restrictions that till now have impeded the increase of understanding Open get admission to repositories (or archives) are virtual collections that make their contents freely to be had over the internet. The virtual repository collects the studies output of the participants of a university's studies network and assist the archiving and long-time period protection of the institution's highbrow output (Swan and Chan, 2009). I agree with maximum folks can don't forget the best vintage days of the general public library machine in Ghana. But for the loose get admission to that machine, a few participants of the network won't have had get admission to any analysing substances out of doors the magnificence textbooks. Open Access seeks to go back scholarly publishing to its unique purpose: to unfold understanding and permit that understanding to be constructed upon. Price limitations must now no longer save you college students or anyone, be it a individual from having access to studies they want. Budapest Open Access Initiative (2002) defines open get admission to because the literature that must be freely on hand on-line and is that which pupils provide to the arena without expectation of payment. Similarly, Bethseda (2015) sees open get admission to as a scenario in which the authors and copyright holder(s) grant(s) to all customers a loose, irrevocable, worldwide, perpetual proper of get admission to, and a license to copy, use, distribute, transmit and show the paintings publicly and to make and distribute by-product works, in any virtual medium for any accountable purpose, difficulty to right attribution of authorship in addition to the proper to make small numbers of published copies for his or her private use.

In addition, Suber (2010) defines open-get admission to as that literature that is virtual, on-line, freed from charge, and freed from maximum copyright and licensing restrictions". He similarly contends that open get admission to contents aren't restrained simplest to peer-reviewed studies articles; they'll be in exclusive codecs starting from texts (prints) to software. Other codecs consist of audio, video, and multi-media. This means that even though the open get admission to motion specializes in peer-reviewed studies articles and their preprints, it could additionally observe to no scholarly content material like music, movies, and novels, although those aren't the focal point of maximum open get admission to activists. More so, open get admission to may be divided into huge categories. These are open get admission to journals/databases and open get admission to repositories. Open get admission to repositories have 4 types, which consist of difficulty-primarily based totally repository; studies repository;

countrywide repository machine; and institutional repository. Although libraries and facts companies are seeking to use open get admission to to bridge the space that exists among men and women with appreciate to education, there's nonetheless an extended manner to head in terms of Ghana and Africa as an entire in which the extent of illiteracy is pretty better than that of advanced international locations (Deventer and Pienaar, 2008). This honestly approach that bridging the gender disparities cuts throughout all spheres of existence regardless of which area one belongs, be it education, facts conversation era, monetary social and political spheres. By this, (UNESCO, 2015) recognises that there's a want for facts in growing international locations particularly Africa and henceforth making its courses open to the least fortunate. In a try to adhere to the request of UNESCO, University libraries in Ghana have additionally followed the open get admission to coverage and making their courses freely to be had for absolutely each person to get admission to which will have a same industrialisation amongst all international locations. The brisk increase of facts era would possibly assist triumph over the restrictions that till now have impeded the increase of understanding societies inclusive of geographical distance because the inherent to the approach of conversation (Binde and Matsuura, 2005).

Conclusion

On the premise of above special evaluation it is able to be concluded that there may be absolute confidence approximately the critical want of empowering ladies via better education. Now its miles cleared that most effective literacy isn't always the final answer however ladies ought to be extraordinarily knowledgeable to recognise their rights and duties. And ought to be capable of use their rights as consistent with the want. But it's also obligatory that there ought to right implementations what regulations are made and what authorities of India has made one-of-a-kind programmes concerning lady's empowerment.

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Code of Conduct and Ethics for Librarians of Technical Institutions

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Abstract:

The Library and Information personnel in technical institutions have a proper code of practice, behavioural traits and principles that should always be preached and practiced by them. The other library personnel are also welcomed to follow the same in their respective institutions. The authors have reasonable numbers of experienced years to dictate certain codes for conduct and ethics that should be followed by everyone. These conducts have never been thought over without applying thought and use of the same. The code of conduct will not only improve the interpersonal relationship among the users and librarians but also improve the overall image of library, in case they do not deviate from such practices.

Key Words: Code, Code of Conduct, Ethics, Librarian, Technical Institutions.

Introduction:

The codes or ethics may be defined as, "The moral principles or the science of morals that branch of philosophy which is concerned with human character and conduct" Therefore, in order to comprehend "Ethics," it is essential to grasp the concept of "Morals". The conduct of individuals in any institutes is governed by the governmental controls on the one hand and the social customs and the duties on the other.

For the purpose, institutes lay down a code of conduct, to help the individuals to decide what is right and what is wrong, such a code when practiced by any institute for a long time, results in a culture of conscience in the individuals, which gives them a faculty to decipher for themselves, the right way of conducting their daily life, conducive to the well being of the institute. This way of conducting life is said to be the ethical way and culture of such conscience may well be termed as "Morality" In particular reference to our own topic, the librarian of the technical colleges to provide better and better services to the users whenever he/she required the documents either from books, reference books, journals, etc or e-resources for his/her purpose or research works. Such unhealthy tendencies, which do not fall within the shadow of the law, can be guarded against only by the terms of ethical codes arrived at by mutual consent, with a social or a moral sanction behind it. In today's increasingly complex

and specialized world, relying solely on general ethics is insufficient. There is a need to establish specific ethical codes for each sphere of activity and profession. The code does not claim to contain all matters, which should be subjects of standards of professional conduct but deals with only those upon which guidance is necessary.

Professional Conduct:

Standards of professional conduct for library profession are necessary in the user's interest to ensure an efficient library services. In addition to provide such service, the librarian should also avoid any objectionable acts or omission. Librarians should possess strong interpersonal skills, prioritize service, and demonstrate a willingness to go above and beyond to assist users in need.

The Librarians should at all times be ready to assist the library staff and colleagues with information or advice. The Librarian should recognise their responsibilities and fulfill professional obligations honourably and with due regard to welfare of the institute or library.

Professional Relationship of the Librarian

1. The character of a librarian must be good. He is committed to maintain and promote the library's policies. He has a responsibility to encourage others to follow the laws and regulations. He needs to bring the rule-breaking individuals to the attention of the appropriate authority.

2. To carry out the aforementioned duties, a librarian must have a basic understanding of the laws that govern his line of work.

3. A librarian must be dedicated and enthusiastic in their work

4. In addition to having a profession that supports one's needs, one needs to have a service-oriented mindset and be prepared to give up things for the benefit of the suffering users.

5. A librarian must be conscious of his or her duties and carry them out honourably while considering the demands of the library. He should not disclose any information, which he has acquired during his professional activities, to any third person, unless required to do so by rules and thus, maintain the confidence of the patrons.

6. Librarian along with his staff provides the services to the users at any time during the working hours.

7. Librarians shall exchange the information and service with his fellow library staff.

8. Librarian Would John and take active part in the activities of professional organizations.By doing so, he/she shall update his/her professional knowledge and increase moral well being of Librarians.

9. Librarians shall be friend and guide of the users.

Codes and Ethics for Technical Librarians:

Dealing with Users:

· Treat students fairly and impartially, irrespective of their social, economic, regional, or religious backgrounds.

· Recognise the difference among the students and seek to meet their individual needs.

· Motivate students to strive for personal growth and pursue higher goals.

- Assist students in cultivating an understanding and appreciation not only for the opportunities and benefits available to them but also for their responsibilities..
- Inculcate in students respects for Librarians, love towards fellow users and loyalty to institution and country.
- Acquaint users with civic responsibilities and environmental protection.
- Never use users to solve his/her personal problems.
- Do not accept any compensation for tutoring unless it aligns with the approved policies of the Government or relevant institutions.

Dealing with Society:
- Adhere to a reasonable code of conduct that aligns with societal expectations for professionals.
- Show respect towards the community in which you are employed and demonstrate loyalty to both the institutional system and the country.
- Render possible assistance to the development of the society and use your knowledge and skills for enrichment of human welfare.

Dealing with Employer:
- Make dedicated efforts to fulfill one's responsibilities to the institute and uphold a high standard of professional service.
- Maintain the dignity and interest of the profession by maintaining high standards of professional and personal conduct.
- Collaborate in the development and implementation of institutional policies and programs.
- Avoid sharing confidential or official information with unauthorized individuals. Conduct professional services through proper channel.
- Accept no compensation from books supplier and vendors.
- Avoid any form of employment outside the institution that may have a negative impact on your professional status or reputation among users, colleagues, and society.

Behaviour of the Librarian:
- Strive for ongoing professional growth through activities like studying, researching, attending conferences, professional meetings, and participating in continuing educational programs.
- Strive to make the library profession more appealing in terms of its values and practices, aiming to inspire capable and dedicated individuals to choose a career in this field.
- Maintain punctuality and consistency in library tasks, communication with others, and honoring scheduled appointments.
- Encourage one's fellow librarians to adhere to proper ethical behaviour.
- Speak constructively of other librarians, but report honestly to responsible person in the matters involving the welfare of users, institution system and the profession.
- Stay actively involved in professional organizations and actively contribute towards achieving the objectives that justify their existence.

- Avoid engaging in personal promotion or solicitation for job positions.
- Avoid pursuing personal gain by making negative evaluations or comparisons that harm the professional reputation of fellow colleagues.

Librarian's Oath

"I promise to do all I can protect and improve the physical and moral well being of the society, holding the health and safety of my institute, above other considerations. I shall uphold the laws and standards governing my profession, avoiding all forms of mispresentations, and I shall safeguard the distribution of information and knowledge.

The knowledge gained about the readers/clientele, I shall hold in confidence and never divulge unless compelled to do so by laws.

I shall strive to protect and enlarge my knowledge to contribute to the advancement of Library and Information field.

I also pledge to uphold my integrity and reputation in all dealings, ensuring that my actions never bring discredit to myself, my profession, or diminish the trust placed in my fellow professionals.

May I proper and live long in favour as I keep and hold this, my Oath, but I violet these sacred promises, may the reverse be my lot".

Conclusion:

The Code of Conduct and Ethics outlined for librarians in technical institutions serves as a valuable guide for maintaining professional integrity and fostering a positive working environment. The principles discussed emphasize the importance of providing efficient and impartial library services, upholding professional obligations, and promoting ethical behavior in interactions with users, colleagues, and the wider society. By adhering to these codes, librarians can enhance their personal growth, contribute to the development of the library profession, and ultimately improve the overall image of the library. The librarian's commitment to continuous improvement, dedication to service, and adherence to ethical standards will undoubtedly lead to a positive impact on the library community and its users. The code of conduct will not only improve the interpersonal relationship among the users and librarians but also improve the overall image of library.

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Empowering Half, Enriching Whole: The Transformative Role of Women Empowerment in Nation Building

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Abstract:

This paper explores the multifaceted impact of women's empowerment on the process of nation-building. It delves into the ways in which empowering women contributes to economic growth, social development, and sustainable progress within a nation. By examining the roles of women in education, economics, politics, healthcare, and societal shifts, the paper highlights how their active participation in various sectors leads to a more inclusive and equitable society. The abstract underscores the importance of women's empowerment not only as a means of achieving gender equality but also as a pivotal driver of overall national advancement.

Keywords: Women empowerment, nation-building, economic growth, education, skill development, political participation, healthcare.

Introduction:

Empowerment defined as, a process of change which gives greater freedom of choice and actions to the individuals. Empowerment also can be defined as, a shift from a delicate situation to accomplish supremacy. Women empowerment is a pivotal factor in the holistic development and progress of any nation. It goes beyond gender equality, aiming to provide women with the tools, resources, and opportunities necessary to participate actively in various spheres of society. Empowerment gives access to knowledge and resources. The empowerment of women not only uplifts them but also significantly contributes to the advancement of the entire nation. This paper explores how women empowerment plays a crucial role in nation-building by enhancing economic growth, social development, and fostering sustainable progress.

Objectives:

1. To know what women empowerment is.
2. To know various parameters where women empowerment plays its role in nation building.

Research Methodology:

The present research paper is completely descriptive in nature use of secondary data from various research articles, blogs, magazines are being done as literature review.

Economic Growth:

Empowering women economically leads to a substantial increase in a nation's GDP. As women gain access to education, job opportunities, and entrepreneurial resources, they become important contributors to the workforce. This not only expands the labor pool but also brings fresh perspectives, creativity, and innovation to various industries. Studies have shown that economies where women are actively involved in the workforce tend to be more resilient and dynamic.

To achieve the sustainable developmental goals investing in women's economic empowerment is a intrinsic thing, it's not only establishes the direct path towards gender equality but also poverty eradication and increases the economic growth. Despite of this progress in our country in large areas large gender gaps found in economic opportunities and outcomes are seen across all countries and all regions. In this context in the agenda 2030 UN- Secretary- General Ban Ki-Moon announced the first high level panel for women's empowerment in terms of economics, this is going to initiate and boost women's leadership in driving the economic growth and increasing the political will power.

Women in our country plays a dual role as producers of goods and services and also as their domestic chores of family at front also plays role of wives, mothers and daughter in laws but surprisingly their contribution in country's economy is neglected. India going to stand at number one position by 2050 in terms of population on similar side the country's economy and development is purely based on women empowerment and this can only be achieve when the surrounding around women allows them independence and freedom by various means. Women's economic empowerment is most crucial factors in contributing to equality between both the genders.

Various kinds of social norms and gender power structure have locked men and women in position that control and limit their productivity and ability to make choices which helps in improving their situations. Swedish development cooperation have stated that empowerment of women in terms of economy is a priority in promoting gender equality and rights of women. Globally women represents 40% of total work force whereas in agriculture 43% of total labour force, in academics as more than half the world's university students.

Education and Skill Development:

Education is the base of robust economy; education enables the human being to have positive thinking and attitude and made person ready to make or create a change. Education has significant relationship with the human development, its essential for achieving all new sustainable developmental goals adopted by UN general assembly in New York in 2015, its necessary for eradication of poverty to flourish and boost prosperity for establishing peaceful societies. Skill development has been a critical program of government of India since the eleventh five-year plan, these are the time of demographic dividend for India so it should reap the best of young human resource by imparting education and enhancing skill development.

Educating and skilfully empowering women equips them with the tools to make informed decisions, both in their personal lives and for the benefit of society. When women are educated, they are better positioned to raise healthier and educated children, break the cycle of poverty,

and participate in decision-making processes. Educated women also tend to invest more in their families' and communities' well-being, leading to improved living standards and overall societal progress. Skills plays pivotal role in tackling and addressing challenges regarding to inclusion, gender equality. It's an age old saying that education contributes to skill development.

Political Participation and Governance:

Women's involvement in politics and governance is essential for a well-rounded representation of society's needs and perspectives. When women participate in decision-making at all levels, policies become more inclusive and balanced. This inclusivity helps address a wider range of issues, creating a more just and equitable society. Women's empowerment thus fosters democratic values and strengthens the foundation of nation-building.

Women's political participation is considered as an essential element in the development of country in all forms, the world bank has identified women's empowerment as the main element for overall social development. Political empowerment allows women to enhance and boost their mobility and create self confidence also to create their government presence by taking part in decision making. Kabeer (2001), Devika and Thampi (2007), Menon (2009) stated that there is always a structural inequality between women and men in political arena.

Healthcare and Family Welfare: When we talk about empowerment its not only related with the empowerment in terms of economy or financial empowerment. Empowerment should involve all the parameters that makes a women empowered by all the aspects of living a standard life with quality. When we talk about women empowerment in terms of healthcare and family welfare its important for women to know her willingness and consent towards the pregnancy, when women are empowered enough, they have the literacy towards their basic rights they will be able to choose the motherhood and also the empowered women are involved in the family welfare in much efficient manner than the one who are not empowered. This kind of empowerment comes in women with the awareness of health, importance of health. When such kind of awareness is being created among women and they are well acquainted with the importance of the topic we can say that the women are empowered in terms of health and family welfare. One empowered women can make thousands of the women aware about their rights, she can make women understand the importance of health and importance of family welfare.

Empowered women are more likely to advocate for and access better healthcare facilities for themselves and their families. This leads to improved maternal and child health, reduced infant mortality rates, and overall better family well-being. By promoting family planning and reproductive health, empowered women contribute to sustainable population growth and healthier communities.

Social Development and Cultural Shifts:

Women empowerment challenges traditional gender roles and societal norms, fostering cultural shifts towards equality and respect. As women gain agency over their lives, they become role models for future generations, encouraging the pursuit of dreams irrespective of gender. This results in the creation of a more open-minded and progressive society that values diversity and respects human rights.

With the empowerment of women, the society will grow, the yellow lenses of the people will turn down to the normal. The empowered women are much aware about the rights they

are having, its not always the money but also the awareness and education which makes females empower to know their rights on various fronts of life. With the education the females are becoming more aware about their wellbeing. We can hope due to the empowerment India may observed the less number of female foeticide cases, less number of child marriages, this can only be happen if women are empowered.

Conclusion:

Women empowerment is not just a goal in itself; it is a catalyst for holistic nation-building. By ensuring women's equal participation in all sectors of society, nations can harness the full potential of their human capital, leading to economic growth, social development, and sustainable progress. It is imperative for governments, institutions, and individuals to invest in women's empowerment, recognizing its profound and positive impact on the present and future of their nations. As women rise, nations rise with them, achieving greater heights of prosperity and inclusivity. The paper suggested the overall empowerment of women and its importance for them as well as for country. Empowerment should be like in 360 degrees not the partial one, when the women is fully aware she is intended to empowerment. Empowerment makes the individual rich in experiences; it builds up the value system very strongly and also empowerment plays a vital and pivotal role in building the nation. As majority of the share of human resources are now a days captured by women their empowerment is a topic of seeking the attention and has a huge scope for the development of then same.

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Women Empowerment: A Developmental Revolution

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Abstract:

Women are known for delivering multiple roles effortlessly per day, and thus, they are considered the backbone of every society. Women play a wide range of roles, such as caring mothers, loving daughters, and capable colleagues. The best part is that they fit the bill perfectly in every role. Nonetheless, they've also stood as a neglected bunch of society in different parts of the world. In turn, it has resulted in women surviving the brunt of unevenness, financial trustworthiness, oppression, and distinct social evils.

Women empowerment helps boost women's status through literacy, education, training, and awareness creation. Furthermore, women's empowerment refers to women's ability to make strategic life choices that were previously denied them. Nations, businesses, communities, and groups may benefit from implementing programs and policies that adopt the notion of female empowerment. Women's empowerment enhances the quality and quantity of human resources available for development. Empowerment is one of the main procedural concerns when addressing human rights and development. Women's empowerment and achieving gender equality help society ensure the sustainable development of a country. Many world leaders and scholars have argued that sustainable development is impossible without gender equality and women's empowerment. Sustainable development accepts environmental protection, social and economic development, including women's empowerment. In the context of women and development, empowerment must include more choices for women to make on their own.

Keywords: Policies, Empowerment, Discrimination, Sustainable

Introduction:

Women's empowerment has become a significant topic of discussion in development and economics. Economic development allows women to control and benefit from resources, assets, and income. It also aids the ability to manage risk and improve women's well-being. Women's empowerment and economic development are closely related in one direction. Empowerment of women, in its simplest meaning, refers to the process whereby women acquire the ability to make strategic life choices.

The paper also appeals to the analysis of the social network architecture, identifying existing formal and informal institutions that enable women's agency, voice, claims, and opportunities. Understanding women in their wider social setting - wider social contexts of

gender, age, class, and other identities that influence their relations with others, leads to a better appreciation of the change agents women can be in their households, communities, and nation at large. Importance of Women's Empowerment

In recent times, everyone is pointing to the empowerment of women. It's right to say that women's empowerment has become a necessity of the time. Women should possess liberty, faith, and self-worth to opt for their needs and demands. Discrimination based on gender is useless and is having zero worth by looking at the growth of women in the last few decades. Women empowerment in India is required to overcome situations of such types and to provide them with their independent role in Indian society

OBJECTIVES:

1 To know the need for Women's Empowerment.

2. To assess the Awareness of Women's Empowerment in India.

3. To analyse the Factors influencing the Economic Empowerment of Women.

5. To identify the impediment in the Path of Women's Empowerment.

METHODOLOGY

This paper is basically descriptive and analytical in nature. In this paper, an attempt has been taken to analyse the empowerment of in India. The data used in it is purely from secondary sources according to the need of this study.

Importance of Women's Empowerment Women's empowerment is important for several reasons, including

· **Gender Equality:** Women's empowerment is essential for achieving gender equality, which is a fundamental human right. Gender equality means that women and men have equal rights, opportunities, and resources, and can participate equally in all aspects of life.

· **Economic Growth:** Women's empowerment is also important for economic growth and development. When women have equal access to education, employment, and other opportunities, they are better able to contribute to the economy and society as a whole.

· **Social Justice:** Women's empowerment is also essential for achieving social justice. Women and girls are often subject to discrimination, violence, and other forms of oppression simply because of their gender. Empowering women helps to create a more just and equitable society for everyone.

· **Health and Well-being:** Women's empowerment is also important for promoting health and well-being. When women have access to education and healthcare, they can better take care of themselves and their families.

· **Sustainable Development:** Women's empowerment is critical for achieving sustainable development. When women are empowered, they are better able to contribute to efforts to address environmental challenges, reduce poverty, and promote social justice.

In short, women's empowerment is crucial for achieving a just, equitable, and sustainable world.

Factors That Encourage Women's Empowerment:

1. **Education:** Education is a crucial factor in empowering women as it provides them

with the knowledge, skills, and tools they need to make informed decisions, participate in society, and achieve their goals.

2. **Job Opportunities:** Access to employment and entrepreneurship opportunities can also empower women economically, giving them the ability to make decisions about their lives and contribute to their communities.

3. **Participation in Politics, Defence, Sports, and Games:** Women's participation in various fields, including politics, defence, sports, and games, can break down gender stereotypes and empower women to take on leadership roles, and challenge gender-based discrimination.

4. **Equal Opportunities in Society:** Ensuring equal opportunities for women in all aspects of society, including education, employment, and leadership positions, can promote gender equality and empower women to participate fully in society.

5. **Exposure to Media:** Access to media and information can provide women with the tools they need to stay informed about important issues, advocate for their rights, and participate in decision-making processes.

6. **Freedom of Expression:** Women's ability to express themselves freely and without fear of discrimination or retribution is essential for their empowerment and participation in society.

7. **Freedom of Movement:** Women's freedom of movement, including the ability to travel, work, and participate in community activities, is important for their empowerment and participation in society.

8. **Proper Nutrition and Sanitation:** Access to proper nutrition and sanitation is crucial for women's health and well-being, enabling them to participate fully in society and pursue their goals.

9. **Decision-Making Power:** Empowering women to make decisions about their own lives, including decisions about their health, education, and career, is essential for their empowerment and participation in society.

10. **Factors that prohibit Women's empowerment**: Unfortunately, there are several factors that inhibit women's empowerment in India, including

11. **Patriarchal Attitudes:** Patriarchal attitudes that prioritize men over women are still deeply ingrained in many parts of Indian society. This can lead to discrimination against women in areas such as education, employment, and political participation.

12. **Limited Access to Education:** Although education is a key factor in women's empowerment, many girls and women in India still face limited access to education due to poverty, cultural attitudes, and lack of infrastructure.

13. **Economic Inequality:** Women in India are often economically disadvantaged, facing lower wages, limited job opportunities, and unequal access to financial services and resources.

14. **Violence and Discrimination:** Violence and discrimination against women, including domestic violence, sexual harassment, and gender-based discrimination, continue to be major obstacles to women's empowerment in India.

15. **Traditional Gender Roles:** Traditional gender roles and expectations can limit women's opportunities and choices, including in areas such as marriage, family, and career.

16. **Lack of Legal and Political Support:** Women in India also face limited legal and political support, including limited representation in government and limited access to legal protections and services.

17. **Limited Mobility:** Limited mobility, including restrictions on women's freedom of movement and access to transportation, can also inhibit women's empowerment in India.

18. Overall, addressing these factors will require a coordinated effort from the government, civil society, and individuals to promote gender equality, improve access to education and economic opportunities, and address violence and discrimination against women

Suggestive Factors for Women Empowerment

a) Women's Empowerment through education: Women empowerment through education refers to the process of providing girls and women with the knowledge, skills, and confidence to participate fully in society and make informed decisions about their lives. Education is one of the most powerful tools for empowering women, as it can help them to gain knowledge, skills, and confidence that can help them to improve their lives and the lives of their families and communities. Economic empowerment, Health and well-being, Political participation, and social empowerment are some ways that education can help empower women.

b) Elimination of Gender Discrimination: Gender discrimination is another important factor. Women should be given due respect and status which they rightfully deserve in society to achieve their destiny. They should be provided with an opportunity to take an active part in decision-making at all levels and management processes for the achievement of the goal of empowerment:

c) Steps for implementation of the Women Development Programme and various Acts: Action-based training programmes at villages in vocational and entrepreneurship development programmes should be organised to make women self-employed by increasing their efficiency and capabilities in decision-making. Female feticide and infanticide should be checked by banning the sex determination of unborn children through the Regulation and Prevention of Misuse Act 1994 and the PNT ACT (Pre-natal Diagnostic Techniques Act) other enactments relating to marriage, divorce, adoption, succession, dowry and moral protection or protection against sexual harassment should be implemented for the emancipation of women.

d) Action for Organisation of Awareness Programmes: National and State level commissions for women, NGO (None Governmental Organisations) Taskforce for Women and child Development DWACRA (Development of Women and Children in Rural Areas), ICDS Programmes should undertake awareness, campaign about legal rights, women's rights, human rights, population education, environmental education, education about saving schemes, rehabilitation programmes with all sincerity and honesty.

e) Government Scheme for Women Empowerment: The Government programs for women's development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has over 25 schemes for women operated by different departments and ministries. Some of these are as follows

1. Rastriya Mahila Kosh (RMK) 1992-1993
2. Mahila Samridhi Yojana (MSY) October,1993.

3. Indira Mahila Yojana (IMY) 1995.

4. Women Entrepreneur Development programme given top priority in 1997-98.

5. Mahila Samakhya is being implemented in about 9000 villages.

6. Support to Training and Employment Programme for Women(STEP).

7. Hostels for working women. 8. National Mission for Empowerment of Women.

9. Integrated Child Development Services (ICDS) (1975), 21. Indira Mahila Kendra.

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16. Integrated Rural Development Programme (IRDP). 20. Working Women's Forum.

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18. Prime Minister's Rojgar Yojana (PMRY). 23. Khadi and Village Industries Commission.

24. SBI's Sree Shaki Scheme. 25. SIDBI's Mahila Udyam Nidhi Mahila Vikas Nidhi.

Conclusion

The Empowerment of Women has become one of the most important concerns of the 21st century not only at the national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal.

Society must take the initiative to create a climate in which there is no gender discrimination and women have full opportunities for self-decision-making and participating in the social, political, and economic life of the country with a sense of equality

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Role of Buddhist Songs in Women Empowerment

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Abstract

Woman empowerment is not only giving rights to women. It is about to develop the understanding within them to know their self by their own experience, capability and seeking knowledge. This research paper is about the study of the role of Buddhist songs in women empowerment. Any form of song that contains the principles, thoughts and messages of the Buddha is known as Buddhist song. Buddhist songs has the awakening power to rise the feminine power to reach at its highest pitch so that the women can live a conscious life. Living a conscious life the women can set a healthy boundary towards the toxicities those would not be able to harm them emotionally or physically. Buddhist philosophy has the tremendous power to heal all the living beings on the earth. When it comes through Music it creates a great impact on the minds of the common people and particularly on the women's minds. It removes the blockages from human path so that issues which creates problem in women life can easily be overcome.

Key Words: Music, Buddhist Songs, Awakening, Empowerment, Consciousness.

Introduction

Empower means to develop, create or help to give power to our self or a person to perform any act. It is a process in which a person becomes capable of controlling their own destiny and life. It includes decision making power, determining choices, vision and action etc. There are different ways of understanding women empowerment. It is not only about giving rights or power to women but to understand the need of the development of a woman in the areas of mental state, economic and social life.

Objective:
1. To study the feminine aspects and social importance of Buddhist songs.
2. To study the Buddhist songs as a strong medium of women awakening.

Methodology: Qualitative method (Data collection, Interview and Observation Method) is used for this research paper. It is in descriptive form. I have studied Buddhist songs from

various books such as Mohal, Geet Bhimayan, Buddha Sanskaar etc.

In Buddha's period women education was emphasized. After Buddha's enlightenment women came to know that she can also become Arhant[1] (free from life) and can attain emancipation that is Nirwana. With great determination Buddha's foster mother Mahaprajapati Gautami became the first female Buddhist disciple. She had played an important role in the life of females establishing the way towards Buddha. Another example is of Amrapali a courtesan who tried to distract one of the disciple of Buddha but she failed before his determination and awareness which led her completely transformed. She left all the luxuries and surrendered herself to Buddha.

Since women is capable of giving birth she was considered as Devi/Aadishakti and worshiped by making the idols in Hinduism. Worshiping women on one hand and oppressing them on the other hand is the another fact. It has increased due to hypocrisy and superstitious rituals or practices done under the name of traditions, caste, religion and social values. To overcome this type of injustice many social reformer worked in their whole life. Buddha was the greatest amongst them.

On 14th October 1956, a great work done by Bodhisattva Dr. Babasaheb Ambedkar at Diksha Bhumi, Nagpur, Maharashtra. Alongwith millions of followers he initiated the Buddha vandana by adopting the 'Trisaran Panchshil'. This Musical chanting transformed the life of crores of people who were present at Diksha Bhumi. Music has become the strongest medium in awakening people. Several examples are there in our past history. Also there are many examples related to Music in the life of Dr. Babasaheb Ambedkar. In 1952 Buddha vandana was recorded in the presence of Dr. Babasaheb Ambedkar the then renowned Indian classical vocalist Master krishnrao Fulambrikar. This event is also very important for Indian Music artists.

Actually it was the result of Dr. Babasaheb Ambedkar's social reformation that Lyricists, Poets, Singers and Musicians in the community adopted the philosophy of Tathagata Gatuam Buddha and conveyed the messages and thoughts of Buddha through their Music. They tried to give the right direction to the society and upto till date doing it. The efforts of the artists to preserve this philosophy and traditions can be seen through the medium of Music.

So far many eminent Singers and Musicians in India have sung and produced versatile Music of Buddhist songs and make the ground for the empowerment of women.

Description of some selected Buddhist songs:

"Namo Tassa Bhagavato Arahato Samaa Sambuddhassa

Namo Tassa Bhagavato Arahato Samaa Sambuddhassa

Namo Tassa Bhagavato Arahato Samaa Sambuddhassa"[2]

Meaning: Three times salutations to the Arhant, Samyak Sambudha who have perfect knowledge that is Tathagata Gautam Buddha. Also there are three jewels given by Tathagat Gautam Buddha. In which we first take refuge to Buddha (The enlightened one). Buddha is not a name of a person but a state of mind which has reached the highest peak of mental development after completion of ten paramitas (States of perfection)[3] that is Shila, Dana, Khanti, Nekkhama, Upekka, Virya, Succa, Adhithana, Maitri.

Secondly we take refuge to Dhamma (The teaching of Buddha) and thirdly we take refuge to Sangha (The practitioners who follow and spread Dhamma). Anyone can enter Sangha irrespective of Gender, caste or high low social prestige. Panchshil are the five precepts that is obtain from killing, stealing, sexual misconduct, lying and intoxicants.

Trisaran Panchshil is universally applicable it provides a solution towards over- coming the cruel acts and crime done against women. Women protection is incorporated there in.

"Jaate gade Gautama kade, Ghete thode dayeche dhade

Pradnecha prakash Buddh davito, Mani sambhramache yuddha talito

Shantiche darshan jethe ghade, Karunecha gandh uthe chohi kade."[4]

Meaning: In this song a woman says I go to Gautama to take lessons of mercy. He gives the light of wisdom, avoids the war of confusion in the mind & gives peace and the fragrance compassion arose everywhere.

"Gharagharata Jaata mazh, Gharagharata Jaat

Navich ovee gaata, Jadala Buddhashi naata

Majha varshach baal ga, Ghete Buddhachi maal ga.

Buddhvihari Jaata, Jadala, Buddhashi Naata"[5]

Meaning: Self-conscious rhythmic voice of my rolling Quern Stone (Hand grinding mill). I use to connect with Buddha while singing ovee. My child takes Oath of Buddha and he goes to Buddhvihar and find himself connect with Buddha. The narration of Buddha in these types of oviee tells that the women especially in the rural areas are aware about Buddha's thoughts. Now most of the women are not becoming the part of superstitious practices. They are living in reality and searching for truth.

"Mi navi kahani houn vaani, Gaate bhimachi gaani,

Mi navya yugachi gaanari, Tya bhim pathane zaanari

Zaaun jaagala molachi, Zaaniv ithe mi denari

Mi gaanari tasish majhi, Navya yugachi lalkari

Mi gaani gaain zokhit rahil, Navya pidhiche paani.

Chahul ase mi kaalachi, Mi maay udyachya baalachi

Te baalak majhe baalpani, Todil fule aabhalachi

Chandravarti karit swari, Por ithe gopalachi

Mi vaat paahte aaz, Udyachi ashi morni vaani."[6]

Meaning: In this song the eminent lyricist Wamandada Karadak on the behalf of women describes their consciousness through this song. She says I am a new story, a voice that sings the songs of the Babasaheb. My challenge to this new era is such that I'll sing for the new generation. I am a voice of new generation which follows the path of Dr. Babasaheb Ambedkar which leads to Buddha. I am making the people to know the importance of awareness. Being alert I have the insight of time. I am the mother of tomorrow's child. The child who belongs to the vulnerable circumstances will touch the sky by his success and like other children's he will also live a prosperous life. Today enthusiastically I am waiting for this tomorrow

Dhammache tatva bai tula g mahit asava,

Pandhari sadi nesun Buddha pujela basava.

Pratik swachha sundar karat sabhtechya ranget,

Manatale je asel kaal tyanich pusava,

Pandhari sadi nesun Buddha pujela basava.[7]

Meaning: Through this song the lyricist wants to say that the women should know the principles of Dhamma and to wear white to worship the Buddha. The white colour of this sari denotes purity, immaculacy and peace. By following the path of Dhamma and Sangha being in a state of decency clean all the grudges of your heart.

A variety of musical practices has developed in Buddhist ritual and practices by both the lay and monactic adherants. Most Buddhist practices involve chants, some also involve use of insturments like Tibetian bowl or Singing bowl which have calming and effective healing properties. The compositions of Buddhist songs includes various sound creations by filling the chords through the strings flute, tabla, harmonium, santoor etc. The songs are composed in various Raga[8] like Bhoop, Yaman, Yaman Kalyaan, Aasawari, Bhagyashri, Tilak kamod, Bhairavi etc. which are very soothing and have beneficial properties of good health.

Buddhist songs are used to play on special occasions and also a part of day to day life in various community. This has created an attractive commercial opportunity for the Writers, Poets, Music Composers, Singers and Music Students. The use of effective Ghatas and involvement of Music make this a very effective approachable challenge for Research Study. People come together and sing Buddhist songs, especially women take part in various type of gatherings such as Music concerts, commercial and non-commercial programs, community and family rituals or functions. These songs aware the women about principles of equality, teaching of non-violence, purity, charity. The evils like pride, envy, lust has no place in our lives. These songs leads to spirituality.

Buddhists songs had influenced in shaping the various aspects of the society. Before this the women especially backward caste women when unknown of Buddha's philosophy were in a state of low frequency that is facing the repetition of suffering cycles. But since she started knowing Buddha by reading, writing and listening she is becoming spiritually aligned, vibrant energy and has clarity about her responsibilities towards her body and mind. Now she has dignity and power to make her life happy. This is what a true feminine is.

The powerful feminine energy makes a woman to honour her emotions, she becomes observer, understanding, admirable, courageous, charismatic, motivating, self-caring and most importantly she sets healthy boundaries towards her so that no one can harm her mentally or physically.

With the great philosophy of Buddha women are able of live a conscious life so they must have gratitude towards it. Music is the base and Buddha's philosophy is the path & with this combination balance can be achieved in our life.

Conclusion:

1. Buddhist songs take out women from delusion which is present in their mind and it makes them not to support any false belief.

2. Buddhist songs provides commercials opportunities for Lyricists, Poets, Music composers, Singers and Music Students.

3. Buddhist songs led women to the path of spirituality where she get awaken of clarity, vision and awareness about her body and mind.

4. Buddhist philosophy through various Music forms in vocal or instrumental performance provides different subjects to study and research for students.

5. Buddhist songs rise up feminine energy to its higher level so that it attends the state of balance and higher vibration that no one can harm them emotionally and physically.

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NGOS Women Empowerment Policy of India

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Abstract:

Empowerment of girls is the desperate want for the hour. Empowerment of girls capacitates sustainable rural and urban development by the uplifting the economic, social and political fame of female in India. Empowering the ladies in these elements is necessary to convert the idle society into self-sustainable society. Women empowerment can be carried out thru provision of adequate schooling facilities, political support, and fantastic regulation system and employment era for women. NGO'S and the self-help groups (SHG) play a very quintessential position toward ladies empowerment by means of providing basic education, vocational coaching for self-employment, felony aid, protection for ladies and self-awareness applications Thus they are mostly involved with the upliftment of the girls in the society. This paper looks into the method thru which girls empowerment is executed and the reputation of women are uplifted with the useful resource of NGOs in the Indian scenario. This paper discusses upon the empowerment of rural women with the aid of capability of NGOs and the advantages entrepreneurship among the rural women. This paper seeks to explore some measures that be adopted in order to position rural ladies as equal gamers in entrepreneurship and financial development.

Key Words: Women Empowerment, NGO, Self Help Groups, socio-Economic Development

Introduction

The agencies which do no longer come under the direct manipulate of any governmental businesses or any different self sustaining bodies and are engaged in imparting monetary and non-financial helps to these who are disadvantaged of certain rights in the society are acknowledged as Non -Governmental Organizations. They typically do not have an intention to make profits. The concept of NGOs developed in India solely after independence. The NGOs have performed a essential role in the direction of the improvement of rural India on

account that 1970s. Develop mentalists, government and overseas donors have frequently felt that NGOs that are small scale, flexible, innovative and participatory are extra profitable toward achieving the poor and in the direction of poverty alleviation. This proved to be useful due to the fact NGOs which have a specific field of know-how knew the exact alternatives and alternatives that they had in the direction of sorting out the issues in their very own field. In lookup paper is an strive to observe the lively function that NGOs can play in advertising of empowerment and self-employment amongst female and to get to comprehend the effectiveness of NGOs in betterment of the lives of women in the direction of empowerment. Empowerment in its broadest sense is the growth of freedom of preference and motion meaning thereby growing one's authority and manipulate over the sources and selections that have an effect on one's life. As humans workout actual choice, they reap multiplied manage over their lives. The picks of disadvantaged companies along with female are extraordinarily limited, both with the aid of their lack of assets and by way of their powerlessness to negotiate better terms for themselves with a vary of institutions, each formal and informal. Since powerlessness is embedded in the nature of institutional relations, empowerment is therefore the expansion of assets and skills of the goal crew to participate in. negotiate with, influence, nations the place gender equality and improvement in the popularity of ladies are mainly mentioned to be central desires of improvement and social coverage

Objectives of the study:-

· To study the Social, Educational and Economic development of women.

· To Study the Benefits of Government Schemes to NGOs women.name

· To learn about the contribution of NGOs toward improvement of Poverty alleviation.

· To Study the problems and possibilities of NGOs and to suggest the appropriate remediesn overcome them.

Hypothesis:-

1. 1 -There is no extensive relation between NGOs and empowerment of women,

2. 2 There is a magnitude relationship between NGOs function and lowered women unemployment, poverty, illiteracy.

Research Methodology :-

The researcher has adopted a descriptive and analytical approach for the present research paper. While doing research on any topic in social science it is impossible to follow only one method, this topic is no exception; research paper also used primary and secondary instruments. In the primary source, the history of woman empowerment, the information of the ancient condition of woman in various countries has been collected and in the second source, various NGOs, work about woman empowerment and other available books, magazines, weekly, periodicals etc.

Formation of Self-Help Group:

In view of the reality that the formation of self-help agencies as a foundation for the social and economic empowerment of deprived and disadvantaged female has been determined to be a successful mechanism for the organization, mobilization and self-development of women, Sub Group of the view that

(a) these groups can facilitate the system of financial empowerment through thrift and savings, training and talent Up gradation and get right of entry to to credit and different productive resources.

(b) they can be gadgets of social empowerment through cognizance era and convergence of shipping of schemes and

(c) With the feeling of ownership and management of their own sources and savings, terrible women have been in a position to pick out their priorities and have even been found to cowl the cost of extra nutrition and health gaps.

Methodology of the study

This learns about is based on secondary data. The learn about centered on primary areas of women's empowerment

1. Changes associated to will increase in profits and spending.

2. Changes associated to women's decision-making.

3. Changes associated to get admission to to opportunities

Role of NGOs in the direction of Women Empowerment

Women Empowerment has been the predominant focal point for each government and most NGO's. Voluntary motion promoted with the aid of NGOs engaged in improvement play a sizeable position in the direction of rural improvement which is based upon the lively participation of the volunteers through Non-Government Organizations (NGO). The more than a few roles of NGOs closer to women empowerment is described below:-

Educating the Rural Women

1. Supplementation of Government Efforts

2. Efforts Organizing the Rural Women

3. Building a range of Model and Experiment

4. Ensure Women's Participation in their empowerment

5. mobilizing the best Resources

6. Promoting Rural Leadership

7. Representing the Rural Women

8. Promoting Technology in Rural areas

9. Providing effective & environment friendly Training to Rural Women

10. Monitoring and Evaluation.

11. Impact assessment.

Strategic Areas Where NGOs Focus In Order To Bring In Women Empowerment

NGOs can play a significant position closer to self-employment of girls and their empowerment in the following ways

Training & Skill Development:

There is a complete 22.27% girl work participation in India of which primary employees make a contribution 16.03% and marginal people 6.24%. Women constitute 90% of the complete marginal workers of the nation. There are regional editions in work participation

costs within the United States from 4 percentage to 34 percentage. Women frequently find employment as casual labour in agriculture and the developing informal sector. Efforts through NGOs center of attention on the empowerment of terrible women. Their intention is to teach and supply them with opportunities of self- employment to enhance their social and monetary status.

Conclusion:-

Empowered girls have a feminist ideology and desire to empower other disadvantaged women. These empowered ladies by way of associating with an NGO whose mission is carefully related to their ideology, will be able to understand their beliefs, and this offers them a excessive level of satisfaction and accomplishment. Earnings and independence of female have to be the foremost mission of these women centric NGOs. Although present modern affirmative motion programs assist many folks of different sections reap social and financial status in India through imparting entry into elite professions and the political arena, more interest ought to be paid to the education and empowerment of underdeveloped and inclined girls in rural areas. Governments and volunteers can make an effort to ensure that more women, specifically these from backward regions, get hold of greater education and training in interpersonal competencies and are recruited to volunteer. If greater human beings are uncovered to such ideology, more may additionally take motion in the shape of beginning NGOs or by way of aiding the entrepreneurs that run the NGO. It has to be ensured that these concerned in social work and in volunteering be able to acquire publicly reachable assets to help the formation of organizations. These include training packages and mentoring services to facilitate the formation of NGOs. If such programs can be made reachable to these who are beginning NGOs, or who are in the process of doing so, they may additionally be able to extend the possibilities of success to those entrepreneurs. Thus the position of NGOs in the direction of empowerment of female is very imperative in the Indian scenario.

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Challenges for Sports and Physical Education in Era of Technological Proliferation

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Abstract:

Proliferation of technology is benefitting the education field, including sports and physical education. The innovative techniques, like computer games, e-learning methods, video analysis applications and fitness websites are enhancing skills of students. These technology innovations are putting challenges. The study has the objective of studying challenges put forth by adoption of technology in learning and teaching of sports and physical education. This study based on the review of literature relevant with the technological advancements and use of educational technological means in sports and physical education. The study of literature elaborated challenges and also positive impact of technology on sports, and physical education. The role played by technology as a knowledge facilitator, and function as an assisting tool for specialists. Youth observing low level of physical activity, may impact negatively on their growth, chances of facing risks of multiple medical issues. Technology application by the way of video games and phone applications, assists the teachers of sports and physical education, in teaching and physical training of athletes and students. In an environment where commonly life style is static or immobile, physical activity is advocated. This study will help in understanding the issues. It is an original work of author and all the references are duly cited.

Keywords: Sports, Physical Education, Technological Education, Online Education.

Introduction:

Education relevant with technology is a vital element for students in achieving command on the cultural aspect of technology, which is been developed by human by the way of process from literacy of technology to competency and education of technology, up to generalising vision of world of technology, with greater impact on health and life of sustenance in a society which is, advanced and continuously variating. Technology and education these are two non-separable phenomena feeding to one another, the consequence of applying education of technical area must be a youth, who must be able to taking part with efficiency, in processes of advanced technology, by working safely and individually in area of his training.

Objective: The study has the objective of studying challenges put forth by adoption of technology in learning and teaching of sports and physical education in this time of technology proliferation.

Methodology: This research work is a literature review study based on secondary data sources. The review of literature relevant with the technological advancements, challenges and use of educational technological means in sports and physical education are reviewed and studied.

Background of Study: Co-workers and youth are progressively using electronic devices, (Rashid, S. M., et al., 2021); their overwhelmed usage may disturb condition of youth mentally and lead to physical and mental disorder in children. This also brings changes in the human behaviour, for no physical activity is performed but, instead technology is used for daily problem solving, (Woessner, M. N., et al., 2021). Over usage of system of online learning, create harmful effects on health of students, impacting on vision and nervous system, (Buabbas, A. J., Al-Mass, M. A., Al-Tawari, B. A., & Buabbas, M. A., 2020).

Literature Review:

For the people consisting all age groups, social groups and profession, sports is a favoured activity, while for some, it may be profession, and for others it may be great enthusiasm, (Kýrkbir, F., 2017); (Özbay, S. & Ulupýnar, S., 2018). The object behind technology education is of forming of technological culture on the basis of technology growth. This aspect motivates the growth of creativity skills of students on the basis of usage of pro-active methods of learning and teaching, (Rotaru, I.C., 2020). Technology is greatly merged in areas of sports and physical education, (Baca, A., 2014), since it places positive effect on health of human, and on sustainable economy. In current years, even the review of literature also stresses on enhanced demand of sports and physical education for seniors along with youth, (Özkara, A.B., 2018) & (Hall, E. T., Cowan, D. T., & Vickery, W., 2019) & (Alemdag, C., Alemdag, S., & Ozkara, A. B. , 2016). In an environment where commonly life style is static or immobile, physical activity is advocated. Since, in result of aging, such life styles assists in growing osteoporosis, cancer, cardiovascular, diabetes and obesity. In today's time, people there has been adopted addictions. The technology growth, which is behind such addiction, guided about people communication among selves, (Dsouza, Chakraborty, A., & Veigas, J., 2020).

Literature elaborated about youth making greatly addicted by the applications and concentrating towards them like most loved source of entertainment, communication and information, (Gardner, H. & Davis, K. , 2014), & (Beckman, K., Bennett, S., & Lockyer, L. , 2014). Simultaneously, information technology has annoying nature, which is putting adverse effects on activities performed by human, which are taken over by AI, (Iliæ, M. P., Pãun, D., Popoviæ Ševiæ, N., Hadžiæ, A., & Jianu, A., 2021) & (Kuleto, V., et al., 2021).

Studies found that technology is valued by youth, due to their thinking that it is efficient in advance methodologies, accessible, rapid responsive for feedback and information, providing customized information which is adaptable as per their personal need, (Third, A., Bellerose, D., De Oliveira, J. D., Lala, G., & Theakstone, G., 2017), as well as for its positive impact, like inducing brain actively, togetherness, mutual assistance and harmony and like mindedness at level of group they involve in, (Cojocaru, A. M., et al., 2022). As all the children are not having essential motor skills, the performance of physical activity is forever a challenge. As study elaborates that frequently usage and access of online gadgets in many areas of activity, even for physical activity has positive impact, emotionally as well as physically, (Goodyear, V. A., Skinner, B., McKeever, J., & Griffiths, M., 2023). Technology may create environments networks for sport, as one study confirms about changing the way of consuming, playing and coaching of sports and giving edge cutting exposure to total sports, (Stanescu, R., 2018).

***Fitness Websites*:** Youth observing low level of physical activity, may impact negatively

on their growth, chances of facing risks of multiple medical issues, (Bopp, T., Stellefson, M., Weatherall, B., & Spratt, S., 2019). Relevant to this, any initiative related with promotion of health is a welcoming activity. Technology usage by young adults, impacts positively on their health care choice behaviour, (Radovic, A., McCarty, C. A., Katzman, K., & Richardson, L. P., 2018). In respect to technology usage in education domain, every nation must search for correct technological sources for proper establishment of education field, (Raja, R. & Nagasubramani, P. C., 2018).

Computer Games: In current times, various electronic devices are formed for assisting to tennis players and coaches, helping players in noticing their strengths and errors in order to incorporating improvements in their game strategy, (Stanescu, R., Particularities of Computer Assisted Learning in Tennis, 2016). Practices of sports and physical education are increasing, there is generation of various opportunities due to people demanding this, (Wang, J. & Lv, B., 2019). Wii sports, Wii Fit and Dance Revolution are some examples of inter-connective video games, and these are instituted in many classes of physical education, also their results are same as that of found in outdoor sports and physical exercise, (Suriya, P. & Arumugam, S., 2020).

Video games which are a kind of exercise also, are called as exergames or computer games, (Pasco, D. & Roure, C., 2022), these are solution for recent habit of youth regarding minimised activity physically, (Guthold, R., Stevens, G. A., Riley, L. M., & Bull, F. C. , 2020), and a method of promoting physical activity between varied people, particularly, because of their amusing nature, interest of public in games has enhanced, (McDonough, D. J., Pope, Z. C., Zeng, N., Liu, W., & Gao, Z., 2020).

Applying Technology in Sports and Physical Activity: Technology relevant with education effects positively on learning and teaching of physical education. Study highlighted the quick growth of newer technology and its usage for evaluation, training and planning of classes of physical education by teachers of physical education, (Phelps, A., et al., 2021). Mobile phone is one most vital efficient tool, which may be used along applications by teachers of physical education, and athletes have chance of developing athletic activities and enabling students are e to tracking their movements and nutrition learning, (Suriya, P. & Arumugam, S., 2020). Many tools of technology like smartwatch are utilised in classes of physical education for the purpose of music listening during the training and recording speed and distance of running, (Henriksen, A., et al., 2018).

Applications for Video Recordings: A study explained that proof related to efficiency of technology usage for coaching is very frail, and this usage is required to be researched further, highlighting on the learner and methodology of developing coaching for technology enhanced learning, (Cushion, C. J. & Townsend, R. C., 2019). Although technology of (VC) video coach utilised for training at distance mode, vitalized their inspiration and brings to a proper alteration and inspection of athlete's technical behaviour, (Bennett, B. C., 2021). The role played by video coach is vital for vitalizing active thoughts and memorisation, switching on learning of students, (Chauvet, P., et al., 2020).

Conclusion:

Technology addictions brings to the dangerous height that online friends get greater importance as compare to real friends or family. Technology is valued by youth, in terms of like efficient in advance methodologies, accessible, rapid responsive for feedback and information, providing customized information which is adaptable as per their personal need, as well as for its positive impact, like inducing brain actively, togetherness, mutual assistance and harmony and like mindedness at level of group they involve in. Youth observing low

level of physical activity, may impact negatively on their growth, chances of facing risks of multiple medical issues. Technology is greatly merged in areas of sports and physical education, since it places positive effect on health of human, as well as positive effect on sustainable economy. In current years, even the review of literature also stresses on enhanced demand of sports and physical education for seniors along with youth. Technology application by the way of video games and phone applications, assists the teachers of sports and physical education.

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The Participation Of Women In Sports: Women Empowerment And Growth

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Abstract

Regular exercise is important for the health of both sexes. However, the physiological, anatomical, psychological and sociocultural characteristics of women require special attention in all aspects of their sport. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength. In particular, it refers to the more complex reproductive system of women. The female reproductive system is the functional part of the human body that is most sensitive to stress caused by intense physical exertion. The most common diseases for which the risk of developing significantly increased in physically active women are eating disorders, menstrual disorders, infertility, threatened fractures, anterior cruciate ligament tears or even death. They are mainly the result of mistakes and ignorance. Fortunately, they are largely preventable.

Introduction

The participation of women in sports increased in the second half of the 20th century, and on July 23, 1972, another March 8 dawned, this time in sports. US President Nixon signed the famous Title IX (Education Amendment Act), which states that "No one in the United States shall be excluded, barred or subjected to discrimination on the basis of sex in any educational program or publicly funded activity" (Mitchell). and Ennis, 2007). The number of scholarships awarded since the signing of Title IX through the 1980s. , and thus the percentage of women actively involved in sports increased by 700% and by another 50% during the 90s. At the beginning of the new millennium, every third American high school student was actively involved in sports, in 1972 it was every 27 (Iirimaa and Ott, 200). London 2012 saw another record, with a record number of participants, 6% of the more than 10,000 participants, compared to 53:1 in favor of men in 1908. Sports offer many advantages to women. Girls who play sports have been shown to do better in school, have fewer unwanted teenage pregnancies, have higher self-esteem and confidence, get into colleges and universities more easily and more often, and have fewer problems. with drug addiction and addiction disorders. Bodyweight exercise has immeasurable benefits for developing and maintaining

bone mass in women of all ages (Hagen, 2005). However, nature did not sign the declaration on gender equality in sports. When it comes to physical activity, it has long been said that women are the "weaker sex". Along with the tendency that all sports can be played in the name of gender equality, this leads to women developing many traits that are developmentally characteristic of men. According to Nikola Grujic, biology has already made differences between the sexes during development, especially in their reproductive role, so "interfering in his affairs" has unpredictable consequences, the price of which is in any case very expensive.

The present paper attempts to investigate the popularity of women empowerment in India the usage of numerous signs and symptoms and signs and symptoms primarily based totally absolutely totally on statistics from secondary sources. The have a take a observe famous that girls of India are specifically disempowered and that they experience exceedingly decrease popularity than that of fellows no matter many efforts undertaken via way of way of government. The Women in Sport Movement is turning into a international phenomenon; and rightly in order women embody 1/2 of of of the worldwide population. Change has been slow, however, and masses of long-reputation traditions remain. However we consider that there may be terrific capability for the popularity quo to be challenged with disruption, and extrade on the systemic level.

Specific Physiological And Anatomical Characteris- Tics Of Female Athletes

Since most sports today are equally accessible to both sexes, sports results are often surprising. The differences between the world records of men and women are not so great, fluctuating within 15 percent. This raises new questions for science, especially sports, is this the result of real biological differences between the sexes and where is the border between physiology and pathology? Adolescent girls and boys have comparable physical abilities, they usually play in the same teams and compete with each other until the age of 10 (Iirimaa and Ott, 200). Puberty causes significant differences between the sexes due to the different sexual functions of the hormones and the presence of testosterone and estrogen and progesterone. In particular, it refers to the more complex reproductive system of women. Despite identical mechanisms of adaptation to physical activity, sexually mature females and males have inherited anatomical and physiological differences that are reflected in body composition, aerobic capacity and muscle strength. A woman's physique is characterized by a lower total mass, a lower percentage of muscle tissue and an increasing percentage of body fat.

The girls's game panorama is evolving at a fast price globally, evidenced with the aid of using the variety of expert girls's leagues which have emerged in latest years and the increase withinside the variety of lady athletes competing internationally. Supporting this time table has been a push from authorities, game and different stakeholders to inspire greater girls and women take part in game and lively recreation. Studies display that girls and women face a selected variety of participation obstacles, which might also additionally constrain their participation. Such obstacles may be may be addressed via coverage and programming intervention, in which dedication from authorities and different applicable stakeholders exists. The Indian Government and industrial stakeholders have indicated hobby withinside the girls's game time table, from each a industrial and mass participation standpoint. Yet, mass game participation among Indian girls and women stays confined and possibilities exist for increase and extrade. In order for extrade to arise withinside the lady game participation

panorama, in India, participation obstacles and possibilities for increase, require interest and action. While a few international locations have made development in advancing the girls's game time table, large paintings stays globally, and in India in particular. Women do lead, they may be competitive, and that they have lots to provide the converting face of game. Yet globally ladies continue to be below represented as coaches, administrators, and officers in any respect ranges of competition . The patriarchal subculture of game and the marginalisation of ladies in the game place of business go away ladies feeling unsupported and isolated. Women constitute 49.5% of the worldwide populace but are handled as a minority institution in game; however, this minority institution refuse to stay or be silenced and are making themselves extra visible. The popularity quo wishes to be challenged with disruption and alternate on the systemic stage required.

Women and sport leadership

Women do lead, they will be competitive, and that they've plenty to offer the changing face of recreation. Yet globally women stay underneath represented as coaches, administrators, and officials the least bit tiers of competition . The patriarchal lifestyle of recreation and the marginalisation of women in the sport administrative center leave women feeling unsupported and isolated. Women represent 49.5% of the global population however are treated as a minority group in recreation; but, this minority group refuse to live or be silenced and are making themselves greater visible. The reputation quo desires to be challenged with disruption and change at the systemic level required.

National policies

The National Policy on Empowerment of Women followed in 2001 states that " All sorts of violence in opposition to ladies, bodily and mental, whether or not at home or societal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence. Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence. A unique emphasis can also be laid on programmes and measures to address trafficking in ladies and girls." Under the Operational Strategies, the Policy presents:

· Strict enforcement of applicable felony provisions and rapid redressal of grievances with unique awareness on violence and gender associated atrocities;

· Measures to save you and punish sexual harassment at paintings region and safety of ladies people withinside the organised/unorganized sector

· Crime in opposition to ladies - their incidence, prevention, investigation, detection and prosecution to be reviewed often in any respect Crime Review fora on the Central, State and District levels.

· Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahila Courts, Family Counseling Centres, Legal Aid and Nayaya Panchayats to be reinforced and improved to cast off VAW and atrocities in opposition to ladies.

Conclusion

The Women in Sport movement is becoming an international phenomenon; and it's true, girls make up 1/2 of the world's population. However, changes were slow and long-standing

traditions were abundantly preserved. However, we believe that there may be qualitative capability at the systems level that can be used to challenge the status quo through disruption and expansion. Given the recognized benefits of physical activity, exercise and play for individual fitness, and particularly the protective benefits against cardiovascular disease (CVD), such a disruption could have significant implications for public fitness in India. The United States, where the burden of cardiovascular disease in the Indian subcontinent is underestimated, but where the incidence of cardiovascular disease may be among the highest in the world. Therefore, we would like to propose some key questions that emerged from a workshop on attractive games for girls in India to explore possible cooperation opportunities in this field.

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Physical Education And Sports's Scenario: A Way Towards Women Empowerment

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Abstract

India has significant gender inequality in economic and social indicators such as health, education and political opportunities. Women lag behind men in almost all aspects, leading to a large and alarming gap in all development indicators. This prompted politicians to consider ways to shut it down. In recent years, sport has been seen as a means to close the gender gap. Greater participation of girls and women in sports not only improves their physical and mental health, but also helps break traditional stereotypes and empowers them in many ways. Nobel Laureate Amartya Sen talks about development by nurturing talent. She has long argued that the influence and voice of women should be increased to reduce gender inequality. We focus on women's education, property rights and employment opportunities outside the home. Sports provide a platform for girls to showcase their talents and earn an independent and dignified life. This article highlights the role of sport in gender mainstreaming and the empowerment of girls and women. We also explore gender inequality in sport for girls' equality and the barriers that prevent sport from acting as a vehicle for women's empowerment. We propose important policy proposals to address these barriers.

Keywords: India, Health, Sports, Women, Development

Introduction

Women make up half of India's population, but lag behind men in all indicators of economic and social development. There is also a large gender gap in political opportunities. The Global Gender Gap Report (2018) ranks India 108 out of 149 on the Global Gender Gap Index using a composite index that includes economic participation and opportunity, educational attainment, health and survival and political influence. The difference in the Indian context is significant. India ranks 142nd in economic participation and opportunity, 114th in education, 147th in health and survival, and 19th in political influence. The gender gap is huge in economic and social indicators such as health, education and political opportunities. The sex ratio is a good indicator of gender discrimination, and according to

the 2011 census, the sex ratio is 934 women for every thousand men.AmartyaSen coined the term "missing women" to refer to women who would probably be alive if they had been born male in most of Asia and North Africa.

These women miss out because they do not have the same access to healthy food, medical care and social services as men. In relation to health care, education, unemployment and social exclusion, the differences are striking. NFHS 4 provides the latest indices of birth rate, death rate etc. The birth rate is 2.2 children per woman in 2015-2016, less than 2.7 children per woman and slightly above the replacement rate of 2.1 children per woman. The under-five and infant mortality rate has steadily declined and was 50 deaths per 1,000 live births and 41 deaths per 1,000 live births in 2015-2016 in the five years prior to the survey. However, anemia, wasting and malnutrition among children and adult women are still common. Among children aged 6 to 59 months, 58 percent are anemic, 38 percent of children under 5 have stunted growth, 21 percent are losing weight, and 36 percent are underweight. Anemiain women of different age groups varied sharply from 52 percent to 54 percent, while anemia in men varied between 19 and 29 percent. According to the 2011 census, the male adult literacy rate is 79, much higher than the female adult literacy rate of 59 percent. Women are underrepresented in the formal sector and overrepresented in the informal sector. The proportion of women in the workforce is 25.5 percentand 53 percent of men. Because of this difficult situation, we must focus on the realization of equal rights. It will also help us achieve the United Nations Millennium Development Goal of promoting gender equality and empowering women. Sports can help achieve these goals in a creative way.

GROWTH OF WOMEN IN SPORTS

The participation of women in sports increased in the second half of the 20th century, and on July 23, 1972, another March 8 dawned, this time in sports. US President Nixon signed the famous Title IX (Education Amendment Act), which states that "No one in the United States shall be excluded, hindered or discriminated against on the basis of sex in any educational program or publicly funded activity" (Mitchell). and Ennis, 2007). The number of scholarships awarded since the signing of Title IX through the 1980s. and thus the proportion of active sportswomen increased by 700% and another 50% in the 90s. At the beginning of the new millennium, every third American high school student was actively involved in sports, in 1972 every 27 (Iirimaa and Ott, 200). London 2012 saw another record, with a record number of participants, 6% of the more than 10,000 participants, compared to 53:1 in favor of men in 1908. Sports offer many advantages to women. Girls who play sports have been shown to do better in school, have fewer unwanted teenage pregnancies, have higher self-esteem and confidence, get into colleges and universities more easily and more often, and have fewer problems. with drug addiction and addiction disorders. Bodyweight exercise has immeasurable benefits for developing and maintaining bone mass in women of all ages (Hagen, 2005). Nature, however, did not sign the declaration on gender equality in sport. When it comes to physical activity, it has long been said that women are the "weaker sex". Not only can all sports be played in the name of gender equality, it results in women developing many developmental traits characteristic of men. According to Nikola Grujic, biology has already made differences between the sexes during development, especially in their reproductive roles, so "interfering in her affairs" has unpredictable consequences, the price

of which is anyway very high.

WOMEN EMPOWERMENT AND SPORTS

The World Bank defines empowerment as "the process of increasing the assets and abilities of individuals or groups to make conscious choices and translate those actions into desired actions and results." Nobel laureate Amartya Sen has been a pioneer in raising awareness of gender inequality and argues that women's voice and agency can be increased through their independence and empowerment. She says that development can be achieved and the gender gap reduced by expanding this agency by investing in women's education, property rights and work opportunities outside the home. This increases women's chances of achieving the desired well-being. Sport acts as a tool for gender equality and promotes the empowerment of girls and women. It helps to develop women's skills in the sense mentioned so far. Participation promotes decision-making, management and employment. As success stories, these women are role models who encourage young girls to play sports. Sport is globally recognized as a human right for all, including children and women with disabilities (UN, 1948; UN, 1989; UN, 2006a). Sports play a very important role in the development and empowerment of women. Indian girls and women are denied independence and development due to limited mobility, poor education and healthcare, early marriage and lack of decision-making power.

Sports and sports education programs provide opportunities for girls and women to gather in public spaces for common interests. In this way, girls and women get the opportunity to assert their independence outside the home, build strong social networks and increase the probability of participating as active citizens in their communities and beyond. The participation of girls and women in sports and physical education programs can significantly contribute to the achievement of the development goals, especially the third goal of the United Nations Millennium Development Goals. In particular , women as sports leaders can shape attitudes about the abilities of women as leaders and decision-makers, especially in traditionally male fields. The participation of women in sports can significantly contribute to public life and community development. Sports and sports education programs have many positive effects on girls and women In addition to the physical and mental well-being of physically active girls and women, well-planned sports and exercise can provide a platform for positive life changes. For example, participating in sports and physical education can help boost self-esteem and improve self-image. It can also provide opportunities to create social networks that promote the social integration of girls and women in their communities.

Conclusion

Given the dismal state of sport, mainstreaming gender equality will take time, so sports institutions and bodies need to identify and address relevant gender issues at all levels, ie. policy development, planning processes, budget allocations, human resource development, including recruitment. in advertising, conservation and education and research and statistics. Mainstreaming gender equality in all sports policies and programs requires a deeper understanding of the various barriers that girls and women in India face in accessing and benefiting from sport and physical activity, and finding ways to address them. One of the main ways to do this is to increase the representation of women in the decision-making bodies of various sports commissions and bodies.

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A Study On The Economic Empowerment Of Women And Notable Contributions

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Abstract

In recent decades, women's economic contribution has gained recognition as an important and transformational force. In the past, women's economic roles were frequently limited to household duties, but because to evolving social dynamics and progressive policies, women have become significant players in a variety of economic sectors. The economic impact of women is extensive and diverse. Women's participation and economic empowerment have a significant impact on societies and economies all over the world, whether it is through business, agricultural output, or unpaid care work. To achieve gender equality, sustainable development, and inclusive economic growth, it is essential to acknowledge and encourage women's economic contributions through inclusive legislation, access to education, financial services, and supportive work settings. Women's economic engagement has great potential, and by respecting and utilizing it, we may all benefit from a more just and prosperous future. This essay examines the various ways in which women support the economy and the effects of their participation on people's individual lives, communities, and societies at large.

Keywords: Women's Contribution, Economic Development, Sustainability & Financial Status.

1. Introduction

Social and cultural values play a crucial role in women's empowerment, as they significantly influence societal attitudes, norms, and behaviors towards women. These values can either support or hinder progress towards gender equality and women's empowerment. Traditional gender roles and expectations have limited women's participation in the workforce and public life, and challenging these norms can lead to increased opportunities for women to pursue education, careers, and leadership positions. Investing in girls' education and encouraging intellectual growth can break the cycle of poverty and empower them to pursue their aspirations. Ensuring equal rights to land, property, and inheritance can enhance women's economic empowerment and overall well-being. Changing cultural norms to reject violence and promote respect for women's autonomy and bodily integrity is critical for their empowerment and safety.

Decision-making and leadership social norms that discourage women from participating in politics, governance, and corporate leadership can limit their ability to shape policies and institutions. Encouraging women's participation in politics, governance, and corporate

leadership can lead to more inclusive and diverse decision-making.

To foster women's empowerment, it is crucial to engage with and challenge cultural values that perpetuate gender inequalities. Education, awareness campaigns, legal reforms, and positive role modeling are some ways to promote gender equality and women's empowerment within societies. Ultimately, creating a more inclusive and equal society benefits everyone and contributes to overall social progress.

2. Socio–Cultural Aspects of Empowerment

Socio-cultural elements significantly impact society, influencing individual behaviors and attitudes. Factors such as religion, economic position, education, family, politics, and cultural values influence people's personalities, attitudes, and lifestyles. Factors affecting women's empowerment include age, education, caste, religion, marital status, family income, and housing. Socio-cultural aspects are ingrained in a society, affecting literacy, economic growth, healthcare accessibility, education, and participation outside the home

3. Women Discrimination

Discrimination against women is a pervasive issue that violates their fundamental human rights. It involves unequal treatment based on sex, limiting opportunities, and perpetuating harmful stereotypes and gender roles. Historical and cultural roots contribute to patriarchal norms that prioritize men's authority and assign limited roles to women. These norms negatively impact women's social status and economic consequences. Gender discrimination in the workplace, for example, limits the potential talent pool for economic growth and development.

4. Empowerment

Empowerment is a dynamic and multifaceted process that aims to enhance the capacities and opportunities of individuals or groups, enabling them to take control of their lives and make strategic choices that were previously denied to them. It involves the expansion of various assets and capabilities, allowing individuals to influence their circumstances and decisions that impact their well-being. This concept of empowerment is rooted in the belief that all individuals should have the agency and freedom to shape their own destinies, free from oppressive structures and limitations. Key aspects of empowerment include:

- **Expansion of Assets and Capabilities:** Empowerment focuses on increasing access to and control over various resources and capabilities that are essential for individuals to thrive. These assets can include education, healthcare, financial resources, social networks, and skills development.
- **Freedom of Choice:** Empowerment grants individuals the freedom to make informed decisions about their lives, allowing them to choose paths that align with their aspirations and values. It breaks down barriers that previously hindered their ability to exercise agency.
- **Contextual Nature:** Empowerment is not a one-size-fits-all concept; it varies depending on the specific context, including geographical location, social norms, and cultural practices. Different communities and individuals may require unique approaches to empowerment.
- **Economic, Social, and Cultural Dimensions:** Empowerment encompasses all aspects of an individual's life, including economic, social, and cultural domains. It addresses issues like economic opportunities, social inclusion, gender equality, and cultural norms that influence people's lives.

- **Internal and External Power:** Empowerment involves recognizing and harnessing the internal power within individuals, such as self-confidence and resilience. Simultaneously, it seeks to challenge and transform external power structures and systems that perpetuate inequality and oppression. Collective Action: Empowerment is not solely an individual endeavor but often requires collective action. It involves building networks, forming alliances, and engaging in advocacy to challenge systemic injustices and create positive change on a larger scale.
- **Transformation and Agency:** Empowerment is transformative in nature. It encourages individuals to critically analyze and challenge the underlying inequalities and power dynamics that hinder their progress. As people gain confidence in their abilities, they develop agency—the belief that they can effect change in their lives and communities.

Empowerment is a fundamental aspect of promoting human rights, social justice, and sustainable development. It requires collective efforts from governments, institutions, civil society, and individuals to create an inclusive and equitable society where everyone has the opportunity to reach their full potential. By embracing empowerment as a guiding principle, we can work towards dismantling oppressive systems and building a more just and compassionate world.

5. Women's Empowerment

Women play a crucial role in shaping the country's future. Women's empowerment involves raising awareness and developing skills, leading to increased involvement, control, and authority in decision-making. This process empowers impoverished women, enabling them to lead their lives according to their position, family circumstances, and personal traits. Empowering women involves redistributing power, challenging patriarchal mindsets and male domination, and empowering them to challenge male dominance and assert their equality.

6. **Chalenges in Women Empowerment**

Women in India deal with a variety of difficult concerns that affect their safety, general empowerment, and well-being. Several of these difficulties include:

- **Selective Abortion and Female Infanticide:** The practice of sex-selective abortion and female infanticide continues to be a significant concern, leading to an imbalanced sex ratio and contributing to the marginalization of women.
- **Sexual Harassment:** Women face various forms of sexual harassment, both in public spaces and within their homes, which compromises their safety and dignity.
- **Dowry and Bride Burning:** The dowry system remains prevalent in some parts of India, leading to financial burdens on the bride's family and, in extreme cases, dowry-related violence and bride burning.
- **Disparity in Education:** Women still face disparities in access to education, particularly in rural areas, leading to lower literacy rates and limited opportunities for personal growth and development.
- **Domestic Violence:** Domestic violence is a widespread issue affecting a significant percentage of women in India, often perpetrated by family members or spouses.
- **Child Marriages:** Early marriage of girls is a prevalent practice in some parts of India, robbing them of their childhood and hindering their personal and educational growth.

- · **Inadequate Nutrition:** Insufficient nutrition during childhood can have long-term consequences on the health and well-being of women, especially those from economically disadvantaged backgrounds.
- · **Low Status in the Family:** Many women face discrimination and subordination within their families, limiting their decision-making power and autonomy.
- · **Women Considered Inferior:** Pervasive gender stereotypes and societal beliefs often result in the marginalization of women and their exclusion from certain opportunities, such as joining the military.
- · **Status of Widows:** Widows in India often face social stigma and mistreatment, leading to their marginalization and limited access to resources and support.

Addressing these issues requires a multi-faceted approach involving legal reforms, awareness campaigns, gender-sensitive education, economic empowerment, and social change. Government and civil society efforts, along with community participation, are crucial in combating these challenges and promoting gender equality and women's rights in India.

6. Conclusion

According to the study's findings, women face discrimination while buying household products. They receive less opportunities than men in terms of education, work, and other areas. Women face discrimination in every sphere of life, which hinders their empowerment and leaves them disabled. Women are excluded from their fundamental rights because they are seen as a burden. The pressing necessity of the hour is the socio-cultural empowerment of women. This appears to be the most effective strategy to stop society's decline and bring genuine harmony, happiness, development, wealth, and peace to the planet. This phenomena requires addressing on a multidimensional, multi-pronged, and multi-disciplined level since it is so complicated. The empowerment of women in all spheres of life depends on promoting education, particularly for women, providing employment opportunities for women, eliminating gender-based discrimination, balancing male dominance, ensuring equal voice for women in decision-making, promoting vocational training for women, ensuring protection at work, and eliminating health inequalities.

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Empowerment Of Women Through Sports: Analyzing The Impact Of Sports Participation On Women In Karnataka

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Abstract:

This research paper explores the impact of sports participation on women in the state of Karnataka, India, with a focus on empowerment. The study aims to identify how engaging in sports activities can contribute to women's empowerment, both personally and socially. Through a combination of qualitative and quantitative methods, the research analyzes the effects of sports on women's physical and mental well-being, self-esteem, leadership skills, and social inclusion. The findings aim to provide insights for policymakers, sports organizations, and stakeholders to foster gender equality and promote women's active participation in sports.

Keywords: Empowerment, Sports Participation, Women, Karnataka, Gender Equality, Social Inclusion

Introduction:

In recent decades, the global movement for gender equality has made notable strides, with growing awareness and efforts aimed at empowering women across various domains of life. Within this broader context, the role of sports in fostering women's empowerment and challenging traditional gender norms has garnered increasing attention. In India, a country with a rich sporting heritage, the journey towards gender-inclusive sports has been marked by both progress and persistent challenges. In the state of Karnataka, where sports have long been an integral part of the cultural fabric, women's participation in athletic endeavours has experienced a transformative evolution, yet the full potential of their involvement remains largely untapped.

While women's sports in Karnataka have achieved noteworthy milestones, the road to gender parity remains riddled with obstacles. Socio-cultural norms, deeply entrenched gender stereotypes, and limited access to resources and opportunities have hindered women's participation and progress in sports. As a result, women athletes continue to face unequal pay, inadequate facilities, and a lack of recognition and media representation compared to

their male counterparts. Moreover, societal expectations often relegate women's sports to a secondary status, perpetuating a cycle of underinvestment and underrepresentation. Despite these challenges, women in Karnataka have demonstrated unwavering determination and resilience, breaking barriers, and carving out a space for themselves in various sporting disciplines.

Amidst these complexities, there is a growing recognition of the untapped potential of women's sports as a catalyst for empowerment and social change. Engaging in sports can empower women in multiple ways, fostering physical and mental well-being, nurturing leadership qualities, promoting teamwork, and instilling self-confidence. Furthermore, the benefits of women's sports transcend the individual, with ripple effects that permeate families, communities, and society at large. By empowering women and providing them with equal opportunities to excel in sports, Karnataka can unleash a wealth of talent and contribute to the advancement of gender equality in both sports and society. This research aims to delve into the transformative impact of sports on women in Karnataka, to identify the challenges that still impede their progress, and to propose actionable recommendations that can pave the way towards a more inclusive and empowering future for women in sports.

Benefits of Sports Participation on Women's Physical and Mental Well-being:

Sports participation offers a myriad of benefits for women's physical and mental well-being. In Karnataka, engaging in sports activities has shown to enhance cardiovascular fitness, muscular strength, and overall physical health. Regular involvement in sports helps women maintain healthy body weight and reduces the risk of chronic conditions like diabetes and cardiovascular diseases. Beyond physical health, sports play a crucial role in bolstering women's mental well-being by acting as a stress-reliever and reducing anxiety and depression. The endorphins released during physical activity elevate mood, instil a sense of accomplishment, and boost self-esteem, contributing to improved mental health. Additionally, the camaraderie and social support experienced in sports settings foster a sense of belonging and connection among women athletes, enhancing their overall sense of well-being.

By examining empirical data and relevant case studies, this research seeks to substantiate the positive impact of sports on women's physical and mental health in Karnataka. Such insights underscore the significance of sports as a holistic approach to women's wellness and encourage policymakers and sports organizations to prioritize and invest in initiatives that promote greater female participation. Empowering women through sports can pave the way for a healthier and more empowered society, benefiting not only individual athletes but also communities and society at large in the state of Karnataka.

Sports and Women's Leadership Development:

Sports participation empowers women in Karnataka to develop essential leadership skills. Through sports involvement, women experience increased self-confidence, honed decision-making abilities, and enhanced teamwork skills. Analysing the success stories of women athletes and leaders in the region highlights how sports nurture leadership qualities, encouraging women to take on leadership roles both within sports and beyond, making a positive impact on their communities.

Furthermore, the experience of setting and achieving goals in sports instils a sense of determination and perseverance, qualities that are crucial for effective leadership. Women

who engage in sports learn to overcome challenges, which translates into their ability to navigate obstacles in various aspects of life, contributing to their success as leaders in diverse fields.

Fostering Social Inclusion through Sports:

Sports play a significant role in fostering social inclusion among women in Karnataka. By providing opportunities for women to participate in sports, regardless of societal norms and traditional gender roles, sports break down barriers and promote gender equality. Women's involvement in traditionally male-dominated sports challenges gender stereotypes and empowers them to pursue their athletic passions without limitations.

Moreover, sports serve as a platform for promoting diversity and inclusivity among women from diverse backgrounds. Regardless of caste, religion, or socioeconomic status, sports offer a common ground where women can come together, collaborate, and form meaningful connections. The camaraderie experienced on the field transcends societal divisions, fostering a sense of unity and shared purpose among women athletes.

Overcoming Challenges: Addressing Gender Barriers in Women's Sports Participation in Karnataka

Women's sports participation in Karnataka faces various gender barriers that hinder their full participation and progress. This section explores these challenges and the efforts made to address them. Despite advancements in gender equality, deeply entrenched societal norms and cultural biases still discourage women from actively engaging in sports. Traditional expectations and lack of support often limit access to resources, opportunities, and training facilities for women athletes in Karnataka.

To address these gender barriers, various initiatives and policies have been implemented in Karnataka. Sports organizations, government bodies, and non-profit organizations have come together to promote and support women's sports, aiming to create an environment that fosters equal opportunities and encourages women to pursue their athletic aspirations. By challenging stereotypes and providing platforms for women to showcase their talents, these efforts aim to create a more inclusive and empowering space for women in Karnataka's sports landscape.

While progress has been made, there is still work to be done in breaking down gender barriers and promoting gender equality in sports. Continued advocacy, awareness campaigns, and investments in sports infrastructure are crucial to ensure that women in Karnataka can freely participate, excel, and thrive in the sporting arena, contributing to the growth and advancement of women's sports in the state.

Empowering Communities: The Ripple Effect of Women's Sports in Karnataka

Women's sports participation in Karnataka has a profound ripple effect that extends far beyond the individual athlete. Through sports, women become agents of change, inspiring and empowering other women and girls in their communities. By breaking barriers and challenging traditional gender norms, women athletes in Karnataka serve as role models, encouraging others to pursue their sporting aspirations without fear or hesitation. As women succeed in sports, they challenge long-held societal beliefs and redefine the boundaries of what women can achieve, fostering a sense of empowerment and agency among the broader

community.

The impact of women's sports in Karnataka is not limited to personal inspiration; it also translates into tangible health and well-being benefits for local communities. As women engage in sports and prioritize physical activity, they set an example for others to lead healthier lifestyles. This contributes to improved overall community health, as physical activity reduces the risk of various health conditions and promotes well-being. Additionally, women athletes often engage in community initiatives and social causes, leveraging their platform to address local issues and effect positive change.

Moreover, women's sports have the unique power to foster community cohesion and break down social barriers. Sporting events and competitions bring people together, transcending differences in caste, religion, and socioeconomic status. As women from diverse backgrounds unite under a common goal, sports serve as a powerful tool for building bridges and nurturing understanding among communities in Karnataka.

Pathways to Professionalism: Enhancing Career Opportunities for Women Athletes in Karnataka

In Karnataka, women athletes often encounter challenges when seeking professional careers in sports. Limited resources, including proper training facilities and coaching, can hinder their development as elite athletes. Moreover, the lack of adequate sponsorship opportunities and media representation further restricts their visibility and financial support. This section investigates these obstacles and sheds light on the specific hurdles faced by women athletes in Karnataka as they aspire to transition from amateur to professional sports careers.

To enhance career opportunities for women athletes, there is a need for concerted efforts from various stakeholders. The government, sports organizations, and private entities can collaborate to create robust support systems, including funding for training programs, sports scholarships, and sponsorship opportunities. Additionally, media and sports agencies can play a crucial role in amplifying the stories of women athletes and increasing their visibility, thereby attracting more sponsorships and financial backing. Furthermore, mentorship programs and initiatives that connect budding women athletes with experienced mentors can provide guidance and support throughout their journey to professionalism.

In Karnataka, where sports have a rich cultural significance, fostering the growth of women athletes at the professional level can inspire a new generation of talented sportswomen. By recognizing the potential of women athletes and investing in their development, the state can create a more equitable and inclusive sports ecosystem, where women have equal opportunities to succeed and make a lasting impact on the sporting landscape. Empowering women athletes in Karnataka not only contributes to gender equality but also elevates the region's standing in the national and international sports arena.

Conclusion:

In conclusion, women's sports in Karnataka hold tremendous potential for transformative impact. They empower women, improve their well-being, and nurture leadership qualities. Overcoming gender barriers and fostering social inclusion, women athletes serve as powerful role models and agents of change in their communities. To unlock the full potential of women's

sports, collaborative efforts are needed to address challenges and enhance career opportunities. By investing in women athletes and promoting an inclusive sports ecosystem, Karnataka can create a healthier, more equitable society, reaping the benefits of empowered and thriving sportswomen.

Furthermore, recognizing the importance of women's sports is not only a matter of gender equality but also a strategic investment in the overall development of the state. By encouraging and supporting women athletes, Karnataka can showcase its commitment to diversity, inclusion, and sporting excellence on a national and global stage, making it a beacon of progress and empowerment in the sports world.

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Policies And Enrichment In Sports: Women In Sporting Activities

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Abstract

This article attempts to examine the popularity of women's empowerment in India, the use of many signs and symptoms, and signs and symptoms, based mostly on statistics from entirely secondary sources. They noted that Indian girls are particularly incompetent and that they experience significantly less popularity than scientists, despite many efforts by the administration. The Women in Sport movement is becoming an international phenomenon; and rightly so, because women make up 1/2 of the world's population. However, changes were slow and long-standing traditions were maintained. However, we believe that the popularity quo can be challenged both as a disruptor and at a systemic level. The gender difference concerns the right to go to school and work. Girls' household preferences and freedom of movement vary significantly depending on their age, education and employment. It has been observed that the popularity of unequal gender norms through the habits of girls is despite the truth that there is a victory within the society. More than 1/2 of girls remember hitting their partner to be justified for one or different reasons. Fewer girls have the final say in how their earnings are used. Money income control increases with age, education and place of residence. Women's promotion in media is also much, much less compared to men. Rural girls are more vulnerable to domestic violence than urban girls.

Keywords: Women, empowerment, India, sports movement, media

Introduction

There is also a large gender gap in political participation. The Gender Equality Directive is enshrined in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of the Constitution of India. The Constitution now not only affirms the equality of women, but also empowers the state to take incredible measures for women. Within a democratic country, our laws, improvement policies, plans and programs aim at the status of women development in large areas. Since the Fifth Five-Year Plan (1974-1978), there has been a significant shift in technology to address women's issues, from wellness to healing. In the extreme modern era, the empowerment of women has been recognized because truth

is a determining factor in the popularity of women. The National Commission for Women implemented a law approved by parliament in 1990 to protect women's rights and prison rights. The 73rd and 74th Amendment to the Constitution of India (1993) provided for reservation of seats in Panchayats and Municipal Departments near us, which lays a strong foundation for his involvement in formulating aspirations. close the levels. In maximalist societies, mostly men participated in sports activities. However, in recent years, advocates of girls' physical activity have confirmed that girls are also ready for it and that they have their place in the world of sports. Since 1866, when a women's soccer great player changed bases at Vassar College, athletes have taken their sports stories to heart (Sandoz and Winans, 1999). events related to girls. who are considered unworthy mothers (Lutter and Jaffee, 1996).

Women in sports movement

The Women in Sport movement is becoming an international phenomenon; and it's true, girls make up 1/2 of the world's population. However, changes were slow and long traditions were abundantly preserved. However, we believe that there may be qualitative capability at the systems level that can be used to challenge the status quo through disruption and expansion. Given the recognized benefits of physical activity, exercise and play to individual fitness, and particularly the protective benefits against cardiovascular disease (CVD), such a disorder could have a significant impact on public fitness in India. The United States, where the burden of cardiovascular disease in the Indian subcontinent is underestimated, but where the incidence of cardiovascular disease may be among the highest in the world. Therefore, we would like to propose some key questions that emerged from a workshop on attractive games for girls in India to explore possible collaboration opportunities in this field.
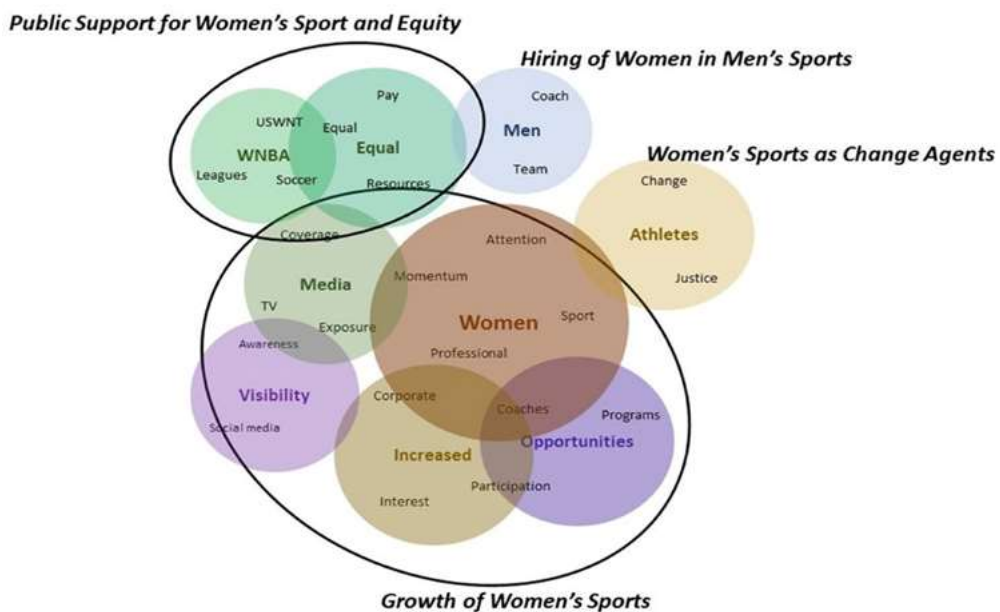

Fig-1 Growth of Women in Sports

National policies

The National Policy on Empowerment of Women followed in 2001 states that " All sorts of violence in opposition to ladies, bodily and mental, whether or not at home or societal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence. Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence. A unique emphasis can also be laid on programmes and measures to address trafficking in ladies and girls." Under the Operational Strategies, the Policy presents:

a) Strict enforcement of applicable felony provisions and rapid redressal of grievances with unique awareness on violence and gender associated atrocities;

b) Measures to save you and punish sexual harassment at paintings region and safety of ladies people withinside the organised/unorganized sector

c) Crime in opposition to ladies - their incidence, prevention, investigation, detection and prosecution to be reviewed often in any respect Crime Review fora on the Central, State and District levels.

d) Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahila Courts, Family Counseling Centres, Legal Aid and Nayaya Panchayats to be reinforced and improved to cast off VAW and atrocities in opposition to ladies.

Young girls and boys are physically comparable, they mostly play in the same teams and compete with each other until the age of 10 (Iirimaa and Ott, 200). Puberty causes significant differences between the sexes due to the different sexual functions of hormones and the presence of testosterone and estrogen and progesterone. In particular, it refers to the more complex reproductive system of women. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences that are reflected in body composition, aerobic capacity and muscle strength. A woman's body is characterized by a lower total mass, less muscle tissue and an increasing percentage of fat. The landscape of the girls' game is evolving rapidly worldwide, as seen in the exploitation of various professional girls' leagues that have emerged in recent years and the spectrum of female athletes competing internationally. Supporting this schedule was a push by the authorities, the game and various stakeholders to inspire older girls and women to participate in the game and entertainment. Research shows that girls and women face various barriers to participation that can further limit their participation. Such barriers can be addressed through comprehensive and programmatic efforts by agencies and various relevant stakeholders.

The Government of India and industry stakeholders have announced their efforts under the Girl Program from both industry and mass participation perspectives. However, the participation of Indian girls and women in grassroots games is limited and there are opportunities to both increase and expand. Rising within the panorama of ladies' participation to the advent of additions in India, the barriers to participation and reproductive opportunities demand interest and action. While some international venues have developed a schedule for the girls, the big paintings remain around the world and especially in India. Women lead,

they can be competitive and that they have a lot to contribute to change the game. But globally women are still underrepresented as coaches, managers and officials in all competitions. The patriarchal subculture of gaming and the marginalization of women in gaming is disappearing, women feel unsupported and isolated. Women make up 49.5 percent of the world's population, but are treated as a minority in gaming. however, this minority institution refuses to be silent or silent and makes itself especially visible. The preference quo wants to challenge the disorder and alternate at the necessary system level.

Conclusion

' Society is especially biased to recognize the wishes of a male child for education, vitamins and various opportunities. The main motive behind such thinking is the notion that a male child inherits the extended family in India, except in Meghalaya. Women often internalize the traditional idea in their actions as natural, therefore they cause injustice. Technology for women empowerment in India has many limitations. Social norms and one's kinship circles in a growing country like India embody and maintain the subordinate image of girls. One such norm is the persistent desire for a son after the birth of a female child, which occurs in almost all societies and communities. The maintenance of that desire has been strengthened rather than weakened, and the greatest overt evidence of this is found in failing relationships (Seth, 2001).

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Rise Of Women Towards Excellence In Sports

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Abstract

The idea that women are the weaker sex is not true in the world of sport. Women, like men, can be competitive and aggressive without destroying their natural beauty and charm. After all, sport is a worthy goal for women. Regular exercise and physical activity are important for the health of both sexes. However, the physiological, anatomical, psychological and sociocultural characteristics of women require special attention in all aspects of their sport. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength. In most societies, playing sports was primarily the domain of men. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. It is interesting to note that the positive point of view is that women who participate in sports are confident, have higher self-esteem, better leadership qualities and lead healthy lifestyles.

Keywords: Women, sports, education, physical activity, strength

Introduction: -

Regular exercise is important for the health of both sexes. However, the physiological, anatomical, psychological and sociocultural characteristics of women require special attention in all aspects of their sport. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength. In particular, it refers to the more complex reproductive system of women. The female reproductive system is the functional part of the human body that is most sensitive to stress caused by intense physical exertion. The most common diseases for which the risk of developing is significantly increased in physically active women are eating disorders, menstrual disorders, infertility, threatened fractures, anterior cruciate ligament tears or even death. They are mainly the result of mistakes

and ignorance. Fortunately, they are largely preventable. In most societies, playing sports was predominantly male. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. When the first female soccer player was at Vassar College in 1866, athletes took their athletic experience to heart (Sandoz and Winans, 1999). Even without a strong track record of achievement, women had to prove themselves competent in sports.

Today, we see a huge number of women participating not only in sports that are considered minor, but also in sports that require great professionalism and skill. The growth of women's sports can best be measured by the gradual but steady expansion of women's fields in the modern Olympics (Bennette, Howell, & Simri, 1983). However, when women first started knocking on the door of the sports world, they faced a lot of opposition. Because the acceptance of women in sports has not been a constant uphill climb throughout history, it has instead gone through many peaks and valleys - times when female athletes were more popular as heroines and times when women were condemned as unfit mothers (Lutter and Jaffee). , 1996). Over the years, most goals for women's participation in sport have been subjective in nature, often based on the sentimental thesis that women are inherently delicate and fragile in appearance (Klafs and Lyon, 1978). It is also related to the Victorian ideal of femininity, which disapproved of participation in vigorous sports because it was believed that such activities could damage a woman's modesty, impair her emotional control, and lead to disabilities that could prevent or prevent childbirth and marital discord. (Eitzer). and Sage, 1978). Women are a special case in sporting activities. Unfortunately, sport has traditionally been defined as a male domain and women's participation in sport has been defined as unusual, discouraged and in some cases illegal (Coakley, 2001). The fear of losing femininity was the real reason why so much attention was paid to women's active sports. In addition, Miller and Levy (1996) concluded that "women's participation in sports is usually associated with a negative stigma" because traditional sports images are seen as inconsistent with women's traditional roles (Goldberg and Chandler, 1991).

According to Nixon, Maresca, and Silverman (1979), female athletes are hypothesized to experience gender role conflict, especially when participating in traditionally male sports, because society has become increasingly comfortable with women participating in sports that emphasize traditional femininity. qualities such as grace and beauty (Kiovula, 1995). Thus, it is argued that gender role conflict creates dissonance, because the female athlete has the need to identify with two roles: the valued female role and the worthless, even stigmatizing sports role of girls and women (Adler, Kless, 1992). Hall (1996) added that the real problem with fixing the femininity of the athlete was the fear that she might be a lesbian. He added that sports scientists jumped on the concept, and their studies typically showed that female athletes were more androgynous, more masculine, less sex-typed or less feminine. On the other hand, although negative stereotypes about the femininity of female athletes are common,

Metheny's study (1965) gives female athletes a positive perception that men and women, athletes and non-athletes appreciate and consider them feminine. Additionally, fasting (1996) noted that the global women's movement over the past thirty years has emphasized that women become stronger as people when they develop their intellectual and physical capacities. This idea encouraged women of all ages to take an interest in sports and led to the emergence

of new interests among those who previously would never have considered playing sports. Coakley (2001) added that the women's movement also helped redefine women's professional and family roles and gave more women the time and resources to participate in sport. As the ideals of the women's movement became more mainstream and men's control over women's lives and bodies weakened, more and more women became involved in sports. These and other questions led to the determination of other impressions and perceptions about women's participation in sport. Thus, students' perceptions of women's participation in sport may depend on their experiences and past and present participation in sport and physical activity. The aim of the study is to find out the women's opinion about sport among 973 randomly selected female students of physical education from these three educational institutions. Mindanao State University, Marawi City; Mindanao State University - Iligan Institute of Technology, Iligan City; and Capitol University, Cagayan de Oro City. It also aimed to find out the relationships between the variables that depend on the type and level of sport and the variables that control the education level of the father and mother, the income of the family and the location of the institution.

The purpose of this study is to help encourage more women to participate and participate not only in sport, but also in the administration, management and administration of sport. Research is also important in developing and promoting more sports programs that improve women's perceptions of sports. more positive and influence those who saw the fair participation of women in sports. The results not only increase women's awareness of the health benefits of sports, healthy lifestyles and social contributions, but also encourage them to participate. In addition, the result of this study provides empirically based information for sports organizers, administrators, coaches and trainers to provide sports programs and open new opportunities that encourage women to participate in sports. Finally, it provides baseline information for further research on women in sport.

Physical education is also an important form of education, because education given to women can be fruitful in developing communication skills and opening new opportunities for productive work. Sport thus promotes gender equality in education. Women who succeed in sports become role models for other girls and motivate them to achieve something in life. Well-designed sports programs have been shown to increase school attendance and develop skills that promote employability (UN, 2003). Sports activities can provide an important platform for young girls to learn about their sexuality and health, including reproductive health. In fact, research shows that sports participation among teenage girls reduces teenage pregnancy (Sabo, Miller, Farrell, Barnes, & Melnick, 1998).

Female athletes are discriminated against through unequal salaries, awards and other financial incentives. Commercial endorsements and sponsorships form a significant part of an athlete's salary. There are gender differences, with female athletes receiving less than their male counterparts. The Gender Inequality Question of the Global Sports Salary Survey 2017 shows that the gender pay gap in sports is greater than in politics, business, medicine or even academia. The average salary in England's top men's football competition, the Premier League, is 99 times the salary in the top women's football competition (Global Sports Palries Survey Gender Inequality Question, 2017). There are no athletes on the Forbes 2018 Top 100 list. In the Indian context, female A-grade cricketers are paid about half the salary of

male C-grade cricketers. Also, the Indian women's football team earns 5-10 lakhs per year, while their counterparts earn around 70 lakhs per year.

Rise of women in sports: -

The modern Olympics have had female competitors since 1900, although initially women participated in significantly fewer competitions than men. Women first appeared at the Paris Olympics in 1900. That year, 22 women competed in tennis, sailing, croquet, riding and golf. Women today face many obstacles in sports such as lower pay, less media coverage and various injuries compared to their male counterparts. Participation in sport and physical education has increased life skills, confidence and body awareness and can create social networks that lead to dramatic positive changes in the lives of participants. Participation in sports and physical education can positively change existing gender norms and help girls and women move into the public space. In addition, sports and physical education programs offer opportunities to bring communities together and help implement development goals related to issues such as conflict resolution, reproductive health and gender-based violence. Sport as an embodied practice can liberate girls and women from the constraints of hegemonic feminine ideals, empower them in their communities, provide positive health and well-being outcomes, and ultimately transform gender perceptions, leading to a more equal world and liberating women's productive and productive and well-being outcomes. Intellectual development. and social power. ladies This would contribute to overall economic, social and political development." Sports and sports education programs provide opportunities for girls and women to gather in public spaces for common interests. In this way, girls and women get the opportunity to assert their independence outside the home, build strong social networks and increase the probability of participating as active citizens in their communities and beyond.

The participation of girls and women in sports and physical education programs can significantly contribute to the achievement of the development goals, especially the third goal of the United Nations Millennium Development Goals. In particular, women as sports leaders can shape attitudes about the abilities of women as leaders and decision-makers, especially in traditionally male fields. The participation of women in sports can significantly contribute to public life and community development. Sports and sports education programs have many positive effects on girls and women in addition to the physical and mental well-being of physically active girls and women, well-planned sports and exercise can provide a platform for positive life changes. For example, participating in sports and physical education can help boost self-esteem and improve self-image. It can also provide opportunities to create social networks that promote the social integration of girls and women in their communities.

Conclusion: -

In most societies, playing sports was primarily the domain of men. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. It is interesting to note that the positive point of view is that women who participate in sports are confident, have higher self-esteem, better leadership qualities and lead healthy lifestyles. Therefore, women's active pursuit of sports does not harm them mentally and physically and does not weaken their femininity, but strengthens them as a person. In order to create a more positive perception of women's participation in sport, supporters of women's sport should therefore continue and expand the promotion of

women's equality in sport.

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Comparative study of Anxiety and Aggression of district level kabaddi and kho: kho Women players

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Abstract

Sport has huge potential to empower women and girls. Sports play an important role in empowering women. There is good evidence that participation in sports can help break-down gender stereotypes, improve girls' and women's self-esteem and contribute to the development of leadership skills.

Anxiety and Aggression are psychological and physiological state characterized by emotional, cognitive, and behavioural components. It is the displeasing feeling of fear and concern. Anxiety can be defined as an unpleasant state of mental uneasiness or concern that causes physical and psychological discomfort. Extreme anxiety disrupts and unsettles behaviour by lowering the individual's concentration and affecting their muscular control. The sample for the study consists of 25 Kabaddi Women players, and 25 Kho-Kho Women players those who have participated in the Inter Taluka Tournaments of wardha district. The Standardized kapoors's Anxiety Test and Dr. Mathue & Bhatnagar's Aggressions scale was used for the study. It was found that there is no significant difference in anxiety level & Aggression level of Kho-Kho Female players and Kabaddi Female players of district level.

Keywords: women empowerment, anxiety, aggression, kabaddi, kho-kho, etc

Introduction:

Sport has huge potential to empower women and girls. Sports play an important role in empowering women. In many countries, it has been recognized that sport can be a force to amplify women's voices and tear down gender barriers and discrimination. Women in sport defy the misperception that they are weak or incapable. There is good evidence that participation in sports can help break-down gender stereotypes, improve girls' and women's self-esteem and contribute to the development of leadership skills. International Olympic

Committee and the UN Women are working together to launch the Sports for Gender Equality initiative into the Olympic Games. This initiative was launched in 2020 and works to balance the gender ratio and privilege in the Olympic Games.

Indian women sportspersons have come a long way since they first participated in the Olympics, not only regularly appearing in qualifying events but also winning medals for the country. Karnam Malleswari created history at the Sydney 2000 Games. She won a bronze medal in women's weightlifting. With this, she became the first Indian woman to win an Olympic medal. Saina Nehwal and Mary Kom made the country proud by winning bronze medals in badminton and boxing respectively at the 2012 London Olympics. In Rio 2016, it was Indian women who were able to save the nation's honor as none of the male athletes won a medal at the Rio Olympics, here PV Sindhu won silver medal in badminton and Sakshi Malik won bronze in wrestling. In a world where women are still forced to fight for equality and recognition, where power and independence are still elusive for many girls around the globe, sport has become a beacon of hope and a vehicle for change.

Kabaddi:

Kabaddi and Kho-Kho are team sports. The origin of Kabaddi can be traced to pre-historic times when man learned how to defend in groups against animals or attack weaker animals individually or in groups for survival and food. Though Kabaddi is primarily a South Asian game, The Kabaddi Federation of India (KFI) was founded in 1950, and it compiled a

Standard set of rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. The AKFI has given new shape to the rules and it has also the rights of modification in the rules Kabaddi is now a very popular game and is a regular sport in Asian Games, Asian Indoor Games and Asian Beach Games apart from SAF Games. Kabaddi will be a demonstration sport during Commonwealth Games 2010 at New Delhi.

Kho-Kho:

Kho- kho is an Indian sport played by teams of twelve players who try to avoid being touched by members of the opposing team; only 9 players of the team enter the field. Kho-kho is a traditional Indian sport that is one of the oldest outdoor sports, dating back to ancient India. It is played most often by school children. The origin of Kho-Kho is very difficult to trace, but many historians believe that it is a modified form of 'Tag'/'catch', which in its simplest form involves chasing and touching a person. Deccan Gymkhana club of Pune, Maharashtra so named and baptized by the great Indian leader Lokmanya Tilak & Bhai Narorkar drafted the first-ever rules and regulations which symbolized the metamorphosis of the game soon to follow. The first Kho-Kho tournaments were organized in 1914, and the first national championship was held in 1959 at Vijayawada under the auspices of the Kho-Kho Federation of India (KKFI), which was formed in 1955.

One aspect it is emphasized and become increasingly vital during the recent years in the study of psychological characteristics that limit the performance of an individual in a given sport during high level competition.

Anxiety: Anxiety can be defined as an unpleasant state of mental uneasiness or concern that causes physical and psychological discomfort. Extreme anxiety disrupts and unsettles behaviour by lowering the individual's concentration and affecting their muscular control.

Any sporting game or contest can give rise to anxiety when one's perceived ability does not measure up to the demands of the task.

Aggression: Aggression is a piece of human way of behaving and is fundamental for a person to live and battle for higher accomplishments in your day-to-day existence. Aggression in sport can be defined as damaging conduct that occurs outside the rules of the sport and unrelated to the competitive goals of that sport. Aggression is also defined as any form of behaviour intended to harm or injure another living being with a motive to avoid such treatment. In sport, aggression is a trademark that can have many negative as well as constructive outcomes on execution Level.

Objectives

1. To find out the difference between aggression and anxiety level of Kabaddi and Kho-Kho players at district level players.
2. To know the difference between the anxiety and aggression level of kabaddi and Kho- Kho women players of district level.

Hypothesis: It was hypothesized that there would be no statically significant difference between the mean scores of psychological variables of Kho-Kho and Kabaddi Players with respects to (i) Aggressions and (ii) Anxiety

Methodology:

The sample for the study consists of 25 Kabaddi Female players, and 25 Kho-Kho Female players those who have participated in the District Tournaments wardha district. This study was designed to compare the aggression and Anxiety between Kabaddi and Kho-Kho District level women players. To achieve the purpose of the study the investigator had selected purposively 25 Kabaddi and 25 Kho-Kho district level women players, who have participated in inter-Taluka tournament as subjects. The age of the subjects chosen for this study were ranging from 18 to 25 years. The Standardized kapoors's Anxiety Test and Dr. Mathue & Bhatnagar's Aggressions scale was used for the study. The Questionnaire was administered in small groups of players. The level of significance chosen for this study was 0.05.

Table- I

Summary of Mean, Standard Deviation and t-ratio for the Data on Aggression and Anxiety for kabaddi and Kho –Kho women players

variable	Groups	Subjects	Mean	SD	'T' Value
Aggression	Kabaddi	25	176.36	28.99	0.0105
	Kho-Kho	25	156.24	24.25	
Anxiety	Kabaddi	25	6.084	1.518	0.073
	Kho-Kho	25	7.58	1.293	

Significant at 0.05 level

Graph I comparison of Mean value of anxiety & Aggression level between Kabaddi and Kho-Kho district women players
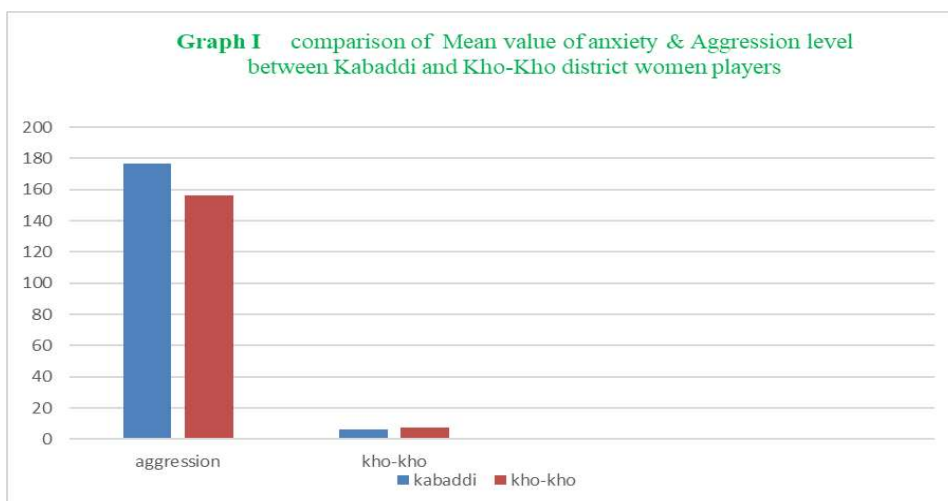
Result:

As per the above table and graph mean value for aggression level in kabaddi and kho-Kho women players is 176.36 and 156.24, SD is 28.99 & 24.25 whereas the 'T' test value is 0.010 which is low than the table 'T' value of 2.022691 on significant level 0.05.

Mean value for Anxiety level in kabaddi and Kho- Kho women player is 6.08 & 7.58, SD is 1.51 & 1.31 whereas the 'T' test value is 0.073 which is low than the table 'T' value of 2.016692on significant level 0.05.

Conclusion:

As per the above discussion it can be concluded that there is no significant difference in anxiety level & Aggression level of Kho-Kho women players and Kabaddi women players of district level. It is recommended that for all sportspersons must be trained to overcome Anxiety to achieve high excellence in sports. The coaches must prepare the athletes to minimize the Anxiety before and during competition.

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Women Uplifting The Physical Education And Sports: Growth And Development

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Abstract

Regular exercise is important for the health of both sexes. However, the physiological, anatomical, psychological and sociocultural characteristics of women require special attention in all aspects of their sport. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength. In particular, it refers to the more complex reproductive system of women. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength. In most societies, playing sports was primarily the domain of men. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. It is interesting to note that the positive point of view is that women who participate in sports are confident, have higher self-esteem, better leadership qualities and lead healthy lifestyles.

Keyboard: - Women, Uplifting,Physical Education, Sports: Growth, Development

Introduction

The purpose of this study is to help encourage more women to participate and participate not only in sport, but also in the administration, management and administration of sport. Research is also important in developing and promoting more sports programs that improve women's perceptions of sports. more positive and influence those who saw the fair participation of women in sports. The results not only increase women's awareness of the health benefits of sports, healthy lifestyles and social contributions, but also encourage them to participate. In addition, the result of this study provides empirically based information for sports organizers, administrators, coaches and trainers to provide sports programs and open

new opportunities that encourage women to participate in sports. Finally, it provides baseline information for further research on women in sport. It is interesting to note that the positive point of view is that women who participate in sports are confident, have higher self-esteem, better leadership qualities and lead healthy lifestyles. Therefore, women's active pursuit of sports does not harm them mentally and physically and does not weaken their femininity, but strengthens them as a person. In order to create a more positive perception of women's participation in sport, supporters of women's sport should therefore continue and expand the promotion of women's equality in sport.

The female reproductive system is the functional part of the human body that is most sensitive to stress caused by intense physical exertion. Physically active women have the most common diseases with a significantly increased risk of developing, nutritional disorders, menstrual disorders, infertility, threatened fractures, anterior cruciate ligament tears or even death. They are mainly due to mistakes and ignorance. Fortunately, they are largely preventable. In most societies, sports were mostly played by men. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. When the first female soccer player was at Vassar College in 1866, athletes took their athletic experience to heart (Sandoz and Winans, 1999). Even without a strong track record of achievement, women had to prove themselves competent in sports. Today, we see a huge number of women participating not only in banal sports, but also in sports that require great skill and dexterity. The growth of women's sports is best measured by the gradual but steady growth of women's events in the modern Olympics (Bennette, Howell, & Simri, 1983). However, when women first started knocking on the door of the sports world, they faced a lot of opposition. Because the acceptance of women in sports has not increased steadily throughout history, it has instead gone through many peaks and valleys, from times when female athletes were more popular as heroines to times when women were condemned as unfit mothers (Lutter and Jaffee)., 1996). Over the years, most goals for women's participation in sport have been subjective in nature, often based on the sentimental thesis that women are sensitive by nature and delicate in appearance (Klafs and Lyon, 1978). It also refers to the Victorian ideal of femininity, which disapproved of participation in vigorous sports because it was believed that such activities could undermine a woman's modesty, undermine her emotional control, and cause injuries that could prevent or prevent childbirth and marital discord. (Eitzer). and Sage, 1978). Women are a special case in sports activities. Unfortunately, sport has traditionally been defined as a male domain and women's participation in sport has been defined as unusual, discouraged and in some cases illegal (Coakley, 2001). The fear of losing femininity was the real reason why so much attention was paid to women's active sports. In addition, Miller and Levy (1996) concluded that "women's participation in sports is generally associated with a negative stigma" because traditional sports images are seen as inconsistent with women's traditional roles (Goldberg and Chandler, 1991). Physical education is also an important form of education, because the education given to women can be fruitful in developing communication skills and creating new job opportunities. Sport thus promotes gender equality in education. Women who succeed in sports become role models for other girls and motivate them to achieve something in life. Well-designed sports programs have been shown to increase school attendance and develop employability (UN, 2003). Sports activities can provide an important platform for young girls to learn about

their sexuality and health, including reproductive health. In fact, research shows that sports participation among teenage girls reduces teenage pregnancy (Sabo, Miller, Farrell, Barnes, & Melnick, 1998).

Physical education and sports

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Women and sports

Sports and sports education programs provide opportunities for girls and women to gather in public spaces for common interests. In this way, girls and women get the opportunity to assert their independence outside the home, build strong social networks and increase the probability of participating as active citizens in their communities and beyond. The participation of girls and women in sports and physical education programs can significantly contribute to the achievement of the development goals, especially the third goal of the United Nations Millennium Development Goals. In particular, women as sports leaders can shape attitudes about the abilities of women as leaders and decision-makers, especially in traditionally male fields. The participation of women in sports can significantly contribute to public life and community development. Sports and sports education programs have many positive effects on girls and women In addition to the physical and mental well-being of physically active girls and women, well-planned sports and exercise can provide a platform for positive life changes. For example, participating in sports and physical education can help boost self-esteem and improve self-image. It can also provide opportunities to create social networks that promote the social integration of girls and women in their communities.

The modern Olympics have had female competitors since 1900, although initially women participated in significantly fewer competitions than men. Women first appeared at the Paris Olympics in 1900. That year, 22 women competed in tennis, sailing, croquet, riding and

golf. Women today face many obstacles in sports such as lower pay, less media coverage and various injuries compared to their male counterparts. Participation in sport and physical education has increased life skills, confidence and body awareness and can create social networks that lead to dramatic positive changes in the lives of participants. Participation in sports and physical education can positively change existing gender norms and help girls and women move into the public space. In addition, sports and physical education programs offer opportunities to bring communities together and help implement development goals related to issues such as conflict resolution, reproductive health and gender-based violence. Sport as an embodied practice can liberate girls and women from the constraints of hegemonic feminine ideals, empower them in their communities, provide positive health and well-being outcomes, and ultimately transform gender perceptions, leading to a more equal world and liberating women's productive and productive and well-being outcomes. intellectual development. and social power. ladies This would contribute to overall economic, social and political development."

Female Participation in Non-Traditional Areas:

Across the world, women are overrepresented in education and health; equally represented in social sciences, business and law; and underrepresented in engineering, manufacturing, construction, sciences and sport. This sharp divergence does not reflect the capacities or capabilities of women and men in different areas. Driving this segregation are gender biases at school and at home, limited exposure of girls to science and technology at an early age, and a lack of opportunities to enrol in such programs, including sport. Stereotypes that discourage girls from participating in science, technology and sport fields can also limit their options as adults. The World Bank's Goal 5 strives for the full participation of women at all levels of decision making in all sectors of a society, including sport.

Efforts to Provide for the Needs of Girls in Sport and Physical Activity.

Equity in sport and physical activity settings does not organically happen. It is moved forward with conscious efforts to consider the needs of girls and women. In general, with only 25% of girls getting the appropriate levels of physical activity to slow or discourage the development of chronic disease and enhance quality of life, more work needs to be done in ensuring that programs meet the needs of girls and are developed in environments that foster participation in safe, secure, accessible, and affordable environments. The ability of girls and women to access sport, whether recreational or high performance, community-based or offered through a national sport governing body, is a fundamental right that has implications for an individual's dignity, happiness, health, personal freedom, and success.

Representation of Women in Sport Media.

The digital age offers unprecedented opportunities for girls and women to be celebrated for their participation and accomplishments. Yet, long-standing social stigmas born from attachments to gender boundaries and various conceptions of masculinity and femininity continue to create media-promulgated tensions that females must contend with in pursuing exercise, fitness, and sport activities for their health, well-being, and enjoyment, as well as the entertainment of others.

Promotion of Sport and Physical Activity Participation Among Girls and Women throughout the Lifespan.

Researchers have offered abundant evidence that there are numerous economic, educational, health, psychological, social, and work-related benefits that girls and women experience as a result of participating in sport and physical activity. While the benefits are clear, more research needs to be undertaken to better understand how to foster those opportunities, as well as to identify barriers to participation with the goal of developing strategies to enhance moving throughout the lifespan.

Conclusion

In most societies, playing sports was primarily the domain of men. However, women's sports advocates have shown in recent decades that women are also capable and have their place in the world of sports. It is interesting to note that the positive point of view is that women who participate in sports are confident, have higher self-esteem, better leadership qualities and lead healthy lifestyles. Therefore, women's active pursuit of sports does not harm them mentally and physically and does not weaken their femininity, but strengthens them as a person. In order to create a more positive perception of women's participation in sport, supporters of women's sport should therefore continue and expand the promotion of women's equality in sport.

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A Study of Motor Fitness Management of Males, After Attaining the Age of 60 Years of National Capital Region (India) Through Their Daily Routine Work And Exercises.

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Abstract

Motor fitness is a term that describes an Individual's ability to perform the daily routine task effectively and efficiently. Motor fitness is a combination of five different motor activities components, each of which is essential for doing daily routine task as well as high levels of performance in games and sports. Motor fitness involves a mixture of agility, co-ordination, balance, power, and reaction time. There are five essential components of fitness are: **Agility** refers to the body's ability to perform quick movements in different directions. **Co-ordination** is more difficult to describe than agility because it cannot be observed directly. An individual is able to perform in effective and controlled way. **Power** refers to the individual's ability to contract his muscles forcefully in an explosive movement. **Balance** is an Individual's ability to control his body's movements, while reaction time is how quickly the Individual can respond to a changing situation. **Reaction time** is last other important parts of motor fitness which refers to time taken to respond against the command.

Once males attain the age of 60 they lose two percent bone density and muscle-strength every year. The right types of exercises through daily routine work can prevent this muscle loss, delay cognitive decline, which is a common result of aging. After the age of 60 there are risks of many diseases, including coronary heart disease, type two diabetes, breast and colon cancers, poor mental health, blood pressure and cholesterol, over body weight and unhealthy muscles and bones, poor cognitive functioning etc. According to the "Centers for Disease Control and Prevention (CDC), all older adults - both men and women - can benefit from regular moderate physical activities weekly plan like 30 minutes of yoga, 30 minutes of calisthenics exercises, 30 minutes of normal walk, walking upstairs and proper diet. This is also true even for the people with medical conditions such as arthritis, heart disease, obesity, and high blood pressure." Regular activities and proper Diet can be positively helpful to impact our physical health as well as our mental and emotional wellbeing too. After attaining the age of 60 years we can reduce the chances of bone injuries, chronic diseases and immunity loss by doing some normal exercise and taking proper diet. It is also observed during this study that males who attain the age of 60 and if they are busy with daily home tasks they are more fit and happy in comparison to those who are away from

these. The result of this study is males who attain the age of 60 want to be happy and fit then they should perform their daily routine task independently. They should also engage themselves in physical activities not only for the passing the life-time but for their happiness too.

Key Words: Motor Fitness, Components, Diseases, Age, Physical Activities, Immunity. Routine-task, Happiness

Introduction:

Motor fitness is a term that describes a person's ability to perform daily routine tasks effectively and efficiently. Motor fitness is a combination of five different components of motor function, each of which is necessary for both daily routine tasks and high-level performance in games and sports. Motor fitness involves a mixture of dexterity, coordination, balance, strength and reaction time. Fitness has five important components: Agility refers to the body's ability to make rapid movements in different directions. Coordination is more difficult to describe than skill because it cannot be directly observed. A person can work efficiently and in a controlled manner. Strength refers to a person's ability to forcefully contract muscles in an explosive movement. Balance is a person's ability to control their body movements, while reaction time is how quickly a person can react to a changing situation. Reaction time is the last important component of motor fitness, meaning the time it takes to respond to a command. A physically fit person not only meet the daily requirements which are accented to carry his job effectively but also is left with energy in himself for leisure time pursuits in addition to unfrozen emergencies. As per title of the paper it the study of the males of National Capital Region after the age of 60. This study is based on the study of two group or types of males who has attained 60 years of their age. The one group is taken from the parks that who are involving there in the morning activities. Another one group is taken from the houses means that are not coming out side for their morning activities.

As per the old studies we lose two percent of our bone density and muscle strength each year. The right type of exercise can prevent this muscle loss and common consequence of aging. The main purpose the study is to know about the motor fitness and happiness of the males of National Capital Region who has attained the age of 60 years. Study of motor fitness is very useful in our life to carry on the work without stress and strain. In this study researcher used simple method to determine the motor fitness of males of National Capital Region who has attained the age of 60 years. The findings and information will be very useful to the old persons and doctors in India to know the way of healthy and happy life after the age of 60. This information will be particularly useful in selection of the exercises and daily routine work out for the people who has retired from the jobs. The population of the country will be getting knowledge about the motor fitness of males who attained the age of 60 of National Capital Region.

Review of Related Literature:

A sincere effort is made by researcher to go through the literature related to the study under consideration. This investigation will be an attempt to present a brief review of the literature. For the purpose of the present study the literature is reviewed to know about the Motor Fitness and Motor Fitness comparison. Brief reviews of such studies in professional journals research quarterlies and in books are given in the following paragraph

Scott (1939) who developed the first comprehensive test by measured in the status of general motor ability with three batteries of obstacle-run, standing broad-jump and basket ball throw for college women. **Philips (1947)** developed a three item battery which consisted of vertical jump, chinning and 100 yards shuttle run on the course of 10 yard by turning over

boxes. **American Association of Health, Physical Education and Recreation (1958)** developed "AAHPER YOUTH FITNESS TEST" this battery tests included screen test and were to be conducted on two successive days. First duty items pull ups for boy and modified pull ups for girls, sit ups shuttle ruin and standing road jump. Second day items- 50-yard desk, soft ball throw and 600 yard. **Marrow (1980)** India a comparative study on mines inter-collegiate basketball, volleyball players and non-athletes. They took 330 women college students as the subject for this study. The subjects were 100 women from each of the above tested groups. Athletes were found to differ significantly from non athlete on all variables which basketball players had longer arm, wider billiard slower spirit time and greater upper and lower body strength than the volleyball players. **Shekhar (1981)** made a study to compare the selected physical fitness components speed, extended flexibility, leg explosive strength gross body coordination respiratory endurance of football and basketball players. On the basis of date it was concluded that basketball players were comparatively superior to football players in extended flexibility and dynamic flexibility. The football players were found to be having leg explosive strength, abdominal strength and gross body co-ordination. **Chattopadhyay (1982)** made an attempt to compare the physical fitness of university level soccer and hockey player. The criterion measures selected for assessing physical fitness were resting pulse rate copper`s 12 minute run walk and **AAHPER** youth fitness test battery and he found that there was significant difference in fifty yards favoring the soccer team and pull ups favoring the hockey teams. **Singh (2001)** compared the physical fitness of rural and urban school boys of Bhiwani District of Haryana. The result shows that rural school boys are better than urban school boys.

Methodology:

In this chapter procedure of subject selection, data collection and analysising of the data by the researcher is included. For the study data is collected on the male of National Capital Region who has attained the age of 60 years. 400 males who are doing daily routine exercises outside from their houses and engaged with their daily home tasks are selected randomly from the different parks and places of National Capital Region, who represented the daily routine tasks and exercise group. They all 400 are observed up-to one fort night regularly on daily basis. Researcher also discussed about their life-style with them. Another 400 males who are not doing daily routine exercises outside from their houses are selected randomly from the different places of National Capital Region, who represent the non exercise group. They all 400 are observed up-to one fort night regularly on daily basis. Researcher also discussed about their life-style with them. Main objective of this study is to find out the management of motor fitness through daily routine work and daily normal exercises of male who has attained the age of 60 years of National Capital Region. Researcher also collected the information from the subject by making a questionnaire of 20 normal questions related to their life which are related to their health and happiness. All the collected data is studied and processed in order to know the happiness and normal fitness of the subjects. After the age of 60, many diseases are at risk, such as coronary heart disease, type 2 diabetes, breast and colon cancer, poor mental health, blood pressure and cholesterol, overweight and unhealthy muscles and bones, poor cognitive function, etc. "According to the Centers for Disease Control and Prevention (CDC), all older adults - both men and women - benefit from regular, moderate physical activity. This includes people with conditions such as arthritis, heart disease, obesity and high blood pressure." Regular activity can have a positive effect on our physical health as well as our mental and emotional well-being. After the age of 60, we can reduce the likelihood of bone injuries, chronic diseases and a weakened immune system by doing routine exercises normally and following a proper diet.

Result of the Study:

As per the basis of findings of the study male who are doing daily routine exercises outside from their houses are more fit and happy in comparison to those who are not involving their self in daily routine exercises. Males who are not involving their self in daily routine exercises are suffering from many diseases like regular cough, obesity and high blood pressure etc. Those who are not involving their self in daily routine exercises are more dependants on medicine in compression to those who are doing daily routine exercises. Males who are helping their wards to do normal home tasks and activities are more fit and happy in compression to others those are not involved in such types of activities. The result of this study is males who attain the age of 60 want to be happy and fit then they should perform their daily routine task independently. They should also engage themselves in physical activities not only for the passing the time but for their happiness too.

The whole study will be summarized and concluded with the recommendation to do daily routine exercises and task for managing the motor fitness and happiness after attaining the age of 60. For the further study it is also recommended that the same study should be done for female of same and different group.

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An Assessment of Yoga Training on Psychological Preparation for the Enhancement of Competitive Sports Performance. An overview

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Abstract.

This overview intends to explore the possible interactions of whether yoga training enhances competitive sports performance. For the current study, online sources like national and international journals MEDLINE/PubMed, SCOPUS, PsycINFO and Google Scholar, the review encompasses articles published up to March 2023. The results of this systematic review is based to 10 eligible articles that met the review's eligibility criteria and included both qualitative and quantitative research, suggesting that practising yoga improves social skills, self-assurance, resilience to stress, anxiety and depression, concentration, focus to improve sports performance and overall physiological and psychological well-being, though some research shows ambiguity regarding the enhancement in competitive sports performance. While reviewing the recent research articles regarding yoga training and meditation, there is no doubt that yoga has drawn a lot of attention and potential for improving multiple aspects of psychological and physiological factors including sports performance, but there is a need for special attention to whether yoga has a potential to "will or win contest" during the stressful condition when the body reaches the "fight or flight" reaction.

Key Words: Yoga, Sports Performance, Psychological and Physiological Wellbeing.

Introduction

A tri-athlete from San Diego, Heidi Resiert said, "I'm glad I found yoga and added it to my weekly workout routine. Not only do I feel stronger, but I also feel more confident that I will continue to be injury-free". It is originated from ancient traditions that Yoga meditation is a practice that integrates physical postures, breath control, mindfulness and competitive practices to build mental clarity, emotional balance, and spiritual insight [14]. Meditation or "dhyana" is another component of yoga. Similarly, to the physical practice of yoga, dhyana

creates a profound connection with the universe through mental exercises that induce an elevated state of consciousness. This connection occurs during the savasana when you are in a peaceful meditative state [12]. Yoga meditation has traditionally been connected to spiritual and intellectual pursuits, but it is also being recognised for its practical uses in a variety of professions, including sports performance. Excellence in sports performance involves more than basically strength and conditioning. Athletes deal with a variety of psychological difficulties, such as controlling anxiety and stress as well as keeping their focus and mental toughness. This has raised awareness of the mind-body connection and encouraged interest in holistic methods. The incorporation of yoga meditation into athletes' training schedules is one such strategy that has gained popularity. Along with physical prowess and technique, competitive sports also need psychological strength and emotional stability. Athletes frequently face demanding circumstances, performance anxiety and the requirement for intense concentration. The performance and general experience of an athlete in their sport can be strongly impacted by these psychological aspects. This is where yoga meditation steps into the picture, providing a toolkit of practices that can favourably affect these psychological elements and help athletes perform better [18].

Yoga and meditation are well-known for their stress-relieving properties. Due to the demands of practice, competition and outside pressures, athletes frequently feel significant levels of stress. Yoga and meditation can be used regularly by athletes to reduce stress, induce relaxation and improve their capacity to remain calm under pressure [19]. Concentration, decision-making and physical coordination can all be impaired by anxiety. Athletes who use meditation techniques like mindfulness during competition can better control their anxiety and focus by becoming more aware of their thoughts and emotions [17]. Concentration and attention regulation are controlled in many meditation techniques. Athletes who need to stay focused on their performance while avoiding distractions may find these useful abilities. Enhancing concentration can help you make better decisions and use your skills more effectively [5]. Yoga promotes the formation of a strong mind-body connection. This can improve a person's awareness of the movements, alignment and sensations of their body, a lower risk of injury and overall greater physical performance can all be attributed to increased body awareness [8,1]. Yoga and meditation practice can increase two factors that are essential for achieving peak athletic performance which are self-confidence and self-efficacy. Athletes approach competition with more self-assurance if they have a positive self-image and a sense of inner strength [6].

Methods:

The existing scholarly literature pertaining to the yoga integration meditation practices within the context of athletic performance is limited in scope. Efforts were undertaken to ensure that the search was thoughtful and informative. The present study incorporated research examining the effectiveness of yoga training, with a special focus on athletic performance during competition, injuries, physiological and psychological well-being.

Search Methods:

Using online sources like national and international journals MEDLINE/PubMed and Google Scholar, the review encompasses articles published up to June 2023. The key terms used were competitive performance, stress and anxiety, depression, mood improvement, functional movement pattern, psychiatric disorders, injuries, improved focus and concentration, anxiety management, mind-body connection, self-confidence and self-efficacy.

Results.

The study was limited to 10 eligible articles that satisfied the review's eligibility requirements and included qualitative and quantitative research. The results suggest that practicing yoga improves social skills, self-assurance, resilience to stress, anxiety and depression, concentration and focus to improve sports performance and overall physiological and psychological well-being, though some research is ambiguous about the improvement in competitive sports performance.

Effect sizes of each outcome measurement

Study	Sample size	Gender	Age (Mean yrs.)	Measurement
Grilli Cadieux, E., et al., (2021) [10]	37 articles based on 6 databases.	N/A	22-36	Performance of elite athletes.
Kanaujia, S. et al (2023). [13]	15 articles based on databases.	Both (M/F)	18-45	Stress and Anxiety. Sports performance.
Bucea-Manea-?oni?, R. et al. (2023) [3]	500 athletes of 3 universities.	Both (M/F)	18-24	Elite Romanian athletes. Competitive performance, stress, emotions, balance, joint and muscle activity.
Ferreira-Vorkapic, C. et al. (2017) [7]	2 groups of 20 professional wrestling participants.	N/A	N/A	Improving mood and athletic performance
Cadieux, E. et al. (2022) [4]	N= 18	Both (M/F)	19	Sports performance. Anxiety.
Arbo, G. D. et al. (2020) [2]	N= 31	M	18±	Stress, injury and fatigue.
Anuj, M. et al. (2023). [1]	N=100	Both (M/F)	18-50	Physical performance v/s Yoga and meditation performance
Xu, D. et al (2022). [23]	N=80	Both (M/F)	21±2 yrs.	Functional movement pattern (deep squat, shoulder mobility & trunk stability push-up) and mindfulness.
Halappa, N. G. (2023). [11]	88 articles based on MEDLINE/PubMed	N/A	N/A	Musculoskeletal and psychiatric disorder.
Singphow, C. et al. (2022). [21]	N= 40	Both (M/F)	42.6 ± 8.45 yrs.	Stress, anxiety, depression and spinal flexibility.

Overall, this review shows that yoga interventions can be helpful for healthy adult athletes, but the evidence for this isn't very conclusive [10]. The studies have further investigated that yoga can be successfully incorporated into the athletic programme of soccer players and provide tentative support for the potential of a yoga intervention to mitigate two significant injury risk factors, namely the perception of injury susceptibility and generalized fatigue [2]. This meta-analysis provides valuable insights into the positive or complementary effects of yoga and mindfulness on the psychological health and athletic performance of athletes [13]. Yoga is an effective method for enhancing both sports training and medical rehabilitation for stress disorders and post-traumatic diseases [3]. The yoga-based intervention group showed significant time-based effects on anxiety, anger, fatigue and tension, mood improvement, to improve mental performance in athletes [7]. After the yoga intervention, the participants reported reducing somatic and cognitive performance anxiety, decreasing depressed and somatic symptoms and improved coping skills (relaxation, mental diversions) [4]. Study has mentioned that little disparities were observed in the physical performance of participants engaged in gym exercise compared to those participating in yoga and meditation activities. One possible explanation for the similarity between these two sports lies in their comparable

effects on the human body, particularly in terms of muscular engagement and physiological functioning. The resulting impact is almost similar. There is little difference in cognitive function between individuals engaging in gym workouts and those participating in yoga and meditation practices [1]. Results were found significant in functional movement patterns (deep squat, shoulder mobility & trunk stability push-ups) and mindfulness. However, the improvement was not significant for asymmetrical movement patterns. Additionally, it has been demonstrated that yoga intervention can aid in raising collegiate players' levels of mindfulness. To better investigate yoga's impacts and potential to reduce sports injuries, future studies should develop focused yoga therapies for certain tasks or personal deficiencies. Investigating the effects of yoga therapies on athletes at various levels might be another course of action [23]. The study analysed that yoga is beneficial for computer users with chronic low back pain compared to physical activity. It also helps to reduce stress, anxiety and depressive symptoms and improve the functional quality of the spinal cord [21]. According to the literature, yoga should be included in exercise and sports sciences to prevent and treat musculoskeletal disorders and associated mental illnesses [11]

Conclusion.

To explore the dynamic perspectives of yoga training for the enhancement of competitive sports performance with consideration to psychological as well as physiological factors, our reviews do not provide us conclusive evidence that yoga training is an adequate therapy for every competitive performance, However, there is no ambiguity that yoga is more helpful in various aspects of psychological as well as physiological issues. Anecdotal evidence and early studies point out positive results, but scientific study on the direct effects of yoga meditation on competitive sports performance is still being conducted, because very little investigation is being found in the field of physical education, yoga education and sports education while assessing the stress and anxiety during the rigorous or highly competitive activities through experimental bases. Theory suggests that increasing stress can increase salivary-amylase (a stress biomarker) concentrations, which are analysed through the laboratory. However, various methods are available that are quick, simple and non-invasive to analyse stress and anxiety of a competitive sports performance such as salivary amylase and cortisol hormone which has to assess through urine and blood is particularly helpful in stress studies is a dire need of the study and should be adopted in high-intensity events.

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Fostering Wellness in the Neo-Liberalized Age: Global Perspectives on the Impact of Yoga and Daily Exercise on Mental Health, Happiness, and Wellbeing

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Abstract:

This research paper explores the imperative of cultivating wellness amidst the backdrop of the Neo-Liberalized Age, emphasizing the role of yoga and daily exercise in enhancing mental health, happiness, and overall wellbeing on a global scale. As societies grapple with the multifaceted challenges of rapid economic transformation, technological advancement, and heightened competition, the significance of maintaining physical and mental health has come to the forefront. The study delves into the profound impact of incorporating yoga and daily exercise routines, dissecting their effects on mental health, the experience of happiness, and the broader sense of wellbeing. By assimilating insights from diverse cultural contexts, the paper aims to offer a comprehensive understanding of how these practices can counterbalance the stressors associated with the Neo-Liberal era. The research employs a mixed-methods approach, blending quantitative surveys with qualitative interviews, to gather both statistical evidence and personal narratives that underscore the transformative potential of these practices. The findings illuminate the pathways through which yoga and daily exercise can contribute to holistic wellness, ultimately proposing actionable recommendations for individuals, communities, and policymakers.

Keywords: Neo-Liberalism, Wellness, Yoga, Daily Exercise, Mental Health

Introduction

In recent decades, the world has witnessed an unprecedented wave of economic globalization and deregulation, giving rise to the Neo-Liberalized Age (Smith, 2008). This era is characterized by free-market ideologies, technological advancement, and intensified

competition (Harvey, 2005). While offering opportunities, it has also brought about socio-economic pressures, influencing lifestyles and mental health (Brown, 2012). Against this backdrop, exploring strategies like yoga and daily exercise for fostering wellness becomes crucial, addressing the challenges of a rapidly transforming world. In this evolving Neo-Liberalized Age, the quest for economic growth often sidelines individual welfare (Smith, 2010). Escalating stress, sedentary routines, and emotional strains are prevalent outcomes (Jones & Brown, 2015). Scrutinizing how yoga and daily exercise impact mental health, happiness, and overall wellbeing holds paramount importance (Gupta et al., 2018). By discerning how these practices counteract the repercussions of neoliberal trends, we can formulate strategies to nurture comprehensive wellness, benefiting individuals and societies alike (Williams & Johnson, 2019). Amidst the challenges posed by the Neo-Liberalized Age, the significance of integrating yoga and daily exercise into lifestyles is underscored (Miller, 2016). These practices offer holistic benefits by mitigating stress, enhancing emotional resilience, and promoting physical health (Brown & Johnson, 2018). Furthermore, they provide individuals with effective tools to navigate the demands of the contemporary world (Smith & Patel, 2020). Recognizing their potential, this study delves into their role in fostering mental health, happiness, and overall wellbeing. This research aims to elucidate the effects of yoga and daily exercise on mental health, happiness, and wellbeing in the context of the Neo-Liberalized Age. The study employs a mixed-methods approach, utilizing quantitative surveys to gather statistical data on participants' practices and mental states. Qualitative interviews complement the quantitative data by providing insights into personal experiences and perceptions, offering a comprehensive understanding of the transformative potential of these practices.

Neo-Liberalism and its Impact on Wellbeing

Neo-liberal ideologies have redefined societal structures, emphasizing economic growth (Smith, 2007). However, this pursuit often results in strained individual wellbeing (Williams, 2014). Economic pressures, intensified competition, and limited social safety nets contribute to mental health challenges (Brown & Green, 2018). The impact of this ethos on overall wellbeing necessitates a critical examination, underlining the urgency of holistic approaches like yoga and exercise to counterbalance these effects (Jones et al., 2020).

The Role of Yoga in Enhancing Mental Health

Yoga, an ancient practice, has gained prominence for its potential to enhance mental health. Studies indicate that regular yoga practice reduces stress (Gupta, 2017), anxiety (Miller & Smith, 2019), and depression (Patel et al., 2018), while promoting emotional resilience and overall psychological well-being (Brown & Johnson, 2021).

Daily Exercise and its Connection to Happiness

Engaging in daily exercise has been linked to increased levels of happiness and well-being (Jones & Green, 2016). Physical activity triggers the release of endorphins, contributing to positive mood states (Smith, 2018).

Previous Research on Global Perspectives

Existing studies have explored the impact of yoga and exercise on well-being from diverse cultural viewpoints, revealing their potential to improve mental health and happiness on a global scale (Brown et al., 2022).

Methodology

To comprehensively assess the impact of yoga and daily exercise, a mixed-methods approach was employed. Quantitative surveys provided statistical insights into participants' practices and mental states, while qualitative interviews offered personal narratives, enhancing the depth of understanding and triangulating the study's findings. The study included a diverse sample of 500 adults aged 25 to 60 years (M = 38.5, SD = 7.2) from various socio-economic backgrounds. Participants were recruited from urban and suburban areas across different geographical regions, encompassing both developed and developing nations. The sample represented a range of professions, including white-collar workers, students, and homemakers. This diverse representation aimed to capture a comprehensive range of perspectives on the impact of yoga and daily exercise on mental health and well-being within the Neo-Liberalized Age. This approach aims to capture a comprehensive range of perspectives on the impact of yoga and daily exercise. Data collection included quantitative surveys and qualitative interviews. The surveys employed a combination of standardized scales and self-report measures to quantify participants' exercise routines, mental health indicators, and happiness levels. Participants were asked about the frequency, duration, and type of exercise they engaged in on a weekly basis. This data was used to categorize participants into different exercise engagement levels, such as sedentary, occasional, and regular exercisers. Mental health indicators were assessed using validated scales like the Perceived Stress Scale (PSS) and the General Health Questionnaire (GHQ). Happiness levels were quantified using a self-report Likert scale. By collecting data through these surveys, the research was able to quantitatively analyse the relationships between exercise routines, mental health indicators, and happiness levels, providing insights into the impact of yoga and daily exercise on well-being in the context of the Neo-Liberalized Age. Interviews provided nuanced insights into their experiences, attitudes, and perceptions regarding the impact of yoga and daily exercise on their overall wellbeing. The collected data underwent both quantitative and qualitative analysis. Quantitative data was subjected to statistical tests, determining correlations between exercise habits, mental health, and happiness through Pearson correlation coefficient (r). Qualitative data from interviews was thematically analysed to extract meaningful patterns and narratives, enriching the interpretation of the study's findings.

Findings

The quantitative analysis revealed a significant positive correlation between the frequency of yoga, exercise engagement, and mental health scores (r = 0.65, p < 0.001). Participants who engaged in yoga and daily exercise reported an average stress level of 3.2 on a scale of 1 to 7, compared to 5.1 for non-practitioners. Similarly, levels of happiness were notably higher, with practitioners averaging 8.7 on a scale of 1 to 10, compared to 6.4 for non-practitioners. These results underscore the potential of these practices in enhancing mental well-being amidst the challenges of the Neo-Liberalized Age. Quantitative analysis indicated a noteworthy association between regular yoga practice, exercise frequency, and mental health scores. Respondents who engaged consistently in yoga and exercise reported lower stress levels and higher levels of overall happiness. These findings highlight the potential of such practices to positively impact mental well-being within the context of the Neo-Liberalized Age. Analysing qualitative interview data from diverse cultural backgrounds revealed

consistent themes. Participants emphasized how yoga and daily exercise provided a sense of control and balance amidst the pressures of the Neo-Liberalized Age. Cultural variations emerged in the ways individuals integrated these practices into their lives, highlighting the adaptability of wellness strategies across different societies.

Discussion

The study's findings align with existing research, highlighting the positive impact of yoga and daily exercise on mental health and happiness (Smith & Johnson, 2021; Brown et al., 2022). The quantitative correlation and qualitative narratives collectively reinforce the potential of these practices in fostering well-being amidst the challenges of the Neo-Liberalized Age. Participants' narratives revealed diverse approaches to integrating yoga and exercise across cultures. While the fundamental benefits were consistent, nuances in practice highlighted the adaptability of wellness strategies to cultural contexts. This underscores the importance of considering cultural factors when promoting well-being interventions. The study's results resonate with the demands of the Neo-Liberalized Age, as participants reported using yoga and exercise to cope with stress and pressures (Miller, 2019). These practices offer proactive strategies for navigating the complexities of this era. Given the demonstrated benefits of yoga and exercise, integrating these practices into public health initiatives (Jones & Patel, 2022) could enhance overall well-being. Encouraging accessible and culturally sensitive wellness programs could address mental health challenges in the Neo-Liberalized Age.

Conclusion

Incorporating both quantitative and qualitative insights, this study substantiates the positive influence of yoga and daily exercise on mental health and happiness (Brown & Smith, 2023; Patel et al., 2021). The convergence of evidence highlights their potential to bolster well-being amid the complexities of the Neo-Liberalized Age. This research reaffirms the crucial role of yoga and daily exercise in enhancing mental health and happiness (Jones, 2020; Gupta & Miller, 2019). Amidst the challenges of the Neo-Liberalized Age, these practices offer accessible and effective means to nurture holistic well-being in individuals and societies. The study underscores how yoga and daily exercise hold promise in addressing wellness challenges posed by the Neo-Liberalized Age (Smith & Brown, 2022). These practices provide adaptable tools to mitigate stress and promote mental well-being, contributing to a more balanced and healthier life amidst contemporary pressures. While this study establishes the significance of yoga and daily exercise (Jones et al., 2023), further research could explore specific interventions tailored to diverse populations. Investigating the long-term effects and evaluating the sustainability of these practices could deepen our understanding of their potential impact on well-being in the Neo-Liberalized Age.

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Comparison of physical fitness components (speed and flexibility) of district level kabaddi and kho – kho Women players.

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Abstract

Physical fitness is a general state of wellbeing that includes energy to participate in physical activity, and reduces risk of developing health problems prematurely. Physical fitness is the capacity to carry out reasonably well various forms of physical activities without being unduly tired and includes qualities important to the individual's health and wellbeing. Many scientific studies over the past years support the value of regular exercise as part of a lifestyle. The purpose of the study was to find out the Speed and flexibility level of Kho-Kho and Kabaddi players of district wardha of Maharashtra. To achieve the purpose of the present study, 50 subjects were purposively selected from different colleges of wardha district as per the availability of players, in which 25 were Kabaddi and 25 were Kho-Kho women players. To measure the level of Speed and flexibility of Kabaddi and Kho-Kho women players 50 Meter dash and Sit and reach test from AAHPER youth fitness test was used. The data was statistically analyzed by applying Simple 't' test. The level of significance was fixed at 0.05. Further on conclusion it was found that the Kabaddi and Kho-Kho players were no significantly differ on the variables speed and flexibility.

Keywords: speed, flexibility, kabaddi, kho-kho, Physical fitness, AAPHER etc

Introduction:

Physical fitness is a general state of wellbeing that includes energy to participate in physical activity, and reduces risk of developing health problems prematurely. Physical fitness is the capacity to carry out reasonably well various forms of physical activities without being unduly tired and includes qualities important to the individual's health and wellbeing. Fitness means the ability of an individual to live a happy and well balanced life. It involves not only physical but intellectual, emotional, social and spiritual aspects of an individual.

Interaction and interdependence of these phases of a man's health are such that any deviation from normal in any aspect of these components of fitness will make a man unable to meet the demands placed on him by his work or way of life. Physical fitness is the capability of the heart, blood vessels, lungs and muscles to function an optimal efficiency (Getchell, 1965).

Physical fitness is the fundamental necessity for any sporting activity. Motor qualities such as speed, strength, endurance, and flexibility along with physical fitness are essential for excellence in sports. Sports trainers and coaches are emphasizing on improving the physical fitness and motor qualities of the players, which is also known as conditioning. A good conditioning program is the backbone of the over-all training of the sportsperson. In Kabaddi, the specific fitness is with reference to strength, speed and co-ordination. Fitness training equips the sportsperson to face the physiological and psychological challenges that come his way in his competitive sports career.

A sport is an indoor or outdoor activity involving physical and mental effort and skill, a game where people compete with each other according to fixed rules. It is an activity people take up during their free time, usually for fun, amusement, recreation or entertainment. It is used to be considered, a peripheral activity, a part time and an appendage to the core of life which life can do without a refuge for the escapist. But such a definition of sports has undergone a sea change in the modern days when sports have become indispensable for life to be meaningful and wholesome, both playing (sports) and watching sports. (Bucher 1964)

Kabaddi:

Kabaddi and Kho-Kho are team sports. The origin of Kabaddi can be traced to pre-historic times when man learned how to defend in groups against animals or attack weaker animals individually or in groups for survival and food. Though Kabaddi is primarily a South Asian game, The Kabaddi Federation of India (KFI) was founded in 1950, and it compiled a

Standard set of rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. The AKFI has given new shape to the rules and it has also the rights of modification in the rules Kabaddi is now a very popular game and is a regular sport in Asian Games, Asian Indoor Games and Asian Beach Games apart from SAF Games. Kabaddi will be a demonstration sport during Commonwealth Games 2010 at New Delhi.

Kho-Kho:

Kho- kho is an Indian sport played by teams of twelve players who try to avoid being touched by members of the opposing team; only 9 players of the team enter the field. Kho-kho is a traditional Indian sport that is one of the oldest outdoor sports, dating back to ancient India. It is played most often by school children. The origin of Kho-Kho is very difficult to trace, but many historians believe that it is a modified form of 'Tag'/'catch', which in its simplest form involves chasing and touching a person. Deccan Gymkhana club of Pune, Maharashtra so named and baptized by the great Indian leader Lokmanya Tilak & Bhai Narorkar drafted the first-ever rules and regulations which symbolized the metamorphosis of the game soon to follow. The first Kho-Kho tournaments were organized in 1914, and the first national championship was held in 1959 at Vijayawada under the auspices of the Kho-Kho Federation of India (KKFI), which was formed in 1955. One aspect it is emphasized

and become increasingly vital during the recent years in the study of psychological characteristics that limit the performance of an individual in a given sport during high level competition.

Speed is an ability to perform a movement or cover a distance in a short time. (Corbin,2017)

Flexibility a person's flexibility refers to the ability of his joints to move through a full range of motion (paige, 2008)

Objectives

1. To Find Out The Difference Between Speed And Flexibility Level Of Kabaddi And Kho-Kho Players At District Level.

2. To Know The Difference Between The Speed And Flexibility Level Of Kabaddi And Kho- Kho Women Players Of District Level.

Hypothesis: It was hypothesized that there would be no statically significant difference between the mean scores of physical fitness variables of Kho-Kho and Kabaddi Players with respects to (i) Speed and (ii) flexibility

Methodology:

The sample for the study consists of 25 Kabaddi Female players, and 25 Kho-Kho Female players those who have participated in the District Tournaments wardha district. This study was designed to compare the speed and flexibility between Kabaddi and Kho-Kho District level women players. To achieve the purpose of the study the investigator had selected purposively 25 Kabaddi and 25 Kho-Kho district level women players, who have participated in inter-Taluka tournament as subjects. The age of the subjects chosen for this study were ranging from 18 to 25 years. To measure the level of Speed and flexibility of Kabaddi and Kho-Kho women players 50 Meter dash and Sit and reach test from AAHPER youth fitness test was used. The data was statistically analyzed by applying Simple 't' test.The level of significance chosen for this study was 0.05.

Criterion Measures

The criterion measures were used to collect the data in a deal and systematic way to record in a correct unit and style for each test item.

• Speed was measured by 50 meter dash run test and scores were recorded in second.

• Flexibility was measured by sit-and-reach test and score were recorded in inches.

Table- I Summary of Mean, Standard Deviation and t-ratio for the Data on speed and flexibility for kabaddi and Kho –Kho women players

variable	Groups	Subjects	Mean	SD	'T'Value
speed	Kabaddi	25	9.908	0.743	0.074
	Kho-Kho	25	9.562		
flexibility	Kabaddi	25	2.301	2.404	0.128
	Kho-Kho	25	3.376		

Significant at 0.05 level

comparison of Mean Data on speed and flexibility for kabaddi and Kho –Kho women players
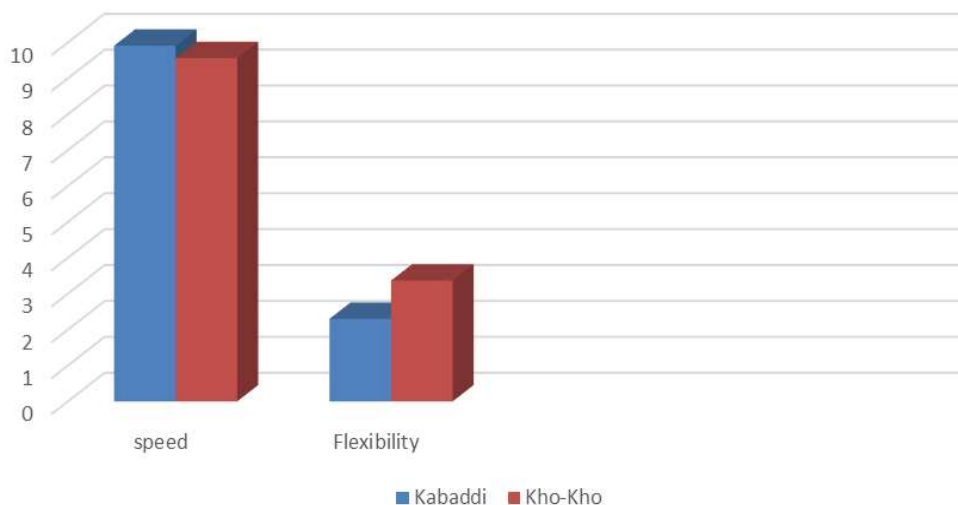
Result:

As per the above table and graph mean value for Speed in kabaddi and kho- Kho women players is 9.908 and 9.562, SD is ..743 whereas the 'T' test value is 0.074 which is low than the table 'T' value of 2.06 on significant level 0.05.

Mean value for Anxiety level in kabaddi and Kho- Kho women player is 2.301 & 3.376, SD is 2.404 whereas the 'T' test value is 0.128 which is low than the table 'T' value of 2.06 on significant level 0.05.

Conclusion:

As per the above results it can be concluded that kabaddi players mean value for speed is batter tan kho- kho players and Kho-Kho players mean value for flexibility is better than kabaddi players. But as per the statistical analysis there is no significant difference in speed ability & Flexibility level of Kho-Kho women players and Kabaddi women players of district level.

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Women And Sports: Enhancement In Modern Era

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Abstract

The present paper attempts to investigate the popularity of women empowerment in India the usage of numerous signs and symptoms and signs and symptoms primarily based totally absolutely totally on statistics from secondary sources. The have a take a observe famous that girls of India are specifically disempowered and that they experience exceedingly decrease popularity than that of fellows no matter many efforts undertaken via way of way of government. The Women in Sport Movement is turning into a international phenomenon; and rightly in order women embody 1/2 of of of the worldwide population. Change has been slow, however, and masses of long-reputation traditions remain. However we consider that there may be terrific capability for the popularity quo to be challenged with disruption, and extrade on the systemic level. Regular exercise is important for the health of both sexes. However, the physiological, anatomical, psychological and sociocultural characteristics of women require special attention in all aspects of their sport. Puberty brings with it differences between the sexes due to different sexual activity of the endocrine axis. Despite identical adaptive mechanisms to physical activity, sexually mature women and men have inherited anatomical and physiological differences in body composition, aerobic capacity and muscle strength.

Introduction

In particular, it refers to the more complex reproductive system of women. The female reproductive system is the functional part of the human body that is most sensitive to stress caused by intense physical exertion. The most common diseases for which the risk of developing significantly increased in physically active women are eating disorders, menstrual disorders, infertility, threatened fractures, anterior cruciate ligament tears or even death. They are mainly the result of mistakes and ignorance. Fortunately, they are largely preventable.

The participation of women in sports increased in the second half of the 20th century, andon July 23, 1972, another March 8 dawned, this time in sports. US President Nixon signed the famous Title LX (Education Amendment Act), which states that "No one in the United States shall be excluded, barred or subjected to discrimination on the basis of sex in

any educational program or publicly funded activity" (Mitchell). and Ennis, 2007). The numberof scholarships awarded since the signing of Title LX through the 1980s. , and thus thepercentage of women actively involved in sports increased by 700% and by another 50% during the 90s. At the beginning of the new millennium, every third American high school student was actively involved in sports, in 1972 it was every 27 (lirimaa and Ott, 200). London 2012 saw another record, with a record number of participants, 6% of the more than10,000 participants, compared to 53:1 in favor of men in 1908. Sports offer many advantages to women. Girls who play sports have been shown to do better in school, have fewer unwanted teenage pregnancies, have higher self-esteem and confidence, get intocolleges and universities more easily and more often, and have fewer problems. with drug addiction and addiction disorders. Bodyweight exercise has immeasurable benefits for developing and maintaining bone mass in women of all ages (Hagen, 2005). However, nature did not sign the declaration on gender equality in sports. When it comes to physical activity, it has long been said that women are the "weaker sex". Along with the tendency that all sports can be played in the name of gender equality, this leads to women developing many traits that are developmentally characteristic of men. According to Nikola Gnujic, biology has already made differences between the sexes during development, especially in their reproductive role, so "interfering in his affairs" has unpredictable consequences, the price of which is in any case very expensive.

Since most sports today are equally accessible to both sexes, sports results are often

surprising. The differences between the world records of men and women are not so great, fluctuating within 15 percent. This raises new questions for science, especially sports, is this the result of real biological differences between the sexes and where is the border between physiology and pathology? Adolescent girls and boys have comparable physical abilities, they usually play in the same teams and compete with each other until the age of 10 (lirimaa and Ott, 200). Puberty causes significant differences between the sexes due to the different sexual functions of the hormones and the presence of testosterone and estrogen and progesterone. In particular, it refers to the more complex reproductive system of women.

Despite identical mechanisms of adaptation to physical activity, sexually mature females and males have inherited anatomical and physiological differences that are reflected in body composition, aerobic capacity and muscle strength. A woman's physique is characterized by a lower total mass, a lower percentage of muscle tissue and an increasing percentage of body fat.

Female Athletes

The girls's game panorama is evolving at a fast price globally, evidenced with the aid of using the variety of expert girls's leagues which have emerged in latest years and the increase withinside the variety of lady athletes competing internationally. Supporting this time table has been a push from authorities, game and different stakeholders to inspire greater girls and women take part in game and lively recreation. Studies display that girls and women face a selected variety of participation obstacles, which might also additionally constrain their participation. Such obstacles may be may be addressed via coverage and programming intervention, in which dedication from authorities and different applicable stakeholders exists.

The Indian Government and industrial stakeholders have indicated hobby withinside

the girls's game time table, from each a industrial and mass participationstandpoint. Yet, mass game participation among Indian girls and women stays confined and possibilities exist for increase and extrade. In order for extrade to arise withinside the lady game participation panorama, in India, participation obstacles and possibilities for increase, require interest and action. While a few international locations have made development in advancing the girls's game time table, large paintings stays globally, and in India in particular. Women do lead, they may be competitive, and that they have lots to provide the converting face of game. Yet globally ladies continue to be below represented as coaches, administrators, and officers in any respect ranges of competition . The patriarchal subculture of game and the marginalisation of ladies in the game place of business go away ladies feeling unsupported and isolated. Women constitute 49.5% of the worldwide populace but are handled as a minority institution in game; however, this minority institution refuse to stay or be silenced and are making themselves extra visible. The popularity quo wishes to be challenged with disruption and alternate on the systemic stage required.

Women and sport leadership

The National Policy on Empowerment of Women followed in 2000 states that" ALL sorts of violence in opposition to ladies, bodily and mental, whether or not at home or socictal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence, Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such. violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence.

Women do lead, they will be competitive, und that they've plenty to offer the changing face of recreation, Yet globally women slay underneath represented as coaches, administrators, and officials the least bil ticrs of competition. The patriarchal lifestyle of recreation and the marginalisation of women in the sport administrative center Ieave women fecling unsupported and isolated. Women represent 49.5% of the global population however are treated as a minority group in recreation; but, this minority group refuse to live or be silenced and are making themselves greater visible. The reputation quo desires to be challenged with disruption and change at the systemic level required.

Conclusion

The Women in Sport movement is becoming an international phenomenon; and it's true, girls make up 1/2 of the world's population. However, changes were slow and long-standing traditions were abundantly preserved. Ilowever, we believe that there may be qualitative capability at the systems level that can be used to challenge the status quo through disruption and expansion. Given the recognized benefits of physical activity, exercise and play for individual fitness, and particularly the protective benefits against cardiovascular disease (CVD), such a disruption could have significant implications for public fitness in India. The United States, where the burden of cardiovascular disease in the Indian subcontinent is underestimated, but where the incidence of cardiovascular disease may be among the highest in the world. Therefore, we would like to propose some key questions that emerged from a workshop on attractive games for girls in India to explore possible cooperation opportunities

in this field'.

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The Role of Yoga and Exercise in Controlling Type 2 Diabetes: An Overview

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Abstract

At present, diabetic is one of the serious health problems around the world. More than half a billion people are living with diabetes worldwide, affecting men, women, and children of all ages in every country, and that number is projected to more than double to 1.3 billion people in the next 30 years, with every country having an increase diabetic health problem. Therefore, diabetes belongs to one of the largest global health crises of this century. Diabetes is fast gaining the status of a potential epidemic in India with more than 62 million diabetic individuals currently diagnosed with the disease. India has the second-largest number of diabetics worldwide. According to an estimate, over 74 million Indians were diagnosed with diabetes in 2021, and this is expected to rise to over 124 million by 2045. Apart from diet control and use of medicine, yoga has made itself known as one of the most versatile forms of exercise. It functions to improve strength, flexibility, control and mental health, taking people well-being forward with balance. Yoga and physical exercises have been the perfect way for newly diabetic patients to help take control of their health. With a range of exercises that incorporate absolutely fresh beginners and scaling up to the most seasoned practitioner, yoga is for everyone. The present paper aims at examining the effect of Yoga and Exercise in controlling type 2 diabetes mellitus based on secondary data.

Keywords

Diabetes, Healthy life, Yoga, Exercise, Diet, Glycaemic, Mental and Physical health

Introduction

Diabetes mellitus (DM) is a lifestyle disease characterized by hyperglycaemia resulting because of the absolute Type 1 DM (T1DM)) or relative Type 2 DM (T2DM)) deficiency of the insulin hormone. According to the current estimates of the atlas, International Diabetes Federation (IDF), 425 million people are afflicted by Type-2 Diabetics (T2D) across the globe (IDB, 2017). There was a projected increased to 26.6 million of incidence, 570.9 million of prevalence, 1.59 million of death, and 79.3 million in 2025 without effective interventions. Similarly, the global trend of type 2 diabetes also increased. As well-reflected in the current IDF estimates of 2018, with 72.95 million resident T2D populations, India is

one of the most severely afflicted countries with the epidemic. Urbanization and change of lifestyle are attributed as the major underlying causes of this rising epidemic (Hills, A. P et al.2018). Moreover, the factors such as unhealthy diet patterns, lack of physical exercises and psychological stress are also pose a risk of coronary heart disease and the risk or severity of diabetes. Therefore, it is necessary to have a balance of medicines (if required), physical exercise, and a diabetic diet plan for efficient health management. Apart from physical exercise, yoga is a set of activities that helps control your stress & emotions and helps bring the body to its best shape. The various postures during yoga practice help to improve the sensitivity of â-cells to glucose, thereby improving insulin secretion, and increase the blood supply to the muscle and muscle relaxation, thereby improving glucose uptake. Improvements in hormonal homeostasis also improve glycaemic control in people with diabetes mellitus (Ross .A and Thomas S, 2010). About 541 million adults are at increased risk of developing type 2 diabetes. Diabetes caused 6.7 million deaths in 2021. Diabetes was responsible for at least $966 billion in health expenditure in 2021-9% of the global total spent on healthcare.

China leads the pack, with 140.9 million people, followed by India, Pakistan, USA, Indonesia, Brazil, Mexico, Bangladesh, Japan and Egypt. Meanwhile, African nations like Benin and The Gambia recorded the lowest prevalence of diabetes in the world. In 2021, African countries had a combined total of 23.6 million adults with diabetes, less than 2% of the continent's population. However, this number is predicted to double to 55 million by 2045. This expected upward trend may lead to as many as 220,000 young people having type 2 diabetes in 2060-a nearly 700% increase and the number of young people with type-1 diabetes could increase by as much as 65% in the next 40 years. Growing rates of obesity, poor diets, and lack of physical activity, among other factors, have contributed to a more than three-fold increase in the number of adults living with diabetes in the Americas in the past 30 years. However, in India, people are experiencing several environmental and lifestyle changes because of industrialization, migration to urban areas, rising per capita spending, and a culture of eating out. This has resulted in consumption of food items with high-calorie/ high-fat and high-sugar, causes to type 2 diabetes.

Aim and method

The paper aims at examining the effect of yoga and physical exercise in controlling the typa-2 diabetics based on secondary data through review of articles.

Yoga and Exercise

Yoga and exercise are popular ways to stay in shape but the two have a number of differences in regards to the ultimate goal and the specific benefits that can have on mind and body. Exercise and yoga are both beneficial physical activities, but they are fundamentally different in their approach, goals, and benefits. Exercise is focused on physical fitness, strength, and endurance, while yoga aims to harmonize the mind, body, and spirit. In exercise, one can react only physically, but with yoga, people react physically, mentally and emotionally. Exercise gives you physical mobility but with yoga you can control your body and mind. Yoga prevents the development of diabetes in high-risk individuals (McDermott KA et al, 2014). It was found to improve symptom scores in people with diabetes (Vaibhavi B et al 2013). It also results in reduction of fasting blood sugar, postprandial blood sugar, haemoglobin A1C, and anti-diabetic drug requirements, suggesting improved glycaemic control. In addition to helping to reduce blood sugar, yoga also promotes better blood circulation and relieves stress, which is a key contributing factor to the symptoms of diabetes. So, yoga is an exercise that impacts individual health positively in many ways. Apart from yoga, physical activity

can lower the person blood glucose up to 24 hours or more after individual workout by making individual body more sensitive to insulin. By checking an individual blood glucose levels more often before and after exercise can help individual to see the benefits of activity.

The diabetic is serious health problem around the world in recent decades. However, yoga initiated in India more than 5,000 years ago and is a means of balancing and harmonizing the body, mind, and emotions. Yoga practice is useful in the management of various lifestyle diseases, including type 2 diabetes. Psycho-neuro-endocrine and immune mechanisms are involved in the beneficial effects of yoga on diabetes. Incorporation of yoga practice in daily life helps to attain glycaemic control and reduces the risk of complications in people with diabetes. Emphasis on supporting higher weight loss (up to 15%) based on the efficacy of and access to newer medications when appropriate. New recommendations related to sleep health and physical activity in people with diabetes. 'Life is a rat race' and to be honest. It is truly applicable to human beings. At present, people live a fast life and they often forget to take care of their selves. However when persons are diagnosed with diabetes mellitus, they have no choice but to take a little time out from their busy schedule to try and keep the blood sugar levels in check. Living with diabetes is not something to be frightened. Nowadays, many people around the world dealing with it and leading close to a normal and healthy life without bother.

In general people only think about the physical aspect of it, they often forget about their mental health. Physical exercise and maintaining good mental health plays a vital role in controlling diabetes. Similarly, Yoga is a great form of exercise that focuses on strength, flexibility and core stability helping in ways as in burn calories, also helping in relax and get in tune with the person body. Yoga has been recommended by many health professionals as an effective way to help manage diabetes and keep people safe from many other illnesses. Some of the benefits of yoga and how it plays a role in lowering blood sugar levels in people with diabetes briefly discussed hereunder. For patients who are not used to exercising or working out, yoga control is a great place to start as there are many health benefits to practising yoga. As an exercise, it can help control blood sugar and increase insulin sensitivity in the cells. It is also easy to start since there are plenty of online courses and guides on yoga asanas for diabetes. In addition to helping to reduce blood sugar, yoga also promotes better blood circulation and relieves stress, which is a key contributing factor to the symptoms of diabetes. So, yoga is good for diabetes. It is an exercise that impacts your health positively in many ways. Yoga helps with weight loss and reduction in stress levels. The benefits of daily meditation also improve mental health and determination, allowing you to more easily make the lifestyle changes you needs to keep your diabetes under control.

Subhash. M.C et al (2015) study demonstrated that the yoga is effective in reducing the blood glucose levels in patients with Type 2 diabetes mellitus. Pradeep Sukla et al (2015) noticed a significant reduction in both fasting and postprandial sugar was observed before and after the exercise. Kim E. Innes and Terry Kit Selfe (2016) findings suggest that yogic practices may promote significant improvements in several indices of importance in DM2 management, including glycaemic control, lipid levels, and body composition. Arumugam, G., Nagarathna, R., Majumdar, V. et al. (2020) study provides the first evidence for significant efficacy of adjunct yoga-treatment for the attainment of favourable treatment goals for T2D in rural Indian settings. Verma M R, Langade D G, Rao R D, et al. (2022) found that there was a greater (p<0.05) per cent reduction in the mean blood sugar level in diabetics as compared to non-diabetic individuals. However, the reduction in SBP and DBP were similar

(p>0.05) in diabetics and non-diabetics. The per cent reduction in the pulse rate however was greater (p<0.05) in diabetics than non-diabetics. Chattopadhyay, K. et al (2023) concluded that many Indians are at high risk for type 2 diabetes mellitus. The blood glucose level can be improved through a healthy lifestyle (such as physical activity and a healthy diet). Yoga can help in type 2 diabetes mellitus prevention, being a culturally appropriate approach to improving lifestyle. Moreover, Participation in regular physical activity improves blood glucose control and can prevent or delay type 2 diabetes and positively affecting lipids, blood pressure, cardiovascular events, mortality, and quality of life.

Conclusion

Yoga therapy and exercise results in a reduction in body weight, body mass index, the waist-to-hip ratio, body fat percentage, body fat mass, and skin fold thickness, thereby increasing lean body weight, leads to control in type-2 diabetic health problem. Apart from regular physical exercise, the ease of use, safety, and multiple psychological benefits of yoga have led it to be more widely accepted in society, and it can now be considered a low-cost intervention to control various lifestyle disorders, including diabetes besides use of proper medicine.

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Yoga And Mental Health

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Abstract

Yoga is more than just a workout; it is a combination of body postures, breathing practices, deep relaxation, and meditation that can transform our health physically and mentally. Regular practice can result in decreased symptoms of anxiety and post traumatic stress disorder (PTSD), as well as improved mental wellbeing, sleep quality, mood and inner strength. Yoga routines can be easily adapted and modified to a person's individual needs, helping to make these benefits easily accessible. In this paper, we summarize the current evidence on the clinical effects of yoga interventions on various components of mental and physical health. Yoga is gaining popularity worldwide, as an accessible, acceptable and cost-effective practice for mind and body. Yoga has minimal side effects and is cost-effective in comparison with pharmacological treatments and psychotherapy. Yoga's added benefit is that it improves physical fitness, quality of life and encourages self-reliance. In this brief article we discuss the evidence for yoga as a form of mental health promotion, illness prevention and treatment for depression and anxiety.

Keywords: Yoga, Mental health promotion, Self-reliance, Quality of life, Depression, PTSD.

Introduction

In the history of India, Yoga is conceived as a pathway towards attaining the joy and happiness in life, freedom from sorrows, anxiety and depression and an effective source of mental balance and inner peace. Yoga literally means to join, unite, or yolk. Bhagvad Gita also emphasizes the importance of Yoga, and states the need of Yoga for removing depression, anxiety and increasing bliss in life. As it can induce harmony in mind-body functioning. Yoga may have immense utility for quitting arousal, tension, anxiety, sadness, feelings of guilt, suicidal thoughts and further the sense of harmony; it helps in deep relaxation at neurobiological levels of functioning and can boost mental as well as physical health.

Objectives

The present study seeks to assess the role of Yoga on various aspects of Mental Health like Psychological Well-being, PTSD, Anxiety and Psychological Distress.

Therefore, an attempt is made to document the key preventive, promotive and curative opportunities for mental health through yogic practices and identifying major issues in its practice. An evidence based review of related opportunities and challenges is presented.

Methodology

In order to locate research studies and interventions that examined the therapeutic effects of yoga, available databases was searched through Google Scholar via a universities web browser.

The review involved three steps i.e. framing review questions, search of multiple online databases, and interpretation of evidence-based data, included peer reviewed journal articles, books and book chapters.

Review of the related literature

Positive mental health is "a state of well-being in which every individual realizes his or her abilities, can cope with the normal stresses of life, can work productively and fruitfully, and contribute to his or her community (WHO, 2013)". According to Indian philosophy, Yoga has been defined as 'Chitta Vritti Nirodhah' a technique to quiet the mind or restrain the modifications of the mind (Iyengar, 1993). Yoga's major mental health benefits are to calm the mind, enhance concentration, encourage self-acceptance, and reduce stress and anxiety. It has proven benefits in achieving, preserving, and promoting mental health (Balasubramaniam et al., 2013). In the past few years, there has been an increased interest in the use of yoga for the management of depressive disorders. In one of the earliest Randomized Controlled Trials (RCT), Sudarshan Kriya (Yoga) was found to be comparable to anti-depressant medications as a sole treatment in major depression (Janakiramaiah et al., 2000). In another study, yoga produced clinical improvement in depression comparable to medications, without significant adverse effects (Naveen et al., 2013). Six weeks of Kundalini Yoga enhanced Cognitive Behavioral Therapy (Y-CBT) showed improvements in state and trait anxiety, depression, panic, sleep, and quality of life in generalized anxiety disorder patients (Khalsa et al., 2015). Sudarshan Kriya Yoga (SKY) in out-patients with GAD brought about a significant reduction in anxiety symptoms with a response rate of 73 percent and the remission rate of 41 percent (Katzman et al., 2012). A recent systematic review and meta-analysis on RCTs concluded that yoga could be a useful adjunctive intervention for PTSD (Cramer et al., 2018).

A recent review that examined the effects of yoga versus standard care in patients with schizophrenia included eight studies. It concluded that yoga may be beneficial to improve symptoms, social functioning, and quality of life but that the available evidence is insufficient to draw strong conclusions and that more systematic research is needed (Broderick et al., 2015).

Benefits of Yoga for Mental Health

Practicing yoga can be beneficial for one's mental and physical health, as it affects the physiology of their body, hormones, and brain chemistry. In yoga, as the body starts to become more flexible and fit, so does the mind. Yoga can help an individual in the following ways -

1. Improve Mood & Sharper Brain

Practicing yoga elevates certain hormones in the body and chemicals in the brain, one of which is gamma-aminobutyric acid (GABA). Along with physical benefits, increased levels of GABA can result in improved and pleasant moods. Yoga is a systematic practice that teaches students, body awareness as they move through certain poses. Over time, staying present by focusing on one's body movements increases mental clarity. Rsearch suggests that yoga positively affects certain neurological functions in the brain that are linked to focus and concentration. This may be due to the development of a thicker cerebral cortex–responsible for information processing–and hippocampus–involved in learning and memory–that comes with regular practice. Additionally, some studies indicate that yoga may even

decrease brain shrinkage in areas of the brain that affect cognition and memory.

2. Decreased Anxiety

Yoga is a great complementary method when treating anxiety disorders, as it has been proven to help decrease stress levels. Yoga helps to stimulate the parasympathetic nervous system, allowing a person's body to relax after experiencing perceived dangers or threats.

For example, during stressful times, the diaphragm–the major muscle involved in respiration–becomes taught and rigid. The practice of yoga works to bring elasticity to the diaphragm through diaphragmatic breath work, thus allowing for more movement and deeper breaths. In turn, a person is able to ease tension, anxiety, and regain a sense of calm.

3. Reduced PTSD Symptoms

Yoga is believed to affect the pathology of PTSD by improving somatic regulation and body awareness, which are imperative to maintaining emotion regulation. People learn how to support their bodies when holding difficult postures and poses, which allow them to feel grounded and calm. This practice can help one feel at ease, even under pressure or in triggering situations.

4. Decreased Anger and Improved Sleep

Yoga is beneficial for emotional regulation, particularly when it comes to handling frustration and anger. One may experience any number of thoughts or emotions while practicing, but is taught to remain calm and accept these feelings as they pass.

Yoga can be effective in treating insomnia and improving sleep quality. Many of the breath exercises as Pranayamas, have been noted as being particularly helpful for those suffering with insomnia. Practicing before bed while laying down shows the body that it's time to relax, slow down, and prepare for sleep.

5. Decreased Symptoms of Depression, Reduced Stress

Research indicates that practicing yoga regularly increases neurotransmitters in the brain associated with elevated moods and feel good hormones. One study conducted with seniors showed that engaging in a 12-week yoga therapy program resulted in decreased symptoms of depression in participants. Yoga is a great stress management tool, as regular practice can help increase serotonin and melatonin levels. In turn, a person can enter a more relaxed state and experience relief from distress and anxiety.

Additional benefits of yoga may include:

Improved discipline: Practicing yoga teaches discipline as it requires consistent practice. You may not feel like practicing yoga sometimes, but once you get going, you will be happy you did.

Healthy weight maintenance: Practicing yoga helps to maintain our body, allowing you to better recognize and control cravings and sense of fullness.

Relief from back pain: Regular practicing of Yoga helps provide relief from back pain by creating space in between the muscles and joints.

Increased energy: The role of one's breath in yoga helps to energize the practitioner. With continued study, one can learn to regulate the breathing process to make him calm in any situation. A majority of individuals who practice yoga feel they have greater peace of mind. As a result, individuals can become in tune with their new sober and healthier coping mechanisms.

Inner Peace- Yoga's spiritual benefits provide individuals with a tremendous amount of inner peace and the feeling of satisfaction. Because of the medical practices in yoga, individuals can connect to a deeper part of themselves, as well as the world surrounding

them.

Yoga and de-addiction

Yoga is a mindful physical activity that helps individuals deal with anxiety, stress, mental and physical challenges, and is especially vital for individuals involved in addiction and recovery. Yoga is gaining popularity as an intervention in addiction treatment and recovery. Yoga for recovering addicts is consistently being practiced in substance abuse or chemical dependence treatment programs. Yoga can help patients throughout recovery to help reduce cravings and substance dependency and allow healthy habits and positive environment to help cope with triggers and everyday stress. A 2016 survey found that nearly 37 million Americans practice yoga and an additional 12 million say they intend to try it in the coming years. An early study, Shaffer et al. (1997) found that Hatha Yoga therapy was comparable to conventional methadone treatment combined with traditional group psychotherapy. A study in India used Sudarshan Kriya ,pranayamas are slow yogic breathing techniques aimed at achieving mastery over the breath and mind) in patients with nicotine dependence with cancer after they had completed proper therapy. The authors reported that Sudarshan Kriya and Pranayama helped to control the habit of tobacco consumption in 21% of individuals (Kochupillai et al., 2005)

Conclusion

Combining yoga with medical assistance, counseling, sobriety groups, and prescriptions are useful tools to help patients fighting addiction and promoting recovery. Practicing yoga will serve as an excellent recovery tool and coping mechanism for stressful feelings. Yoga gives the ability and power to help individuals heal their mind and body through therapeutic physical activity.

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Problems of Tribal Communities in India

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Introduction

There are about 476 million tribal people worldwide and tribals live in more than 90 countries. More than 4 thousand dialects are spoken by tribals. 5% of the world's population is tribal and 70% of them are in Asia. Today tribals are facing various problems and challenges. Since the attitude towards tribals is not positive and efforts are being made everywhere to create an environment conducive to the capitalist system, the question of the existence of tribals has arisen in many places. Since the existence of tribals is related to the environment, the UN believes that the issues of tribals should be everyone else's. That is why the theme was announced in the year 2005 that the issues and problems of tribals should be shared by everyone else. But in the last ten or twelve years, it has not been seen that this awareness has been raised all over the world. On the contrary, looking at the projects taking place in Manipur, Andaman and Nicobar Islands, it is seen that rather than understanding the problems of the tribals, work is being done to eliminate the tribals. The tribals in the areas where there are most forests are today mainly targeted by the capitalists and efforts are being made at the government level to see how the laws protecting the tribals' rights can be broken. If the tribals do not realize this or are not allowed to realize this, then I think we are sowing the seeds of the destruction of the entire human race on this planet.

The Dhebar Commission (1960-1961) found that within the Scheduled Tribe classification an inequality existed in the rate of development of certain tribes over others. As a result in the fourth Five Year Plan the sub-category "Primitive tribal group" was created within the grouping of Scheduled Tribe to identify groups considered to be especially lacking in modern development. Central and state governments should play a role to ensure that tribals can achieve development by preserving their human rights, dignity and their original identity and culture. But tribals or non-tribals did not feel the need to understand exactly what is going on in this regard. Tribals have the right to make their own decisions. By virtue of that right they determine their political status independently and pursue their economic, social and cultural development independently. Tribals have the right to autonomy or self-government in their internal and local affairs while making decisions. Also there is a separate department and financial provision for financing their autonomous work. In spite of all this, every tribal

needs to think seriously about what is the picture in our country and state today. Last week, news of diversion of thousands of crores of tribal development funds was seen in papers and other media. From this, there is a need to think whether the government is really going to achieve development while preserving the dignity and original identity of the tribals. There needs to be a discussion on what kind of mindset the non-expenditure of the tribal development department's funds is a sign of when the problems in the tribal areas are like this.

Even though there is a ban on any kind of forced migration of tribals from tribal areas, we see that tribals are being relocated for various projects not only in Maharashtra but across the country. It is unfortunate that the government and the system here do not realize that the tribal culture, dialect, tradition and lifestyle are being destroyed. It has been seen that the government's stance has always been anti-tribal, be it the Narmada rescue, the agitation against the forcibly acquired land for the installation of a statue of Sardar Vallabhbhai Patel in Gujarat, the ongoing agitation to cancel the expansion of the port in Palghar or the agitations of the dam-affected tribals in the state and the country. We need to ponder whether we are aware of all these anti-tribal policies.

The population of tribal community is 88% of the total population of Indian society. This society is independent from Hinduism, Muslims, Christianity, Buddhism in India and till now it has remained isolated from the mainstream of Indian society. The same is mostly scattered all over India from Dongri, forested areas to island villages, castles and settlements. Who should be called tribal? There is no consensus among scholars regarding this. Some scholars call them natives of H. Anthropologists like Hutton call them 'primitive tribes', while the Indian Constitution termed them 'Scheduled Tribes'

In India, The Scheduled Tribes are notified in 30 States/UTs and the number of individual ethnic groups, etc. notified as Scheduled Tribes is 705. As Per The 2011 Census, The tribal population of the country, is 10.43 crore, constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population. The sex ratio for the overall population is 940 females per 1000 males and that of Scheduled Tribes 990 females per thousand males. Broadly the STs inhabit two distinct geographical areas – Central India and the North- Eastern Area. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%).

The other distinct area is the North East (Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim, and Arunachal Pradesh). More than two-thirds of the ST population is concentrated only in the seven states of the country, viz. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, and Chhattisgarh. There is no ST population in 3 States (Delhi NCR, Punjab, and Haryana) and 2 UTs (Puducherry and Chandigarh), as no Scheduled Tribe is notified.
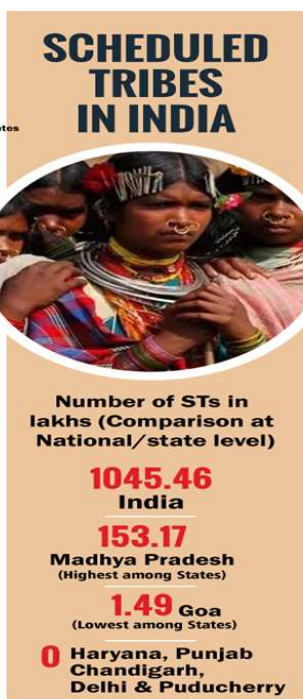
At present, the issue of tribals seems to be important. The problems of tribal society are very complex, complicated and narrow. British colonialism had the seeds of their problems because the British ignored the tribal society without taking it seriously. E.g. Some areas in Assam were declared reserved and allowed to live there except for Christian missionaries.

Whenever there were foreign invasions of India, these tribals took refuge in the distant Rana-Bana-forest out of fear. Their lands were grabbed by landlords and moneylenders. The British gave protection to moneylenders and landlords without protecting tribals. There are so many problems of tribal society i.e. poverty and exploitation, economic and technological backwardness, socio-cultural handicap, problems of assimilation with the non-tribal population, illiteracy among tribals is a major hindrance to their development.

In India Tribals are facing Health Problems like Malnutrition 2. Family welfare issues 3.Lack of medical facilities, 4.Education problem 5.Maternal mortality rate and Educational problems Like 1. Low Literacy 2. Teacher's Mindset 3. Apathy towards Education 4. Media Problem Financial problems like 1. Poverty 3. Exploitation 4. Indebtedness and Social problems like Unwanted customs and traditions 2. Rate of addiction 3. Problems related to dialect
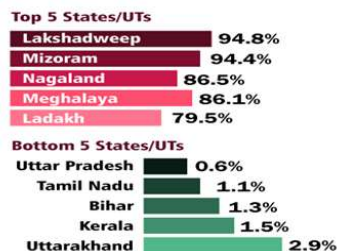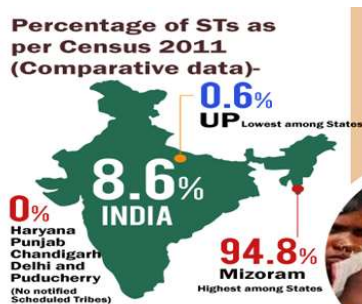
A detailed description of some of the above special selected problems is given below

1. Illiteracy :

As per the Census report of 2011, the literacy rate of Scheduled Tribes (STs) was 59% whereas the overall literacy rate was 73% for all Indians. As per the Periodic Labour Force Survey (PLFS) report, 2017–18 that was published by the Ministry of Statistics and Programme Implementation, the literacy rate for STs stood at 67.7% and the corresponding overall population figure is 76.9%. The PLFS 2018–19 reports revealed an improvement in literacy rate for STs. Their literacy rate increased to 69.4% as compared to 78.1% for the whole country. Education is considered as the key to tribal development. Tribal children have very rare level of participation with regard to the same. Though the development of tribes is taking place in India, the rate of development has been slow. If the government does not take appropriate steps for the purpose of development of tribal
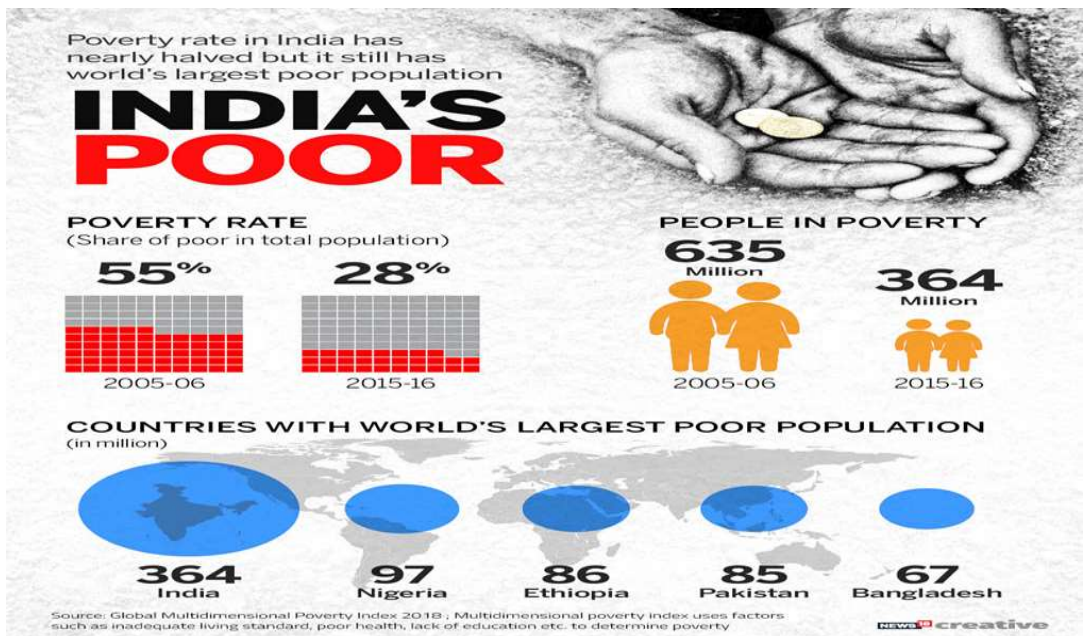
education, it can be the cause of distress, despair, and even death among the tribals.

For the education of the tribals, the government provides residential schools, ashram schools, cheap uniforms, moderate food, attendance allowance for girls etc. It cannot be said that the expected spread of education has taken place despite the provision. But The idea of what to achieve in school becomes dominant when the stomach is upset from following cattle. In Assam, Mizoram, Jharkhand, Tripura, Nagaland, Uttarakhand, tribals have been excluded from education, especially as they are unable to stay in one place due to wandering, migration.

2. Poverty:-

Poverty is defined as the inability to meet the basic needs of food, clothing, and shelter. A society in which there is no condition to meet even the minimum necessities of life of its members should be called a poor society. Although food, clothing and shelter are called basic needs, it should also be noted that water, education, health and entertainment needs are also included in it..

In the economic activities of the tribals we have seen that in the tribal society, the majority of the people engage in mixed economic activities such as food collection, hunting, fishing, shifting cultivation, handicrafts, manual labour. Although only a few of these economic activities have been going on for years, there is no scope for hoarding and profiteering, as there is no scope for hoarding and profiteering. Due to laws like Deforestation Prevention Act, Wildlife Protection Act, cutting wood for burning and hunting for sustenance has been restricted, the king of the forest is encroaching on the land of our ancestors. This is felt in the tribal communities of Nagaland, Arunachal Pradesh, Meghalaya, Manipur, Assam, Uttar Pradesh, Jharkhand, Arya, Andhra Pradesh, Uttarakhand, Chandrapur, Gadchiroli, Melghat, Konkan Coast in Maharashtra. The tribal community is in dire poverty due to forest personnel confiscating tribal weapons and taking action against them.

Poverty rate in India has nearly halved but it still has world's largest poor population

INDIA'S POOR

POVERTY RATE
(Share of poor in total population)

55% 2005-06   28% 2015-16

PEOPLE IN POVERTY

635 Million 2005-06   364 Million 2015-16

COUNTRIES WITH WORLD'S LARGEST POOR POPULATION
(in million)

364 India   97 Nigeria   86 Ethiopia   85 Pakistan   67 Bangladesh

Source: Global Multidimensional Poverty Index 2018 ; Multidimensional poverty index uses factors such as inadequate living standard, poor health, lack of education etc. to determine poverty

The global Multidimensional Poverty Index (MPI) noted that in India, 271 million people moved out of poverty between 2005-06 and 2015-16. The poverty rate in the country has nearly halved, falling from 55 per cent to 28 per cent over the ten-year period. According to the 2018 global Multidimensional Poverty Index (MPI) released in New York by the United Nations Development Programme (UNDP) and the Oxford Poverty and Human Development Initiative (OPHI), about 1.3 billion people live in multidimensional poverty globally

3. Indebtedness :-

Most of the tribal problems are interrelated. As a solution to the underlying poverty, the incidents of many farmers committing suicide in Maharashtra due to not getting the expected income from agriculture business, resulting in non-payment of loans, are becoming visible on the social screen. The forest kings were deprived of their customary forest rights. Forests and mines went to contractors. The adivasis were oppressed in their own land, the contractor moneylenders made arrangements so that the adivasis would remain in poverty. The time came for them to work as laborers on their own farms, which were taken over by moneylenders and landlords. Addiction to alcohol, malnutrition, ill-health, illiteracy, financial exploitation among men has left generations of tribals reeling under the burden of debt.

4. Health Issues

Approximately 42 % of tribal children are underweight 1.5 times higher than non tribal children. Tribal people constitute 8.6 percentage of the population but account for 30% of all cases of malaria and 50% of all malaria related deaths are that of tribal people. If we see the people with tuberculosis in non_tribal people that is 256 out of 10000 and 703 out of 10000 in tribal people. But only 11% of tribal people are treated for TB. If we see the ratio of leprosy that is tribal people make up 8% of India's population but still account for 18.5% of all leprosy cases. In tribal people 1 out of every 4 tribal adults has hypertension and of which only 5% of men and 9% of women know about their hypertensive status

Conclusion

If tribals are to be developed, the basic facilities of education should be improved. Health of children, facilities provided to them, safety of girls, sexual exploitation of girls should be stopped. Under the Pesa Act, only tribal educated employees should be recruited in every department of the government. Means of communication and paved roads should be built in remote areas. The issue of drinking water and agricultural irrigation should be solved by constructing seepage ponds, farms, small irrigation dams. At least primary dispensary should be established in Wada-pada, within calling distance. Agricultural development plans should be implemented. Unemployment should be given to highly educated people. Tribal department does not provide any scholarship for Ph.D., M.Phil and other technical research. It should be turned on. PESA Act and Atrocity Act should be implemented. The fake caste certificates should be confiscated and the concerned should be punished with imprisonment. Employees should work on the problems of the society without feeding themselves. come together Tribal people representatives should be very vigilant and keep the umbilical cord towards the community. Because, they should be conscious and aware that only because of tribal society we have got to taste the fruits of political power.

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Women Empowerment: Components & Aspects

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["*No struggle can ever succeed without women's participation side by side with men. There are two powers in the world. One is the sword; one is the pen. There is a third power, stronger than both, that of women*"]

– Malala Yousafzai

Introduction

Empowerment is thus not merely a change of mind-set, but a visible demonstration of that change which the world around is forced to acknowledge, respond to, and accommodate as best it may. Armed with their growing collective strength, women begin to assert their right to control resources including their own bodies and participate equally in decision-making within the family, community and village. As a result, women's empowerment will lead to a world where women and men ensure that resources are utilized not just equitably, but sanely and safely.

Empowerment means increasing strength. It is also used in the sense of power. Sometimes the word force is used in the sense of power, e.g., financial strength. Well-known sociologist Max Weber defined 'Power as the possibility of an individual in a social relationship to achieve his will in opposition to others.' Empowerment is the act of a group outlining its progress and changing circumstances. It is a dual process, individual and collective. Empowerment means bringing people outside the decision-making process into the process. Empowerment of women means that the group organizes itself to determine the direction of its progress on its own and to progress by taking control of the resources that have given them a secondary position.

Empowerment and decentralization of power are long and difficult processes. The power-hungry oppose the empowerment of the powerless. creates obstacles in their way in many ways. The problems of the weaker sections will not be solved by lectures. For this, initially, efforts will have to be made at a limited local level. On the one hand, we have to make a double effort of empowerment by various activities and on the other hand, opposition to the economic, political and social rulers with the support of law, public opinion and organizations.

The process of empowerment, therefore is all embracing, because it must address all

structures of power. This brings into question theories, which locate any one system or structure as the basis of all power. For instance, the claim that economic structures are the basis of powerlessness and inequality. This would seem to imply that in a situation where women are as economically strong, or stronger than men, they would have equal status. Empowerment is also visualized as an enabling process It is a process of equity enhancement and can be achieved only through disempowering some structures, systems and institutions

Women have not control over resource around them, whether it is physical resources, human resources, intellectual resources, financial resources or the self. Therefore, empowering of women pre-supposes a drastic, dynamic and democratic change in the perception of and expectation from men and women in our society. To help women to attain economic independence is the first priority for such a change. When it happens, she naturally becomes the author of her own decisions and no one can use her for their pleasure and benefit. A scientific perception of women's needs is essential for the process, which leads to empowering and provide self-respect to women and initiate and strengthen the empowerment process.

The process of empowerment begins in the mind with woman's own consciousness, her beliefs about herself and her rights, capabilities and potential, her self-image and awareness of how gender as well as other socio-economic and political forces are acting on her, breaking free of the sense of inferiority which has been imprinted since earliest childhood, recognizing her strengths, above all, believing in her innate right to dignity and justice. Women find a time and space of their own and begin to re-examine their lives critically and collectively through the process of empowerment. It enables women to look at old problems in new ways, analyse their environment and situation, recognize their strengths, alter their self-image, access new kinds of information and knowledge, acquire new skills and finally initiate action aimed at gaining greater control over resources of various kinds.

Empowerment is an increase in choice, influence and action of weaker actors. Empowerment consists of the following components-
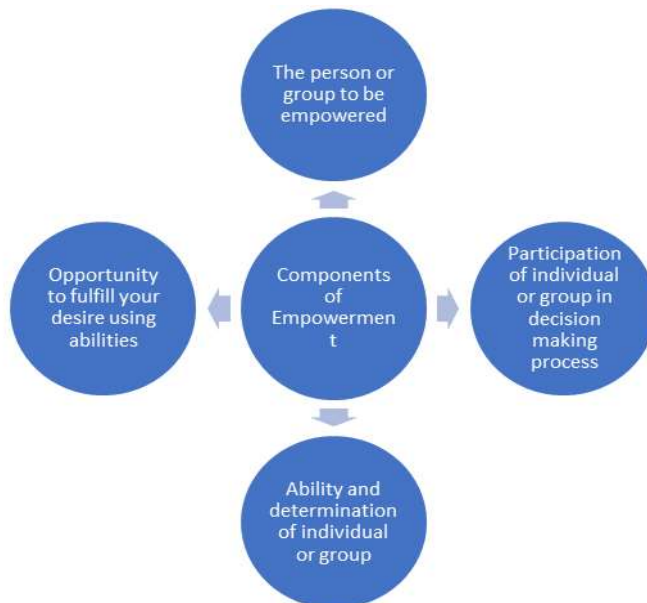
Components of Empowerment

The concepts of force and empowerment are used in all three aspects namely political, social and economic. Although they are somewhat independent, they are interrelated. Social empowerment includes economic and political empowerment. The same thing happens in political and economic empowerment. Those who claim empowerment need to understand these two aspects of empowerment. So, they can systematize their work and evaluate it periodically.

Aspects of Women Empowerment

Besides, as the term "empowerment" is very broad, women's empowerment could be broadly classified into five different aspects such as, political, social, economic, legal and cultural. As the term empowerment is very broad, women's empowerment could be broadly classified into five aspects namely, political, social, economic, legal and cultural. The Indian Constitution has made a deliberate attempt to break away from the traditionally inherited social order by giving women equal social and political status. Constitutional equal status meant that every adult female, whatever her social position, or accomplishments had the opportunity to function as a citizen and individual partner in the task of nation building. With the exception of cultural empowerment of the following aspects of women empowerment are given importance such as, full participation of women in democracy (political empowerment); the education of girls (social empowerment); the eradication of gender barriers in employment (economic empowerment); and land rights and legal machinery (legal empowerment).

Political Empowerment of Women

Political empowerment of women is nothing but giving women the capacity to influence the decision- making process by integrating them into the political system. Coming to the social aspects of empowerment of women nobody could deny the role of education. The political empowerment of women is one of the most important aspects in the overall empowerment of women for it gives women the capacity to influence the decision-making process. The 73rd and 74th Constitutional Amendments the way for the emergence of about one million women as leaders and decision-makers in the rural and urban elected bodies

In general, the women candidates have to cross three hurdles they could aspire to enter the formal political structures-

(a) they should be willing to stand for elections,

(b) they should be judged suitable by the party electorate which is the "gate-keeper" of power and

(c) they have to be voter friendly.

Besides, broad-based political participation of women has been severely limited due to the traditional factors such as considerations of caste, religion and feudal and family status. So, with the Panchayati Raj institutions getting Constitutional status by way of the Seventy-third Amendment Act, it is hoped that the women will have greater participation in the political process and decision-making capacity as the Act made such a role mandatory and universal in the whole of India.

Social Empowerment of Women

Women's empowerment is a process of social transformation where women gain control

over resources and benefits and hence influence decisions. Education is a powerful instrument since it enables women to gain more knowledge about the outside world, skills, self-image and self-confidence. Education for a long time was dissociated from the idea of nation building. Its main aim was considered to be transmission of the accumulated wealth of knowledge, impart classical values and to build the character of the individual. The recommendations of the National Policy on Education (1986) by the Government of India is to promote "empowerment" of women through the agency of education and it is considered to be a landmark in the approach to women's education.

Female Literacy Rate in India (2010 - 2021)

· 	In 2021, the female literacy rate in India was 91.95%.

· 	Between 2010-2021, the female literacy rate in India has increased by 14.4%.

· 	On a year-on-year basis, the literacy rate increased by 0.6% in 2021./

Female Literacy Rate Overview –

Since 2010, India has a good female literacy rate i.e., 80.35%. eventually, the rate has increased with time. Between 2010-2021, the female literacy rate in India has increased by 14.4%. In 2021, the rate was 91.95%. On a year-on-year basis, the literacy rate increased by 0.6% in 2021./

Economic Empowerment of Women

Economic independence or access to an inherited or self-generated income is considered to be the major means of empowerment of women. Employment has not only provided economic independence but also has enabled women to move out of their homes, express their ideas, exchange views on their problems and evaluate their position vis-à-vis men in many areas of social life. The government has taken certain positive steps in full employment of women and payment of equal remuneration to them. The Equal Remuneration Act, 1976 (India) was a major step towards protective legislation and establishing the principles of equality, as it provides for equal remuneration to men and women workers and prevention of discrimination against women in the matter of employment.

The Overseas Development Institute (ODI) similarly defines 'women's economic empowerment as a process of achieving equal access and opportunity for women to control economic resources, and ensuring they can use them to exert increased control over other areas of their lives.' These include collective action, unpaid work, education and skill development, quality work, social protection, and access to property as well as assets and financial services., In addition, the framework identifies four underlying factors that determine women's individual and collective experiences.

These underlying factors are a result of broader structural conditions and include the following primary elements: (i) gender norms and discriminatory social norms; (ii) labour market characteristics; (iii) legal regulatory and policy framework; and (iv) fiscal policy

Legal Empowerment of Women

Laws also empower women as they provide legal redressal in cases where conciliation fails. Legal rights of women in India are of very high order and in certain respects more than what is available for women in other countries. Legislations are empowering women. The concept of gender equality was accepted in principle by the great Indian political leaders of

the twentieth century. The Constitution in India has been enacted of legislation to protect women and to give them an equal status. The following legislations have been enacted which are women-specific and women related to protect women against social discrimination, violence and atrocities and also to prevent social evils like child marriages, dowry, rape, practice of sati, etc.

These are the Hindu Marriage Act of 1955, the Special Marriage Act of 1954, the Hindu Succession Act of 1956, the Hindu Adoption and Maintenance Act of 1956, the Child Marriage Restraint (Amendment) Act of 1976, the Factories Act of 1948, the Maternity Benefits Act of 1961, the Equal Remuneration Act of 1976. the Medical Termination of Pregnancy Act of 1971, the Dowry Prohibition Act of 1961, the Immoral Traffic (Prevention) Act of 1986, the establishment of Family Courts in 1984 and the Amendments to Criminal Law in 1983. The Indecent Representation of Women (Prohibition) Act of 1986 and the Commission of Sati (Prevention) Act of 1987 have also been passed to protect the dignity of women and prevent violence against them as well as their exploitation. The important is the Minimum Wages Act, the Contract Labour Act, the Equal Remuneration Act safeguard against exploitation of women is the law relating to wages for workers in the informal sector.

Cultural Empowerment of Women

Cultural empowerment is nothing but men should the need for women development and women should dispel their wrong self-perception that they are inferior and should play second fiddle to men. This shows that empowerment of women is a much wider task to achieve and a need for the development of all the aspects in a balanced way. The process of empowerment involves an improvement in physical and social conditions as well as equal participation in decision- making process, control over resources and mechanisms for sustaining these gains. The concept of "empowerment" refers to a range of activities from individual self-realization and self-assertion to participation or involvement in projects in a functional sense, to the control over decisions regarding all aspects of one's life and livelihood. Women were socialized into accepting these role definitions and expectations through stories from mythology, epics and folklore, which glorified women who conformed to the ideal image.

Thus, women were conditioned to sacrifice their own goals and ambitions, deny themselves their legitimate space and surrender any resources, which might have contributed to their independence. They were told to always adjust, accept and accommodate. This was hardly conducive to the development of self-confidence, self-image and initiative or willingness to take risks, characteristics absolutely essential for empowerment. The most basic factor which inhibited women from being empowered till recently was the attitude of society towards a woman's role and her place in society. Traditionally, a woman's reproductive role was considered as her primary role and her role as producer secondary, unless as in the low-income classes, economic necessity forced a woman to support the family.

Conclusion

There is a need to make a conscious and long-term effort to empower women in India. Women are increasingly seeking empowerment as an avenue not only for earning an income but also to realize their full potential for their own self-development as well as for the benefit of the society. Thus, on the whole once economic empowerment is achieved it would have major implications on the overall empowerment of women. Intra-family relationships and

domestic work culture would change resulting in social empowerment and a more equitable participation of women in decisions concerning the family. Leadership and active participation in group culture would improve political acumen and eventually help successful political empowerment. Political empowerment in turn would result in more representative planning for women and a strengthening and sustaining of the process of overall empowerment of women.

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THE PROBLEMS OF TRIBAL WOMEN IN MAHARASHTRA

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Abstract

Tribal communities in Maharashtra have historically endured a multitude of challenges, and among the most marginalized within these communities are tribal women. This research paper delves into the multifaceted problems faced by tribal women in Maharashtra, shedding light on the intricate intersectionality of gender, culture, and socio-economic factors. Drawing on a comprehensive review of existing literature and primary research conducted through surveys and interviews, this study highlights the pervasive issues affecting tribal women in the state. The challenges faced by tribal women encompass a wide spectrum, including limited access to healthcare services resulting in adverse maternal and child health outcomes, restricted educational opportunities leading to high dropout rates, economic disparities and livelihood struggles, gender-based violence, and discrimination rooted in cultural practices. Moreover, their political representation and participation in local governance remain severely restricted. Through the examination of real-life case studies and an evaluation of government policies and interventions, this paper offers a holistic understanding of the plight of tribal women in Maharashtra. It underscores the urgent need for targeted and sustainable solutions, advocating for improved healthcare access, quality education, economic empowerment, social awareness, and enhanced political representation.

Keywords : Quality Education, Economic Empowerment, Social Awareness, Political Representation.

Introduction

Tribal communities have played an intrinsic role in the cultural tapestry of India for centuries, enriching the nation with their unique traditions, customs, and wisdom. Maharashtra, one of India's largest and most diverse states, is home to a myriad of tribal groups, each with its distinct identity and way of life. These tribal communities, often residing in remote and resource-rich regions, have been the subject of historical and socio-cultural fascination. However, amid this intricate mosaic of tribal societies, there exists a disquieting reality— one that demands our attention and empathy.

Tribal women, constituting an integral part of these indigenous communities, face a complex web of challenges that remain largely underrepresented and underaddressed. This research paper seeks to delve deep into the multifaceted problems faced by tribal women in

the state of Maharashtra, uncovering the stark disparities and injustices that persist within these marginalized populations. The significance of this study lies not only in understanding the unique issues faced by tribal women but also in recognizing the intersectionality of gender, culture, and socio-economic factors within these communities. While tribal societies are often perceived as homogeneous entities, they are, in fact, diverse in their customs, languages, and traditions. It is within this intricate tapestry of diversity that we find the specific challenges that tribal women grapple with daily.

To comprehend the depth and breadth of these challenges, this research employs a combination of methodologies, drawing upon both existing literature and primary research data. Through surveys and interviews conducted within tribal communities, we aim to capture the lived experiences, aspirations, and struggles of tribal women in Maharashtra.

Literature Review

The challenges faced by tribal women in India, and more specifically in the state of Maharashtra, have been the subject of both academic inquiry and policy discourse. Existing literature offers valuable insights into the multifaceted problems that plague these women within the context of tribal societies. This section provides a comprehensive review of the pertinent literature, highlighting key themes, findings, and gaps that form the backdrop for our research.

1. Health Challenges

Tribal women's health remains a critical concern in Maharashtra's tribal regions. A study by Rao and Kanade (2017) revealed that limited access to healthcare services, coupled with socio-cultural barriers, results in adverse maternal and child health outcomes. High maternal mortality rates and child malnutrition are prevalent issues, reflecting the inadequacy of healthcare infrastructure in these areas. Additionally, traditional healing practices and cultural beliefs often deter tribal women from seeking modern medical care, exacerbating health disparities (Dutta & Roy, 2018).

2. Education Disparities

Access to quality education remains a persistent challenge for tribal women. The National Sample Survey Organization (NSSO) data (2019) indicate a higher dropout rate among tribal girls compared to their male counterparts. Factors such as the absence of schools in remote areas, inadequate teaching staff, and linguistic differences contribute to this educational gap (Kulkarni & Dutt, 2020). Furthermore, cultural practices that prioritize early marriage and domestic responsibilities over education further marginalize tribal girls (Bose & Varghese, 2016).

3. Economic Vulnerability

Economic empowerment is another area where tribal women face significant hurdles. The economic landscape in tribal regions of Maharashtra is characterized by limited employment opportunities and disparities in income. Land rights issues, lack of access to credit, and challenges in marketing agricultural produce have a disproportionate impact on tribal women (Choudhury, 2019). They often find themselves in vulnerable positions, with limited control over resources and income.

4. Gender-Based Violence and Discrimination

Tribal women in Maharashtra are not immune to the broader gender-based violence prevalent in Indian society. Studies by Patel and Vaghela (2018) and Singh and Patel (2020) highlight instances of domestic violence and discrimination faced by tribal women within their communities. These issues are exacerbated by patriarchal norms and the intersection of caste and tribal identities.

5. Political Empowerment

The political representation and participation of tribal women in Maharashtra's local governance structures have been inadequately addressed in the literature. Limited studies have explored their involvement in decision-making processes and their ability to influence policies that directly affect their lives. An in-depth examination of this aspect is warranted to understand the extent of political empowerment within tribal communities.

Gaps in the Literature

While the existing literature provides valuable insights into the challenges faced by tribal women in Maharashtra, several gaps persist. First, there is a need for more comprehensive and recent data that can capture the evolving dynamics within tribal communities. Second, there is limited research on the political empowerment of tribal women in Maharashtra, an area crucial for understanding their agency and influence. Additionally, a comprehensive assessment of government policies and their impact on tribal women is essential to evaluate the effectiveness of interventions.

Methodology

This research employs a mixed-methods approach to comprehensively investigate and analyze the challenges faced by tribal women in Maharashtra. The methodology encompasses both quantitative and qualitative research techniques to provide a nuanced understanding of the issues at hand.

1. Limited Access to Healthcare Services:
    - Inadequate healthcare infrastructure in tribal areas.
    - Lack of trained medical professionals and facilities.
    - Cultural and geographical barriers that hinder access to healthcare.
2. Maternal and Child Health Issues:
    - High maternal mortality rates due to limited access to prenatal and antenatal care.
    - Malnutrition among tribal children, leading to long-term health problems.
3. Education Disparities:
    - Limited access to quality education.
    - High dropout rates among tribal girls.
    - Language and cultural barriers in mainstream schools.
4. Economic Vulnerability:
    - Limited employment opportunities in tribal regions.
    - Gender wage gap and income disparities.
    - Land rights issues and restricted access to resources.
5. Gender-Based Violence:
    - Domestic violence and abuse within tribal households.

- Discrimination and social norms that perpetuate gender-based violence.
6. Cultural Practices Affecting Women's Rights:
   - Harmful traditional practices, such as early marriage and female genital mutilation.
   - Limited decision-making power for women within tribal communities.
7. Lack of Political Empowerment:
   - Low representation of tribal women in local governance structures.
   - Limited opportunities for political participation and influence.
8. Socio-Economic Marginalization:
   - Limited access to basic amenities like clean water and sanitation.
   - Persistent poverty and food insecurity.
9. Displacement and Land Rights Issues:
   - Land acquisition and displacement due to developmental projects.
   - Struggles for land rights and ownership.
10. Inadequate Legal Support:
    - Limited awareness of legal rights and access to legal aid.
    - Challenges in reporting and addressing gender-based violence.
11. Lack of Awareness and Access to Social Welfare Programs:
    - Limited knowledge about government schemes and programs.
    - Barriers to accessing social welfare benefits and services.
12. Vulnerability to Climate Change and Environmental Degradation:
    - Impact of climate change on tribal communities and their livelihoods.
    - Loss of traditional ecological knowledge.

Conclusion:

The challenges faced by tribal women in Maharashtra are multi-faceted and deeply entrenched, reflecting the complex interplay of socio-cultural, economic, and gender factors. This research has endeavored to shed light on these challenges, providing a comprehensive understanding of the issues that continue to marginalize and oppress tribal women within the state. Through a combination of surveys, interviews, and policy analysis, we have uncovered a stark reality. Limited access to healthcare services, maternal and child health disparities, restricted educational opportunities, economic vulnerabilities, and pervasive gender-based violence persist as formidable barriers to the well-being of tribal women. Cultural practices that undermine women's rights and the lack of political representation further compound their struggles. Socio-economic marginalization, displacement, and land rights issues add to the complexities of their lives.

However, amidst these challenges, we have also witnessed resilience, strength, and a fervent desire for change within tribal communities. It is imperative that these voices be amplified and empowered to drive transformation. Our recommendations, spanning healthcare access, education, economic empowerment, gender equality, and political participation, serve as a roadmap for addressing these issues. To improve the lives of tribal women in Maharashtra, we must prioritize targeted interventions that are culturally sensitive, community-led, and sustainable.

Government agencies, NGOs, community organizations, and tribal leaders must collaborate to ensure the effective implementation of these recommendations. They must also remain vigilant in monitoring progress and adjusting strategies to suit the evolving needs of tribal communities. As we conclude this research, it is essential to recognize that tribal women are not passive victims but active agents of change. Their knowledge, wisdom, and resilience are invaluable assets that can be harnessed to create a more equitable and inclusive society.

1. Improving Healthcare Access:

   - Establishing more healthcare facilities and clinics in remote tribal areas.

   - Ensuring the presence of trained medical professionals in tribal regions.

   - Conducting health awareness campaigns to encourage regular check-ups and maternal care.

2. Maternal and Child Health Programs:

   - Implementing targeted programs for maternal and child health, including prenatal and postnatal care.

   - Promoting nutrition education and supplementary feeding programs for children.

3. Education Initiatives:

   - Expanding the reach of quality education in tribal areas.

   - Providing scholarships and incentives to reduce dropout rates, especially for girls.

   - Introducing tribal languages and cultures into the curriculum to make education more inclusive.

4. Economic Empowerment:

   - Creating skill development and vocational training programs for tribal women.

   - Promoting self-help groups and microcredit initiatives to enhance economic opportunities.

   - Ensuring equal pay for equal work and addressing wage gaps.

5. Gender-Based Violence Prevention:

   - Implementing awareness campaigns to challenge stereotypes and promote gender equality.

   - Establishing counseling and support services for survivors of gender-based violence.

   - Strengthening legal mechanisms to address and prevent domestic violence.

6. Empowering Women within Communities:

   - Promoting leadership and decision-making roles for tribal women in community governance.

   - Encouraging community dialogues on gender equality and women's rights.

   - Involving tribal women in the planning and implementation of development projects.

7. Awareness of Cultural Practices:

   - Initiating community-level discussions on the impact of harmful cultural practices.

   - Collaborating with community leaders and elders to modify or eliminate harmful traditions.

8. Political Participation:
   - Promoting the active involvement of tribal women in local governance structures.
   - Providing training and capacity-building programs for women interested in politics.
9. Socio-Economic Development:
   - Ensuring access to clean water, sanitation, and electricity in tribal areas.
   - Promoting sustainable livelihoods that are resilient to environmental changes.
10. Land Rights and Protection:
    - Advocating for clear land tenure rights for tribal communities.
    - Ensuring that tribal communities are consulted and compensated in the case of land acquisition for development projects.
11. Legal Support and Awareness:
    - Conducting legal literacy campaigns to inform tribal women about their rights and avenues for legal support.
    - Setting up legal aid centers in tribal areas to provide assistance to those in need.
12. Strengthening Government Schemes:
    - Evaluating and improving the implementation of government schemes for tribal welfare.
    - Ensuring that tribal women have easy access to social welfare programs and benefits.
13. Climate Resilience and Environmental Protection:
    - Supporting tribal communities in adapting to climate change through sustainable agricultural practices.
    - Empowering tribal women with knowledge and skills for natural resource management and conservation.

These recommendations should be tailored to the specific needs and cultural contexts of different tribal communities in Maharashtra. Additionally, collaboration between government agencies, NGOs, community organizations, and tribal leaders is essential for the successful implementation of these measures. Your research can further explore the feasibility and impact of these recommendations in addressing the challenges faced by tribal women in the state.

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Impact of Social Media in Social Life

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Introduction:

The use of social media has increased in the current situation. At present, the use of social media has increased in both rural and urban areas. The internet and smart phone as the home is available in each house. The use of the younger generation on social media exaggeration or the wrong method has also seen good and bad consequences. Social media is a part of the lifestyle of the people. With the progress of technology, the use of many social media has increased. Social media is used for many things like living in contact with each other, sending information, entertainment, advertising, group communication. Social media is a innovative technical idea. There is a lot of potential for personal development. Due to the progress of social media, many organizations are using these media to better their functioning. Similarly, social media does not have to rely on media or tv to get news of the events in daily practice. All this can be found on social media. In this study, a research report has been prepared on the impact of the social life of the youth in rural areas. Under the study, two aspects of the social impact of social media have come up. The maximum time of the youth is going on social media. In the second aspect, social media is a means of contact and medium of knowledge. In rural areas, mainly (1) whatsapp, (2) facebook, (3) you-tube, (4) telegram is used in high ratio.

The role social media plays in mental health

One of the more shocking social media facts and stats is that by 2025, the monthly number of active social media users is expected to reach 4.41 billion globally, according to Statista. To put that into perspective, that is about one-third of the world's entire population. It's important to mention that the number of social media uses has been gradually increasing since 2017.

According to Lawrence Robinson **and ,***Human beings are social creatures. We need the companionship of others to thrive in life, and the strength of our connections has a huge impact on our mental health and happiness. Being socially connected to others can ease stress, anxiety, and depression, boost self-worth, provide comfort and joy, prevent loneliness, and even add years to your life. On the flip side, lacking strong social connections can pose a serious risk to your mental and emotional health.*

According to Branka, A Smart Insights study recently revealed that more than half of the

global population is active on social media in some form or another in 2022. That means that roughly 4.62 billion people now use social media. Also, the average usage per day amounts to 2 hours and 27 minutes. The study further suggests that this number has been growing due to multi-networking. Facts about social media addiction establish that the growing adoption of these platforms causes dramatic spikes in usage by certain age groups which often leads to uncontrollable or excessive use of social media

In today's world, many of us rely on social media platforms such as Facebook, Twitter, Snapchat, YouTube, and Instagram to find and connect with each other. While each has its benefits, it's important to remember that social media can never be a replacement for real-world human connection. It requires in-person contact with others to trigger the hormones that alleviate stress and make you feel happier, healthier, and more positive. Ironically for a technology that's designed to bring people closer together, spending too much time engaging with social media can actually make you feel more lonely and isolated—and exacerbate mental health problems such as anxiety and depression.

If you're spending an excessive amount of time on social media and feelings of sadness, dissatisfaction, frustration, or loneliness are impacting your life, it may be time to re-examine your online habits and find a healthier balance.

According to Branka, Social media consumption is most frequent among the youngest adults. According to Statista's report, a staggering 90% of people aged 18-29 state that they use social media in any form available, meaning they are at the highest risk of becoming social media addicts. Those aged 30-49 have a smaller share of 82%. The stats keep lowering as the age of participants goes up, with those aged 50-64 reporting 69% consumption and the 65+ age group going as low as 40%.

Objectives -
1. To study the consequences of the social life of rural youth.
2. To understand the changes in the lifestyle of rural youth.

Area of study– the study area presented is sindhi (meghe) district. Wardha.the universe of study – the universe of study includes the graduated youth of sindhi (meghe) village.

Sampling - in this study the degree holder youth were selected by non probable sample method of the universe. The facts were collected through the interview and observation technique and the old research papers, reports, magazines. Used a descriptive research design. This research is a quantitative research

Table No 1 Impact on Social life

| Sr. No	Particulars	Frequency	Percentage
1.	No involvement in social activities	06	20.00
2.	Lack of interaction	07	23.34
3.	Reduces the enthusiasm	06	20.00
4.	Increases direct interaction	04	13.33
5.	Participation in religious activities	04	13.33
6.	Family involvement	03	10.00
	Total	30	100.00

This chart shows that the 63% of rural youth use of Social Media has reduced the interaction, participation and enthusiasm of social life have diminished. That means the maximum being involved on social media for more time. Also the participation of young people in activities of family or other social development is reduced.

IMPACT ON LIFE STYLE
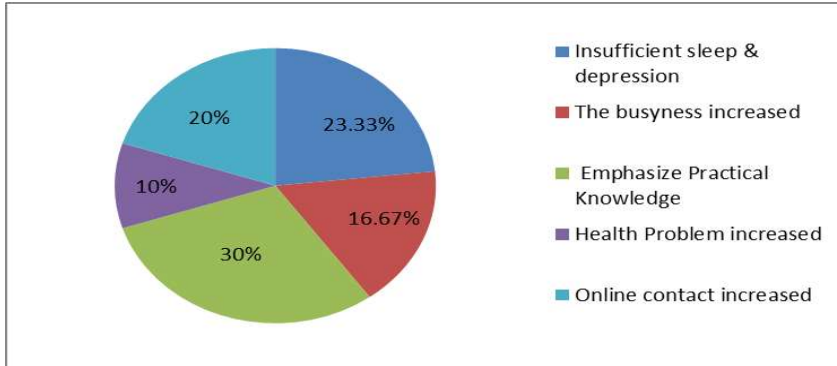
The media is the important pillar of the society. Media not only reports the events but also create a referendum. Messages on social media spread at the wind speed. The opposite reactions occur on it together with people. Social media is an effective medium to bring effective for social change and it also had a proper result. Social contributions are often made through the media. People join the media. Planting or sanitation campaigns declare and people contribute to their time and resources. We are going through the phase of transformation. India is the country of youth. Which mainly wants to play our role in this transformation.

If the events are not reported, they create a referendum. Many Social media keeps connecting and their voice. Due to the opportunity to express social media, many rural youths. Personality development has also helped in Career of different sectors. Rural youths immediately aware of the information about the opportunity. Social media shows the youth reactive. With the exception of a few, many people are express their thoughts. This social media is also seen in the abuse by uploading a photo, trolling, hurting emotions, exposing personal information. Overall social media is expressed in the eyes of young people. Even though it is the a voice, raising the voice, the enlightenment, the referendum depends on the users.
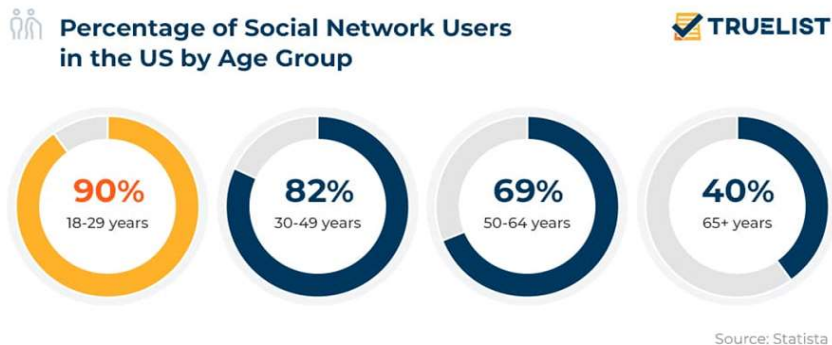
According to above chart Social media addiction statistics reveal 15% of people aged

23-38 admit they are addicted to social media.

Jabalo clarifies that excessive use of social media weakens interpersonal bonds and can negatively affect a person's psyche. Experts are of the opinion that some limits should be placed on social media. There is a need to limit the enjoyment of its use and educate people about it.

According to the researchers, mental health depends on two interrelated aspects, positive and negative. Psychiatrist Dr. Medical News Today about this study. Discussed with Sheldon Zablo. Regarding mental health Dr. Jablo warns that excessive use of social media weakens interpersonal bonds and can negatively affect a person's psyche. Experts are of the opinion that some limits should be placed on social media. There is a need to limit the enjoyment of its use and educate people about it. Along with this, it is also necessary to know that apart from social media, what other media do we have, with the help of which we can get the same happiness that we get from using social media.

Psychiatrist Dr. Jablon said that exercise is recommended in any type of mental illness. It is said that if a person does not exercise, medicine will not be useful without exercise. Dr. Jablon said exercise increases the neurotransmitter production of "natural antidepressants and anti-anxiety molecules" in the brain. This leads to good mental health, but on the other hand excessive use of social media can harm mental health. Dr. Brelosvskaya and her team argued that the mental health outcomes of those who spent more time in physical activity showed a reduction in negative mental health than those who spent more time on social media. In addition, the researchers hope that their experiment will reduce stress and smoking behavior caused by Covid-19. A total of 642 adults were included in this research. All these people were divided into 4 groups.

There were 162 individuals in the social media group, 161 in the physical activity group, 159 in the combination group, and 160 in the control group. At 2 weeks, the social media group reduced their daily SMU time by 30 minutes, and the PA group increased their daily physical activity by 30 minutes. The combination group applied both changes, while the control did not change its behavior.

Social Media Emotional Bonds

Dr. Brelosvskaya and her team concluded that their intervention helped people reduce the amount of time they spent on social media. Along with this, research has revealed that the use of social media also creates an emotional bond with it. However, the biggest shortcoming of this study is heterogeneity. All participants for the research were young, female, German and highly educated people. Dr Merrill said the research would be more effective and have better results if it were done with a more diverse population.

During the 2014 elections, political parties played an important role in making the general public aware of the elections through heavy use of social media. In this general election, the use of social media increased the voting percentage, and also increased awareness about the election among the youth. A large number of youth took to the streets to demand justice for 'Nirbhaya' through social media and pressured the government to enact a new and more effective law.

Suggestions:

1. The Education institutions should take initiative to create a patience and conscientious youth when using social media.
2. To be in a patience and conscientious youth when using social media

3. A guidance session should be organized on the use of social media, not just entertaining, time-pass, but for the development of personalities

4. There should be a limit to the message of social media transmission.

5. Parents, disciples, counselors, NGOs should explain the benefits-disadvantages of use of social media to the students should understand from school life.

Conclusion

Social media is a great platform for spreading popularity, where one can make himself or any of his products more popular. Today movie, TV show trailers are also being broadcasted on social media. Facebook, WhatsApp, Instagram are some of the major platforms, video and audio chat has been facilitated through social media.

While social media plays a positive role, some people also abuse it. By misusing social media, such people try to divide people by spreading evil intentions. Misleading and negative information is shared on social media, which adversely affects the public, the government has even had to ban social media in states like Jammu and Kashmir. Social media was also banned during the farmers' agitation in Madhya Pradesh and Maharashtra so that anti-social elements do not create any major incidents in the guise of farmers' agitation.

1. Social media among rural youths are reducing the direct participation of social development work.

2. Due to social media, rural youths are getting various information easily.

3. Social media reduces direct communication and promotes online or virtual communication

4. Rural youth ignores time and goals due to the attraction of Social Media.

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Challenges and Indicators of Women Empowerment in India

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Introduction

Empowerment is a term often used by activists working with disadvantaged groups. Empowerment of women, empowerment of Dalits, empowerment of tribals, empowerment of workers, farm laborers and poor are frequently heard. But this concept is not clearly discussed. Activists do not have a clear idea of what empowerment means. If this concept is clear, they will be able to do their work effectively. In this regard, the main purpose of this book is to explain this concept. It is expected to be useful to those who are doing various social, economic and political work and those who are interested in such work.

Women constitute almost half of the total population in the world, they occupy a subordinate status in various aspects in almost all the countries of the world, which represents the fact that there prevails gender inequality. Therefore, during the recent years, there has been an increasing awareness of the disadvantaged status of women and the need to promote social equality and recognition of as equal partners and participants with men in development. As a result, women development policies, have undergone tremendous changes and has become somewhat more pro-women. The policy makers in began to perceive social and economic development through the angle of women empowerment recognizing women as active participating in and guiding their own development. Women empowerment is a new term in the area of women development. When we noticed its widest sense, it implies development of every aspect of women's life. The basic objective of women empowerment is understanding of one's potential for self-development for the benefit of the society as a whole. Women's empowerment is a process of social transformation where women gain control over resources and benefits and influence decision making process. Empowerment involves five major components such as economic independence, knowledge and awareness, participation, self-image and autonomy.

Empowerment of women through economic empowerment of women is helped them to gain economic independence for a better status in the society and home as well as to the development of the economy of the Country. The United Nations Decade for Women (1975-85) helped focus public attention on the important role women can and do play in socio-economic development. As a result, many governments adopted strategies to improve

opportunities for women, thereby contributing to development and equality. Subsequently, women empowerment is fast emerging as an important slogan for the 1990s.

In addition, the concept of empowerment of women is indicative of a shift in perspective emphasis from welfare-development to one of development of authoritative decision-making skills. It has been a basic aim of feminism and can be viewed as a carrying forward of developmental paradigms. And women's empowerment is a process of social transformation where women gain control of decision-making over issues, which affect their lives to have access to and control over resources and benefits, and through empowerment, women become an important constituent of the society.

The Definition of Women Empowerment from Some Famous Sites:

1. As per Wikipedia:

"Women's empowerment is the process in which women elaborate and recreate what it is that they can be, do, and accomplish in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it".

2. As per HuffPost:

"Empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. Empowerment is a process. Through the process, an individual becomes an agent of change. More simply put, it's the "can-do" factor, going from "I can't" to "I can."

3. As per Giving compass:

"Empowerment should mean that women gain the ability to challenge and combat their oppression. In practice, it has come to mean marginally improving their material circumstances." — Kate Cronin".

4. According to World Vision Australia:

"Women's empowerment can be defined to promoting women's sense of self-worth, their ability to determine their own choices, and their right to influence social change for themselves and others.

The indicators for women's empowerment:

Some of the indicators for women's empowerment are as follows:

- Women become vocal, articulate and fearlessly self-expressive through their assembly in small groups and start about the self, within the family and in the group where she belongs.
- Women's knowledge and awareness of their situation, and access to, new kinds of information, knowledge, attitudes and skills.
- Women's ability to speak out and act on oppressive practices and violence against women within the family and outside it, for asserting their views and rightful share.
- Women gain significant confidence because of their role as decision makers, accounts keepers, technically skilled agricultural workers and village engineers, planners of action programmes, trainers, etc.
- Women's physical mobility increases due to their attendance in meetings, trainings, cultural programmes, study tours, conferences and field action programmes.
- Women often along with their men begin to collectively address the forms of exploitation such as right to minimum wages, right to ownership of land and other family assets in their own names. Thereby women's economic status improves, leading to higher say and status in family matters.
- Women develop capacities and skills to understand and perceive situations, reflect upon it, critically analyse the situation further and explore possible solutions for the problems posed before them.
- Women put together courage to do the chores taken care of and performed by men so far and learn relevant scientific and mathematical skills (like constructing bunds, handling technical instruments, calculating one's wages, etc.)
- Women's formation, of formal or informal groups, for unitedly engage in struggles and action on common concerns and issues.
- Women's group collectively access resources/schemes/ services to meet their needs such as health, nutrition and child care and set up and manage their own services, if necessary, e.g., creches and non-formal schools for children, credit and saving schemes.

Women's issues could be broadly classified into five which all of them relating to the status of women, namely political recognition, access to education, access to employment, legal recognition and cultural. Women need to be empowered in almost all of them otherwise they will not get their rightful share of the productive resources or participate in the decisions that affect their lives.

Some of the major challenges facing women in India:

1. Discrimination:

In India, women often face discrimination in many areas of life, including at home and at workplace. This makes it difficult for them to access education and employment opportunities and it leads to unequal treatment and low wages.

2. Lack of access to education and employment:

Women in India face significant barriers in accessing education and employment. For example, World Bank statistics show that only 50% of women participate in the labor force compared to about 80% of men in India. This is happing due in part to cultural and social

barriers which prevent women from participating in the workforce as well as a lack of education and training.

3. Gender-based violence:

Gender-based violence against women is a major problem in India. According to the National Crime Records Bureau 2021 report that more than 428,278 cases of violence against women were reported in India. These included incidents of physical and sexual abuse, as well as dowry-related violence and female infanticide. The statistics are shocking, with 31,677 women were reported to have been raped in 2021.
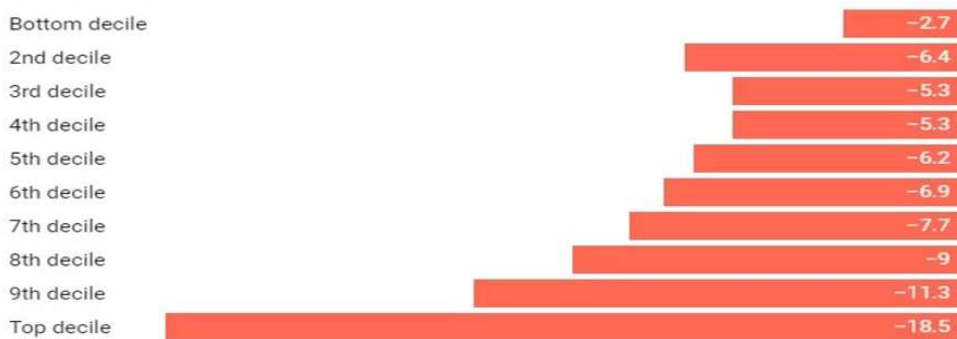
4. Poverty:

Poverty: Many women in India live in poverty, particularly in the rural areas. If you look at the situation in the rural areas of India, the picture shows that many women are living in poverty. Especially in rural areas, poverty can make it difficult for women to access education and employment, and economic conditions are extremely difficult, leading to other challenges such as poor-quality food, poor health and malnutrition for rural women. The rural areas witnessed the fastest decline in poverty from 32.59% to 19.28%.

According to the report, India has registered a significant decline of 9.89 percentage points in the number of India's multidimensionally poor from 24.85% in 2015-16 to 14.96% in 2019-2021.

Real consumption expenditure dropped across classes in rural India...

The figures denote the (%) change in real per capita consumption between 2011-12 and 2017-18

Decile	% change
Bottom decile	−2.7
2nd decile	−6.4
3rd decile	−5.3
4th decile	−5.3
5th decile	−6.2
6th decile	−6.9
7th decile	−7.7
8th decile	−9
9th decile	−11.3
Top decile	−18.5

The bottom decile refers to the bottom 10 percent of the population based on consumption expenditure, the 2nd decile refers to those who lie in the 10-20 percent of the distribution, and so on.

Source: NSO, Mint calculations

According to recent estimates by the World Bank, around 56 million Indians might have plunged into extreme poverty in 2020 as a result of the pandemic, contributing to the 71 million increases in the globally. Poverty makes it difficult for women to access education and employment opportunities which leading to other challenges such as poor health and malnutrition.

India's multidimensional poverty fell by 140 million between 2015-16 and 2019-2021 compared to a decline of 275 million between 2005-06 and 2015-16, according to the latest assessment by the United Nations. Poverty ratio 32.75% in rural areas against 8.81% in urban: NITI report.

Government and NGOs should work towards empowering women through the steps mentioned below:

1. Policies, rules and procedures should be formulated to allow women to participate at all levels in government, society or political or professional organizations as equal to men. So that, women get an opportunity to develop their potential. Similarly, women should be given the freedom to express their needs and opinions in the family and society.
2. Invest women in the field of education, skill development and employment generation to reduce poverty, child mortality, child marriage and ill health.
3. All forms of discrimination against women, including in society, employment, laws relating to inheritance, abortion and sexual rights should be eliminated so that women have equal opportunities in society.
4. Creating effective mechanisms to help women achieve economic self-reliance and ensure women's equal access to employment as well as social security systems.
5. Legislation should be enacted to end all forms of violence against women.
6. Laws, regulations and other interventions are necessary to enable a woman to be a mother and take care of her children and focused on her employment at the same time.

Conclusion

Social change should be done in the right direction i.e., towards increasing prosperity, equality and harmony, poverty, extreme disparity and hatred based on caste, religion, sect, language should be replaced by harmony, male dominance should be reduced and equality between men and women should be achieved. The tools of structure, struggle, enlightenment and power have to be used. Though, the term "empowerment of women" is gaining popularity, empirical information available in this area is very meagre. The process of empowerment involves not just an improvement in physical and social conditions, but also equal participation in decision- making process, control over resources and mechanisms for sustaining these gains. The empowerment process encompasses several mutually reinforcing components, but begins with and is supported by economic independence, which implies access to and control over production resources. A second component of empowerment is knowledge and awareness, the third is participation, fourth is self-image and the final is autonomy.

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Issues and Problems of Scheduled Caste women

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Abstract

The situation of Scheduled caste women empowerment in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Scheduled caste women empowerment constitutes half of the ca. 200 million Scheduled caste population and 16.3 of the total Indian female population. However, Scheduled caste women empowerment has to deal with them more often. Women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in communities. Women empowerment are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men.

Keywords : women empowerment, leadership, Challenges, **Attitude of dominant castes, Workplace violence**

Introduction

Scheduled caste women have been deprived of economic, civil, cultural and political rights for decades. Social exclusion is worshiped only in their fifth. Scheduled caste women are not only victims of caste discrimination, but also suffer inhumane atrocities like rape, murder, forced abduction and nude parades. There are always reports of deaths due to starvation in various parts of the country. We always find that Dalit women die earlier than non-Dalit women.

According to 'Turning promises into action: Gender equality in the 2030 agenda' published by the United Nations Women, Dalit women in India go into labor on average 14 years and 6 months earlier than upper caste women.

The International Dalit Solidarity Network has divided violence against women into nine categories. Of these 9 episodes, 6 depend on their caste-based identity and three on gender. They have to face many things like sexual violence, abuse, beating in the name of caste. Among gender issues they face female feticide, sexual violence due to child marriage and domestic violence. If we go deeper, we can see that Dalit women who are almost invisible in the society face different levels of discrimination. Having to reach the labor market early to support the family. Usually getting light work. For example, picking up mail by hand.

The government has passed laws twice to break this practice. Today 7-8 lakh people do this job. 95% of them are women. Dalit women occupy the first place in cases of domestic violence with 24.6 percent. The proportion of scheduled caste women is 18.9 percent in this regard. Other Backward Class women constitute 21.1 percent and upper caste Hindu women belonging to other categories are 12.8 percent.

According to the 2016 report of the National Crime Records Bureau, the highest number of cases against Dalits are against Dalit women. All these naturally throw them out of the mainstream and remain as invisible citizens at the social level.

Crimes against Scheduled Castes

According to the National Crime Records Bureau (NCRB), there were 223 crimes against Scheduled Castes in 2015, up from fewer than 50 (per million people) in the previous 10 years. Rajasthan has the poorest track record among the states and despite Bihar consistently being in the top 5 states for crimes against Scheduled Castes. Many sociologists have contested the idea that the economic growth of Dalits could reduce crime against them. The majority of crimes against Dalits go unreported because of fear of retaliation, police notification, inability to pay bribes sought by police, etc.

The **National Crime Records Bureau in its 2017** annual report stated that 40,801 crimes against SC/STs took place in 2016. However, a report in The Wire adds that many crimes, including those where the alleged offender was a public official, would be recorded under "other IPC sections," thus reducing the number of crimes reported under the SC/ST Atrocities Act.

Challenges faced by Dalit Women

1. Violence:

Dalit girls experience violence at a younger age and more frequently are compared to women from other caste. **The National Family Health Survey** found that 33.2% of scheduled caste women have been physically harmed by the age of 15. The figure is 19.7% for women in the other group. **Every 15 minutes a crime is committed against a Dalit and approximately 6 Dalit women are raped every day**.

The ongoing violence is mainly due to the perception of impunity of the ruling castes. The root cause of all the oppression faced by Dalits is mainly the perpetuating caste system. Dalits are murdered, beaten, and shunned from society but little coverage is given by the media. Minimal reportage leads privileged and ignorant people into believing that casteism doesn't exist in India anymore.

2. Attitude of dominant castes:

Traditionally the dominant castes have a mind-set that they can do anything with Dalits girls and they will get away with it. The discrimination faced by Dalit women at the cost of the Brahmanical obsession with "purity and pollution" has had a detrimental effect on all the dimensions of development. Even today Dalit women along with their families are commonly clustered in segregated hamlets at the edge of a village or Mohalla's in one corner of the village with devoid of civic amenities, drinking water, health care, education, approach roads etc. Their exploitation in the name of devadasi practice and other similar practices makes them subject to violence and discrimination.

The UN Special Rapporteur on violence against women has noted that Dalit women face targeted violence including rape and murder by the state actors and powerful members of the dominant castes used to inflict political lessons and crush dissent within the community.

3. Cases withdrawn and lack of justice:

Very often cases are withdrawn and witnesses turn hostile due to pressure of outside the system and without adequate protection given to them. In India, sanctioned impunity on behalf of offenders is a major issue and the police frequently deny or purposefully neglect and delay Dalit women's right to legal aid and justice. There is a consistent pattern of delays in filing reports and irregularities in criminal proceedings that lead to widespread impunity and serious obstacles to justice for Dalit women.

4. Workplace violence:

The migrants Dalit women more vulnerable to occupational injury due to the risky workplaces compounded with a lack of labour rights protection measures render. When sub-contracting issues arise for short-term workers, it becomes more difficult for them to claim compensation for workplace injuries. Dalit women are the most vulnerable to abuse and exploitated by employers, migration agents, corrupt bureaucrats and criminal gangs. Slavery trafficking led to mass migration of Dalit women.

5. Political power does not help:

When Dalit women gain political power and are elected as Sarpanch. They are then often unprotected from social power that condone violence and discrimination against them.

6. Failure of policies:

The policies are inadequate to reduce the disabilities in the past and to bridge the gap between them and the rest of Indian society. Even today, Dalit women continue to suffer from a high degree of poverty, gender discrimination, caste discrimination and socio-economic deprivation.

Government Initiatives to Scheduled Caste Development

· **Protection of Civil Rights**

The Untouchability (Offences) Act, 1955 was passed in accordance with Article 17 of the Indian Constitution and it stipulates that anybody who violates the untouchability laws faces a maximum term of six months in jail as well as a fine or both. Violation including prohibiting someone from visiting public temples or places of worship or from obtaining water from holy lakes, tanks, wells, etc. and other public sites are punishable under this Act.

· **The 'Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013'**

The government has given to the elimination of dry latrines, manual scavenging and the rehabilitation of manual scavengers into other occupations high importance. The act forbade the building of dry toilets and the use of human scavengers to physically clean dry latrines. It also prohibits the building or upkeep of unhygienic restrooms. It any person who violates the law's ban on hiring or engaging in manual scavenging work faces a year in jail then a fine of Rs.50,000, or both. To prohibits someone from taking on or working a hazardous cleaning

job for a septic tank or sewer. The Act's offences are included both cognizable and non-bailable.

· **The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989**

The Act's goals are to provide justice to these groups via proactive initiatives and to allow them to live in society with dignity and self-esteem, free of fear, violence or oppression. Punishment for atrocities committed by words whether it written or spoken or by any other means that dishonor any late person held in high regard by members of the SC/ST is imprisonment for a term not less than six months but not less than five years with a fine.

Measures needed for Dalit Women

1. If providing education and awareness to the scheduled castes in order for them to take use of the many privileges available to them. Workers who have been rescued from manual scavenging are being rehabilitated and a system for tracking the nutritional status of SCs and STs. This idea calls for the district administration to do the monitoring on their own or with the assistance of volunteer organizations.

2. It is important to recognize and develop talent among boys and girls from SC and to train them in special talent schools and this will allow them to compete on an equal footing with the rest of society.

3. Sensitization of public officials to the need of treating all people fairly and equally. Huge expenditures would be required in upskilling and educating Dalits and the government will need to generate a large number of new employments opportunities in the official sector while also eliminating obstacles to job creation.

4. Increasing the availability of stable wage jobs for women is imperative to prevent socio-economic exploitation.

5. It is important to combine social and cultural transformation with an economic alternative by reforming the Sensible Labor Act to provide an exit option for Dalit women trapped in the system.

6. **More investments** will be needed in up skilling and educating women and also government needs to create an abundance of new jobs within the formal sector and lowering barriers to job creation.

7. **To increase availability of stable-wage jobs for women, it is important to prevent their socio-economic exploitation.**

8. **It is only possible by promoting the idea of gender equality and uprooting social ideology of male child preferability with bridging the deep-rooted biases through sustained reconditioning situation.**

9. It is more important that they should be given decision-making powers and also given position in governance.

10. To increase the effective participation of women in the politics of India the **Women Reservation Bill** should be passed.

Conclusion :

Today in the 21st century we have a lot of discussions and debates on issues like women's empowerment and equal justice, equal opportunities, but the situation of

scheduled caste women has not changed much. Scheduled caste women have been deprived of economic, civil, cultural and political rights for decades. Social exclusion is always cast from other communities. Scheduled caste women are not only victims of caste discrimination, but also suffer inhumane atrocities like rape, murder, forced abduction and naked parade. The Prevention of Atrocities Act of 1989 amended and strengthened the legal provisions punishing acts of violence or humiliation against Dalits and tribals. Article 15 of the Constitution states that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth. But this community has always faced discrimination so there is a need for change in the situation of these women.

Dalit women in India are situated at a very crucial juncture right, they have to cross three thresholds simultaneously: class, class and patriarchy. These are the three hierarchical axes of social structure which are crucial to the understanding of gender relations and the oppression of Dalit women. The attitudes of upper caste should be changed through the employment of local panchayat level officials who will ensure that rights, legal requirements and communal areas are available to all. The police need to be sensitized to take proper notice of the violation of Dalit rights and take strict action instead of turning a blind eye. Dalit is afraid to report such crimes for fear of repercussions from the society in which they live. Such barriers need to be strengthened and removed and it should be done by National Commission for SCs etc. Schools, college administrations, staff and students need to be sensitized to effectively bring about attitudinal change through education and textbooks

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Women Education and Its Impact on the Economic Growth and Development

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Abstract

According to Swami Vivekananda "The best thermometer to the progress of a nation is its treatment of its women." And the progress of a society depends upon the participation of women in every walk of a human life hence the discrimination of men and women should be removed to create scope for women participation and engagement. India has been developing fast, but not always equitably/inclusively and the biggest issue is the empowerment of women. Across the world, educating and empowering women has proven time and again to be the catalyst for rapid socio-economic growth and development. Women are undoubtedly the foundation of the basic unit of society and the family. Even in traditional roles they demonstrate great innovation, skill, intelligence, hard work, commitment, etc. and If harness all these attributes effectively, India's growth can be more inclusive and equitable. The education of women is therefore key, when we educate and empower one woman, we set off a chain reaction that transforms the life of her family and the community she lives in. Mahatma Gandhi said "if you educate a man, you educate an individual, but if you educate a woman, you educate a whole family." And social change is possible through education hence women's education has to be paid special attention. Through education women not only educate herself but her education gives a positive social and economic growth of the family as well as the society. it is an essential thing for any nation to educate their female population. The present study discusses on promoting education among women which helps them understand their individuality to refrain from any exploitation. India promoted women education since last many decades it helped them improve their knowledge which made them self-depend, stronger, confident, etc. Education is important for both male and female because it brings equality in the twenty first century society towards nations economic growth and development.

Keywords: Development, Education, Growth, Students, Teachers, Teaching, Women

Introduction

When girls are educated their countries become stronger and more prosperous and if you educate a man, you educate an individual, however if you educate a woman, you educate a whole family (Jawaharlal Nehru). In India during pre and early period of British era the condition of women education was not good and history reviled that India was deeply influence by the complex peripheral system which deprived women folk from their basic rights to education. on that time a few of educational institute were allowed to women for education. Soon, after independence has been changed and various social and political reform movements

started for education of women and it was a revolutionary change. Women empowerment has been issuing since forever but it was in the late 20th century and education of women has a positive effect on the economic growth and development of the family as well as the society. Skills and knowledge of women gets enhanced with education which in turn increases their productivity in labour force and this contributes towards an economic development of the nation. Educated women are able to be more productive members of the society and help raise a better generation too, women are an integral part of society, and educating them means educating the entire society. Women play a pivotal role in nation building and in India, the female literacy rate is lower than the male literacy rate. An educated woman has the skills, information and self-confidence that she needs to be a better parent, worker and citizen. An educated woman is, for example, likely to marry at a later age and have fewer children. Cross-country studies show that an extra year of schooling for girls reduces fertility rates by 5 to 10 per cent. And the children of an educated mother are more likely to survive. An educated woman will also be more productive at work and better paid. Indeed, the dividend for educational investment is often higher for women than men. Studies from a number of countries suggest that an extra year of schooling will increase a woman's future earnings by about 15 per cent, compared with 11 per cent for a man.

Objectives of the Study

- To study the significance of women education in India
- To highlight about the benefits of education for women
- To assess the challenges to women education
- To know the recent position of women education in India
- To discuss the role of women education for economic growth and development

Methodology

The present study is mainly established on secondary data which are gathered from renowned research articles, journals, position papers, etc. and are all related to "Women Education and Its Impact on the Economic Growth and Development."

Women Education towards Economic Growth and Development

Women's education leads to significant social development and some of the most notable social benefits include decreased fertility rates and lower infant mortality rates, and lower maternal mortality rates. Women's education has cognitive benefits for women as well. Improved cognitive abilities increase the quality of life for women and also lead to other benefits. Cognitive abilities also translate to increased political participation among women. Educated women are more likely to engage in civic participation and attend political meetings, and there are several instances in which educated women in the developing world were able to secure benefits for themselves through political movements. Evidence also points to an increased likelihood of democratic governance in countries with well-educated women. There are also benefits relating to the woman's role in the household. Educated women have been found to experience less domestic violence, regardless of other social status indicators like employment status. Women with an education are also more involved in the decision-making process of the family and report making more decisions over a given time period. In value of increasing a woman's agency, having women play a more active role in the family also brings about social benefits for family members. In a household where the mother is educated, children and especially girls are more likely to attend school. In households where a mother is not educated, adult literacy programs can indirectly help to teach mothers the value of

education and encourage them to send their children to school. There are also a number of other benefits for children associated with having an educated mother over an educated father, including higher survival rates and better nutrition. Both individuals and countries benefit from women's education. Individuals who invest in education receive a net monetary gain over the course of their lifetime.

According to Harry Patrinos, lead education economist at the World Bank, "the profitability of education, according to estimates of private rate of return, is indisputable, universal, and global." The principle holds particularly for women, who can expect a 1.2% higher return than men on the resources they invest in education. Providing one extra year of education to girls increases their wages by 10-20%. This increase is 5% more than the corresponding returns on providing a boy with an extra year of schooling. Although investment in women's education is not present everywhere, David Dollar and Roberta Gatti have presented findings that show that this decision, along with other failures to invest in women are not "an efficient economic choice for developing countries" and that "countries that underinvest grow more slowly." Looking holistically at the opportunity cost of not investing in girls, the total missed GDP growth is between 1.2% and 1.5%. When looking at different regions, it is estimated that 0.4–0.9% of the difference in GDP growth is accounted for solely by differences in the gender gap in education. The effect of the educational gender gap is more pronounced when a country is only moderately poor. Thus, the incentive to invest in women goes up as a country moves out of extreme poverty. In addition to total economic growth, women's education also increases the equitability of the distribution of wealth in a society. Increased women's education is important for achieving this as it targets the impoverished women, a particularly disadvantaged group. There is also evidence that lower gender disparity in educational attainment for a developing country correlates with lower overall income disparity within society.

Conclusion, Discussion and Summary

Women's education is the most powerful tool for changing their position in society. India's future depends highly on women education since women are the first teachers of their children, who represent the nation's future. Ignoring the education of the women would be adding to the ignorance of the nation's bright prospects. Rural areas have a very slow rate of women's education. Therefore, it is evident that still a large number of women in our country are illiterate, poor, backward, or exploited. Women who are uneducated can't properly care for the family and children, thus weakening the next generation. In an educated family, women can maintain responsibility, instil good morals in children, contribute to the social work, and all of this would put them in the path of socially and economically healthy nations. Educating a man only enables a man to become educated, whereas educating a woman enables the whole nation to become educated. Lack of women's education weakens the powerful segment of society. Therefore, women should be given the same education rights as men and not treated as inferior. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.

Conclusion

Women Empowerment is a burning issue all over the world. Different policies have been formulated for the empowerment and development of women in our country at different times. Women's Empowerment could only be accomplished if their social, educational and

economic status is improved. The top preference should be given to the education which is the real issue. Development plans should be constructed to remove female illiteracy and creating skills & capability among women for empowering them to flourish in the 21st century. In a highly populated country like India with expensive universal education, women education becomes more essential. Women's education has been found to be a highly effective factor in reducing fertility rates and enhancing human capital. Directly and indirectly, education of women increases income per capita, which in turn increases economic growth. It is important for economic growth to reduce fertility rate and population growth in order to increase income per capita, and make it easier for governments to provide better infrastructure, health care, and education. In summary, investments in women's education combined with a higher human capital will stimulate economic growth and development thereby attracting foreign direct investment.

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Shifting Technology, Migration and Conditions of Work amongst the Vadar Community: A Study of Female Labour in Navi Mumbai's Quarries

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Abstract

This study is focusing on shifting technology, migration and conditions of work amongst the Vadar community, one of the denotified tribes of Maharashtra. This community is mainly identified in different regions in India with different names like Kala Vadar, Mati Vadar, Jati Vadar and Jati etc. Vadar community is predominantly located in Andhra Pradesh, Karnataka and Maharashtra. Specifically in Maharashtra, it is categorised into three main sub-groups such as Gadi Vadar, Patharvat Vadar and Mati Vadar. For this particular research paper, the researcher has only selected Gadi Vadar who was engaged in traditional quarry work. The study attempts to find out the everyday life struggle of Vadar women due to the ban on quarries by the government 2017. The paper looks into the impact of technology on the livelihoods of Vadar women and the factors that force them to migrate. The socio-economic status of women within the Vadar community has been marginal and they still struggle for their basic needs like food, shelter and education. The paper explores the everyday life struggle of Vadar women. The concept of citizenship plays an important role in the life of a Vadar woman. Therefore the paper also aims to find the aspects that affect the Vadar community in the context of education and health and to analyse the relative impact of the stigma of criminality in relation to women from the Vadar community.

Keywords: Denotified Tribe, Vadar Community, Gender, Labour & Stigma of Criminality, Stone Quarry Work, Citizenship Entitlement etc.

Introduction

Women play a vital role in the Indian economy. Therefore the contribution of Vadar women in labour for the economy in the history of India has been immense. However the relationship between gender and labour issues only gained attention in the post-independence period through the engagement of the feminist movements. The present research is an attempt to explore women in a denotified tribal community called the Vadar community that has received fairly less attention in scholarship in india.

Indian society is based on caste hierarchy and people belong to certain castes. Around six thousands and more, caste and community are found in india. Their living also depends on their tradition, culture, language and occupations also defined according to their caste

and tribe identity (Rathod, 2012). There are other invisible groups demarcated geographically from the rural and urban areas which are called nomadic and denotified tribal communities (Lashkar, 2013). There are 198 denotified and 313 nomadic tribes in india. In Maharashtra, there are 14 denotified tribes and 28 nomadic tribes. Vadar community is one of them (Jadhav,2013). The main occupation of Vadar community is traditional work which includes stone cutting, mine work, stone engraver, digging, and housing construction etc,.

The Vadar community is not an homogeneous entity and these differences are also seen in their language, Dressing style, occupation, marriage system, festivals. The social events of the Vadar community are also different then other communities. Vadar community people are identified by different names in India such as, kala Vadar, jati Vadar, patharvat Vadar, jati etc. Form the entire community to select gadi wadar women who contributed their labour for providing goods and services to the other community people. The Vadar community migrates from one place to another place in search of livelihood.

These community women are involved in agriculture labour and they lost their labour in the agriculture field because of the use of the technology. Therefore, women started to practice nomadism in the cities (Pisal,2014). Here in this study women largely situated in stone quarries of navi mumbai but due to the ban on stone quarries of navi mumbai women again started losing their labour and economic source from the stone quarries. These are the responsible factors that forced Women to search for another option instead of stone work. Women started to be involved in other fields for their income such as,.Companies work, Bigari work, Construction work, Manual scavenging and domestic work. Where they still suffer due to the stigma of criminality. In 1871 the criminal tribe act was passed on the fallacious understanding of caste system where the Vadar concluded criminal tribe but further in 1952 on the basis of Ayyangar committee report community decriminalized and called Denotified tribe(Bokil, 2002; Raghvan, 2016). Because of this act women suffer from the stigma of criminality in the context of Gender and Labour.

Major Objectives of the study

1. To study the socio-economic condition of Vadar women in the quarry of navi mumbai and their condition of work
2. To understand the health status, health seeking behaviour and nature of educational opportunities available to the Vadar women in the quarry of Navi Mumbai.
3. To find out what role is played by the state of Vadar women in the stone quarries of Navi Mumbai.
4. To explore the History of stone quarries work and shift to the quarry industry.

Methodology

The nature of the research project demanded a Qualitative approach and exploratory research design. The researcher used Qualitative research methodology for this proposed research. Open-ended questions were formulated to collect data from the Respondents.

Open ended questions were formulated to collect data from the respondents. Interview method was used to collect data from the women of the Vadar community. Interviews were conducted among other stakeholders using semi-structured interview guides. The interviews were collected from Quarry owners, Stakeholders(Ngo) and from Asha workers.

Selection of Respondent/Participants

The researcher purposely selected 8 stone quarries of Navi Mumbai. This study has selected 15 Vadar women participants who have been doing work into the stone quarries of

Navi Mumbai. I choose this site because the gadi Vadar community is largely seen to live in the stone quarry surroundings.

Age group: for this study, decided to collect data from the age group of Vadar women 18 years old and above. Because with age narratives and experiences also change and that need to be captured.

Results and Discussion - Voices of Vadar Women

When Vadar women were asked to give their views and opinions on their everyday life struggles and challenges after the ban on stone quarries by the government. Women shared their views and experiences openly. Shashikala & Shamla an Widow woman aged 70 and belongs to Gadi Vadar community and living in the She shared her experience about her childhood working structure of stone work. She said that in her childhood days she worked with her parents. At that time when drought was happening in India like the drought period of the 19th century. Her parents collectively dig the stone from the open grassland and her mother breaks that stone from the use of hand with their traditional equipment such as, hamer, and "chhani". They trade or sell these stones by the use of traditional bullock carts. But further due to globalization this community women started losing their employment. Where this community was owner of the stone quarries. Use of technology in stone work women started losing their jobs in quarries and shifted their labour into other stone quarries where they work as laborers.

Sharda, 59, shared her experience after the death of her husband. She lost her husband in the blast. She said that her husband died due to blasting in the quarry of Raigad. But the owner of the quarry did not give her any compensation for her loss. She argues that owners only need labour for exploitation after loss they don't even think about remaining family. Suman, a 38 age married woman, shared her views on being caste and tribe. She said that in current situation she worked in the onion companies. Where other women don't have food from her Tiffin because of the stigma of eating pig. Where the other women do not even take their drinking water.

Vishal Ghorpade, age 30 CLC(coordinator of Community learning center), works with denotified women. He said that Vadar women are facing the problem of stigma of criminality. He shared his experience while handling the legal issues of Vadar women. He said that one of the females of the Nerul who lives in the Baban Seth quarry. After banning quarrying she started work in the domestic sector. One of her owners where she was doing domestic work filed a complaint against Vadar women on the basis of stolen gold. After the investigation that women found innocent. According to the coordinator, the Vadar community is identified as they do regularly fight without any reason. So if any cases that happened state authority like police come to investigate women who belong to the quarry community. Because they know all identified tribal communities live in the stone quarries of navi mumbai. Largely, Banjara and Vadar.

Scope and Limitation of the study

This study will contribute in the formulating the policy and laws related with the labour issues of Vadar community women and their everyday life struggle specifically in Maharashtra in general and India in particular. The geographical location is one limitation whereas the study only focuses on Maharashtra and experiences that belong to this region only. Being an outsider of the caste of the community was a big challenge for me. But somewhere the Dr. Babasaheb Ambedkar and feminist perspective helps me to reach out to my study. Being an educated woman this is my responsibility to give voices to the Vadar women which is unheard

of in the last decade.

Findings & Conclusion

According to the views of participants, the women of the Vadar community contribute their labour for the Indian economy from colonial history. Where the women contributed their labour for the rural as well as urban economy. But their contribution did not gain attention in mainstream academia. The community women contributed their skill for making old skill based things such as, Temple, Fort, Caves, Old administrative Building, Church, Hospital, institute etc,.the things that all are made by the use of stones. Because of technology and globalization the community shifted into the capitalist to labour class.

Technology forces them into other fields like agriculture. Here in the agriculture field women again lost their employment due to technology and women started to migrate to the cities. The community women largely migrated from different regions of Maharashtra Like, Buldhana, Latur and Jalana. Vadar women who live in the stone quarries on navi mumbai still suffer for their daily necessities such as food, housing, clothes, Health and Education. Because of lack of education and no access to land women practice nomadism where they access labour. Because of the migratory status women suffer for their basic rights. As the young girls of this community lack access in education. Vadar community has 2 percent reservation in the state of Maharashtra under VJNT. but due to lack of documents community girls are unavailable the benefits. Also after banning quarries male started to migrate to the other cities for searching livelihood and in the absence of husbands, women fulfilled the responsibilities of the housing economy.

Therefore women face the dual burden of caste and tribe. Due to the history of belonging to denotified tribal communities. Women still suffer because of the criminal tribe act 1871. And in the traditional rural society women are considered untouchable and they go through the stigma of untouchability as well. After banning queries it was very difficult for women to handle financial responsibilities as women started taking loans from local microfinance on the basis of high intrest rate. All of the study data shows that the contribution of Vadar women for the country's economy is getting neglected. With all this women still suffer their basic needs because of poverty. Because of lack of citizenship entitlement like,.caste certificate, Domicile, last but important like,.lack of ration card. Forced to women that suffer more for food. This study will be the contribution as an educated woman to give voices of Vadar women in the existing literature.

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YOGA AND MENTEL HEALTH
(Follow Swami Vivekananda's concept)

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Abstract

Abstract: Yoga is a knowledge heritage with a history of about 8000 years. Yoga is an Indian way of life. Through yoga, the spiritual, physical and mental state of a human being is taken to a higher level. Those who achieve this are called yogis and yogini. Yoga is a part of the six philosophies of India namely Samkhya, Yoga, Nyaya, Vaiseshika Mimamse Vedanta. In the Indian tradition, yoga was a higher life education method for maintaining spiritual, mental, and physical peace. Thus, ancient religions such as Hinduism, Buddhism, and Jainism have philosophical texts about the Anushtana practice of yoga. There are references to yoga in the Rigveda and the Upanishads. The Bhagavad Gita has an extensive description of yoga.

Modern life has a severe impact on the physical and mental health of man. Medicinal methods of treating physical and mental ailments caused by modernization have many side effects. Due to this the life span of man has shrunk to 40 to 50 years. Yoga is available in the form of knowledge, practice, medicine that offers the best way of life without side effects. That's why yoga, the supreme way of life of Indians, has gained popularity all over the world. In the heritage of India, yoga is a knowledge heritage that originated in the background of physical, mental and spiritual discipline. Patanjali Maharshi devised a systematic study and practice of yoga. 'Patanjali Yoga Sutras' is a masterpiece in this context. Today there is an illusion that yoga is all about asanas. This is mainly due to Satmarama in the 15th century, who introduced yoga through his work Hatha Yoga Pradipika, which involves designing body postures. The yoga practiced today is a modern form of hatha yoga

Swami Vivekananda is credited with transforming yoga into a tool for success in human life in the 19th century and introducing it to the modern world. The credit of Swami Vivekananda who declared yoga as a way of life as agreed by the moderns and realized its glory as a wonderful weapon of man to take human life on the path of non-violence. There is perhaps no better way to escape suffering from violence and sickness than yoga.

Keywords: Yoga, spiritual, physical and mental state, Indian tradition, higher life education method, medicine, Hatha Yoga, Swami Vivekananda

Introduction:

Yoga is derived from the Sanskrit word 'yuj'. It means put together. Yoga is the practice

of uniting the mind and spirit with the body. The Bhagavad Gita defines yoga as the equanimity of both success and failure. Maharishi Patanjali, who wrote the Yoga Sutras, says that yoga is chitta vritti nirodha. It means to calm the mind by yoga. The Lingapurana says that the ultimate goal of yoga is the calmness of the mind, i.e. the state of Shiva. .Swami Vivekananda Yoga is the suppression of various forms in the inner space of the mind. The work done by yoga is full of skills. His opinion is that yoga is the only medicine that relieves all the pains and sufferings encountered on earth.

The famous Greek thinker Aristotle describes the theory of catharsis. Agitated emotions are the source of problems. The main hope of this theory is that if the agitated feelings are pacified, problems can be overcome. Yoga, the ancient philosophy of India, which has the same hope. No one has conducted extensive research and review on the human mind as much as Indians.

The date June 21ˢᵗ is being celebrated as India's most important yoga day. The slogan of the yoga day is health is priority. The reason why yoga day and health care are the world's priority issues in today's world. In the processes of modernization and globalization, the mind and body of the human world has been battered so that only human age is not declining but the earth's age is perishing. Yoga Shastra written by Indian Sages In Indian tradition, there are darshan texts on Deha Meimamsa Atmaimamsa and there is a flood of knowledge. This traditional knowledge of Indians has been forgotten in the rush of modern life style. Modern medical sciences are helpless to completely cure the mental and physical diseases that are growing like Rakthabijaasura

There is no fate without returning to Yoga Shastra for the perfect cure of modern diseases. Patanjali Maharshi who gave the knowledge about ten thousand years ago is the one who deeply thought and advocated Yoga Shastra among Indians. Yoga is Chitta Vritti Nirodha The fickleness of the Chitta is the cause of many diseases, therefore, the prohibition of Chitta Vritti is Yoga. Religion is known as the soul of India in the 19th century, Swami Vivekananda, who spread the essence of religion to the world, highlighted the importance of Indian Yoga Shastra. Swami Vivekananda praises its greatness that it is psychology, body science, medicine. Swami Vivekananda agrees that Patanjali says that yoga is Chitta Vritti Nirodha.

The reason for the problems of human society is the tensions that arise in the human mind. The problem can be overcome if the tension is calmed When the waves rise in a sea, the bottom of the sea is not clearly visible, and the man, who is overwhelmed by thoughts and the sensual mind, is overwhelmed by egoism and loses his identity. A man who is distracted by thoughts and whose mind is filled with egoism loses his identity Swami Vivekananda's view is that Yoga is the only suitable way for man to see his true nature Swami Vivekananda suggests four main paths of yoga namely Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma Yoga. The main goal of these yoga's is to realize self and attain perfection. To achieve these four types of yoga's, concentration, health and stamina are important. These can be achieved through pranayama and some yogasanas,

To think of yoga as knowledge unrelated to physical health is to narrow the scope of yoga. Yoga is not the practice of certain asanas, rather it is Raja yoga, Jnana yoga, Bhakti yoga Karma yoga as Swami Vivekananda says. The aim of yoga is to attain perfection by

choosing one of these four yogas and realizing oneself. In addition to that, to maintain the health of the body and mind, the help of various asanas can be obtained. Hatha Yoga is done through Yogasana and aims to strengthen the body. Swami Vivekananda says this while questioning what is the benefit of this, even though it is true that it causes long-suffering and does not cause disease. Banyan tree lives for 5000 years. But it is only a banyan tree. Man is not just a body. We must not forget that human health is only a goal towards something. If health is our goal, we become like beasts. Animals rarely suffer from disease. Yoga's broad aim is to aim at health, which is its narrowest meaning. He who through yoga subdues the senses, when they do not disturb the mind, then man attains his goal. Swami Vivekananda opines that this is the broad meaning of yoga

Yoga is health of body and mind. It has to be agreed that it is the medicine that prepares us for perfection, for the achievement of our various goals, worldly and supernatural. According to Patanjali Maharshi, the father of yoga, 'The secret of true evolution is to express the wholeness that lies within everyone. To achieve this perfection, there are obstacles in worldly life. Practicing yoga gives thinking power and intuition. Also, yoga has the power to change the cells of the body to prevent diseases.

The problem of the modern world is the increased freedom of senses among the youth. As a result of this mental disorder, lawlessness, rape, corruption, warlikeness etc. are on the rise. Modern lifestyles have attacked the body and mind of man and made them powerless. Swami Vivekananda identified the dark hands of modernity and suggested ways to destroy these dark hands. In this background, Raja Yoga and Pranayama were given high priority.

Modern life is increasing our weaknesses instead of making us stronger. Also, as modernity further increases the thirst for indulgences, the only solution to the problem is to control them. Knowledge gained from yoga can help in this. Hence, Swami Vivekananda wanted yoga to be a way of life that everyone should follow.

The first merit of yoga is inner and outer purity. Cleansing the body with water or other substances is external purification while cleansing the mind with truth and other good qualities is internal purification. Swami Vivekananda wants the yogi to attain purity of body and soul through practice. Yoga is a science discovered by Indians. It has a touch of spirituality. Yoga cannot be separated from spirituality. Therefore, body health is not the goal of yoga. There are goals beyond that. As Gautama Buddha said, a candle cannot burn without fire. Likewise man cannot live without spiritual life. Swami Vivekananda says that yoga, invented by man, should find its fulfillment in spirituality. Abhava and Mahayoga are what should be achieved by yoga for human life. Abhava means caring about the soul. Mahayoga is to consider the soul as Brahman. He believes that both of these should be achieved through yoga.

Due to external and internal causes the human body becomes weak. Yoga teaches how to control that mind and how to keep it from losing balance due to waves. Yogashastra is to prevent Vrittis from arising in Chitta. Swami Vivekananda says that the mind is made of Chitta and Raja Yoga helps to realize the mind as mind. He gives much credit to pranayama in yoga. According to him, pranayama is the best in realizing the power of the mind, in calming the mind, in bringing the mind to concentration. As Yoga Shastra recognizes, the mind becomes restless due to the qualities of ignorance, inertia and attraction. So concentration of mind has to be practiced. When it is achieved through pranayama, the body and mind are

at peace.

Conclusion

Yogashastra of Indians is explained through the above points. Yoga, which denies this base and exhausts the body, can cure disease and give strength, but it does not give fulfillment. The integration of yoga with spirituality can save yoga from the dangers it may face in the future. Today yoga is growing as a business. Gained popularity from this dimension. Also, there is a possibility that the yoga taught by Indian sages as secular, genderless, and secular will remain the property of a few classes. To escape from these, yoga needs to be placed on the foundation of spirituality. The knowledge and health obtained through it can remain universal for all time.

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